

Revelation

1. Narrated 'Umar bin Al-Khattab: I heard Allah's Messenger () saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for
2. Narrated 'Aisha: (the mother of the faithful believers) Al-Harith bin Hisham asked Allah's Messenger () "O Allah's Messenger (!) How is the Divine Inspiration revealed to you?" Allah's Messenger () replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says." 'Aisha added: Verily I saw the Prophet () being inspired divinely on a very cold day and noticed the sweat dropping from his forehead (as the Inspiration was over)
3. Narrated 'Aisha (the mother of the faithful believers):The commencement of the Divine Inspiration to Allah's Messenger () was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet () replied, "I do not know how to read." The Prophet () added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists), created man from a clot. Read! And your Lord is the Most Generous.'" (96.1, 96.2, 96.3) Then Allah's Messenger () returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Messenger () described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Messenger () asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while
4. Narrated Jabir bin 'Abdullah Al-Ansari (while talking about the period of pause in revelation) reporting the speech of the Prophet:"While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran): 'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment),... up to 'and desert the idols.' (74.1-5) After this the revelation started coming strongly, frequently and regularly
5. Narrated Said bin Jubair: Ibn 'Abbas in the explanation of the statement of Allah "Move not your tongue concerning (the Quran) to make haste therewith." (75.16) said "Allah's Messenger () used to bear the revelation with great trouble and used to move his lips (quickly) with the Inspiration." Ibn 'Abbas moved his lips saying, "I am moving my lips in front of you as Allah's Messenger () used to move his." Said moved his lips saying: "I am moving my lips, as I saw Ibn 'Abbas moving his." Ibn 'Abbas added, "So Allah revealed 'Move not your tongue concerning (the Qur'an) to make haste therewith. It is for Us to collect it and to give you (O Muhammad) the ability to recite it (the Quran)' (75.16-17) which means that Allah will make him (the Prophet) remember the portion of the Qur'an which was revealed at that time by heart and recite it. The statement of Allah: 'And when we have recited it to you (O Muhammad through Gabriel) then you follow its (Quran) recital' (75.18) means 'listen to it and be silent.' Then it is for Us (Allah) to make it clear to you' (75.19) means 'Then it is (for Allah) to make you recite it (and its meaning will be clear by itself through your tongue). Afterwards, Allah's Messenger () used to listen to Gabriel whenever he came and after his departure he used to recite it as Gabriel had recited it
6. Narrated Ibn 'Abbas: Allah's Messenger () was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramadan when Gabriel met him. Gabriel used to meet him every night of Ramadan to teach him the Qur'an. Allah's Messenger () was the most generous person, even more generous than the strong uncontrollable wind (in readiness and haste to do charitable deeds)
7. Narrated 'Abdullah bin 'Abbas: Abu Sufyan bin Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Sham (Syria, Palestine, Lebanon and Jordan), at the time when Allah's Messenger () had truce with Abu Sufyan and Quraish infidels. So Abu Sufyan and his companions went to Heraclius at Ilya (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius's question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abu Sufyan replied, "I am the nearest relative to him (amongst the group)." Heraclius said, "Bring him (Abu Sufyan) close to me and make his companions stand behind him." Abu Sufyan added, Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding

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that man (The Prophet) and that if I told a lie they (my companions) should contradict me." Abu Sufyan added, "By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet. The first question he asked me about him was: 'What is his family status amongst you?' I replied, 'He belongs to a good (noble) family amongst us.' Heraclius further asked, 'Has anybody amongst you ever claimed the same (i.e. to be a Prophet) before him?' I replied, 'No.' He said, 'Was anybody amongst his ancestors a king?' I replied, 'No.' Heraclius asked, 'Do the nobles or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are his followers increasing decreasing (day by day)?' I replied, 'They are increasing.' He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?' I replied, 'No.' Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?' I replied, 'No.' Heraclius said, 'Does he break his promises?' I replied, 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that. Heraclius asked, 'Have you ever had a war with him?' I replied, 'Yes.' Then he said, 'What was the outcome of the battles?' I replied, 'Sometimes he was victorious and sometimes we.' Heraclius said, 'What does he order you to do?' I said, 'He tells us to worship Allah and Allah alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our Kith and kin.' Heraclius asked the translator to convey to me the following, I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Apostles come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all the Apostles have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the Apostles never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah and Allah alone and not to worship any thing along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.' Heraclius then asked for the letter addressed by Allah's Apostle which was delivered by Dihya to the Governor of Busra, who forwarded it to Heraclius to read. The contents of the letter were as follows: "In the name of Allah the Beneficent, the Merciful (This letter is) from Muhammad the slave of Allah and His Apostle to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path. Furthermore I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be committing a sin of Arisiyin (tillers, farmers i.e. your people). And (Allah's Statement:) 'O people of the scripture! Come to a word common to you and us that we worship none but Allah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allah. Then, if they turn away, say: Bear witness that we are Muslims (those who have surrendered to Allah).' (3:64). Abu Sufyan then added, "When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the Royal Court. So we were turned out of the court. I told my companions that the question of Ibn-Abi-Kabsha (the Prophet Muhammad ()) has become so prominent that even the King of Bani Al-Asfar (Byzantine) is afraid of him. Then I started to become sure that he (the Prophet) would be the conqueror in the near future till I embraced Islam (i.e. Allah guided me to it)." The sub narrator adds, "Ibn An-Natur was the Governor of Ilya' (Jerusalem) and Heraclius was the head of the Christians of Sham. Ibn An-Natur narrates that once while Heraclius was visiting Ilya' (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood? Heraclius was a foreteller and an astrologer. He replied, 'At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror). Who are they who practice circumcision?' The people replied, 'Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews).' Just Issue orders to kill every Jew present in the country.' While they were discussing it, a messenger sent by the king of Ghassan to convey the news of Allah's Messenger () to Heraclius was brought in. Having heard the news, he (Heraclius) ordered the people to go and see whether the messenger of Ghassan was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied, 'Arabs also practice circumcision.' (After hearing that) Heraclius remarked that sovereignty of the 'Arabs had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs. (a town in Syrian and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet ()) and the fact that he was a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, 'O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give a pledge of allegiance to this Prophet (i.e. embrace Islam).' (On hearing the views of Heraclius) the people ran towards the gates of the palace like onagers but found the doors closed. Heraclius realized their hatred towards Islam and when he lost the hope of their embracing Islam, he ordered that they should be brought back in audience. (When they returned) he said, 'What already said was just to test the strength of your conviction and I have seen it.' The people prostrated before him and became pleased with him, and this was the end of Heraclius's story (in connection with his faith)

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Belief

8. Narrated Ibn 'Umar: Allah's Messenger () said: Islam is based on (the following) five (principles): 1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (). 2. To offer the (compulsory congregational) prayers dutifully and perfectly. 3. To pay Zakat (i.e. obligatory charity) . 4. To perform Hajj. (i.e. Pilgrimage to Mecca) 5. To observe fast during the month of Ramadan
9. Narrated Abu Huraira: The Prophet () said, "Faith (Belief) consists of more than sixty branches (i.e. parts). And Haya (This term "Haya" covers a large number of concepts which are to be taken together; amongst them are self respect, modesty, bashfulness, and scruple, etc.) is a part of faith
10. Narrated 'Abdullah bin 'Amr: The Prophet () said, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who gives up (abandons) all what Allah has forbidden
11. Narrated Abu Musa: Some people asked Allah's Messenger (), "Whose Islam is the best? i.e. (Who is a very good Muslim)?" He replied, "One who avoids harming the Muslims with his tongue and hands
12. Narrated 'Abdullah bin 'Amr: A man asked the Prophet () , "What sort of deeds or (what qualities of) Islam are good?" The Prophet () replied, 'To feed (the poor) and greet those whom you know and those whom you do not know (See Hadith No)
13. Narrated Anas: The Prophet () said, "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself
14. Narrated Abu Huraira: "Allah's Messenger () said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children
15. Narrated Anas: The Prophet () said "None of you will have faith till he loves me more than his father, his children and all mankind
16. Narrated Anas: The Prophet () said, "Whoever possesses the following three qualities will have the sweetness (delight) of faith: 1. The one to whom Allah and His Apostle become dearer than anything else. 2. Who loves a person and he loves him only for Allah's sake. 3. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire
17. Narrated Anas: The Prophet () said, "Love for the Ansar is a sign of faith and hatred for the Ansar is a sign of hypocrisy
18. Narrated 'Ubada bin As-Samit: who took part in the battle of Badr and was a Naqib (a person heading a group of six persons), on the night of Al-'Aqaba pledge: Allah's Apostle said while a group of his companions were around him, "Swear allegiance to me for: 1. Not to join anything in worship along with Allah. 2. Not to steal. 3. Not to commit illegal sexual intercourse. 4. Not to kill your children. 5. Not to accuse an innocent person (to spread such an accusation among people). 6. Not to be disobedient (when ordered) to do good deed." The Prophet () added: "Whoever among you fulfills his pledge will be rewarded by Allah. And whoever indulges in any one of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)." 'Ubada bin As-Samit added: "So we swore allegiance for these." (points to Allah's Apostle)
19. Narrated Abu Said Al-Khudri: Allah's Messenger () said, "A time will soon come when the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from afflictions
20. Narrated 'Aisha: Whenever Allah's Messenger () ordered the Muslims to do something, he used to order them deeds which were easy for them to do, (according to their strength and endurance). They said, "O Allah's Messenger ()! We are not like you. Allah has forgiven your past and future sins." So Allah's Apostle became angry and it was apparent on his face. He said, "I am the most Allah fearing, and know Allah better than all of you do
21. Narrated Anas: The Prophet () said, "Whoever possesses the following three qualities will taste the sweetness of faith: 1. The one to whom Allah and His Apostle become dearer than anything else. 2. Who loves a person and he loves him only for Allah's sake. 3. Who hates to revert to disbelief (Atheism) after Allah has brought (saved) him out from it, as he hates to be thrown in fire
22. Narrated Abu Said Al-Khudri: The Prophet () said, "When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allah will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of Haya' (rain) or Hayat (life) (the Narrator is in doubt as to which is the right term), and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted?
23. Narrated Abu Said Al-Khudri: Allah's Messenger () said, "While I was sleeping I saw (in a dream) some people wearing shirts of which some were reaching up to the breasts only while others were even shorter than that. Umar bin Al-Khattab was shown wearing a shirt that he was dragging." The people asked, "How did you interpret it? (What is its interpretation) O Allah's Messenger ()?" He (the Prophet ()) replied, "It is the Religion
24. Narrated 'Abdullah (bin 'Umar): Once Allah's Messenger () passed by an Ansari (man) who was admonishing his brother regarding Haya'. On that Allah's Messenger () said, "Leave him as Haya' is a part of faith." (See Hadith)
25. Narrated Ibn 'Umar: Allah's Messenger () said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Messenger (), and offer the prayers perfectly and give the obligatory charity, so if they perform that, then

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they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah

26. Narrated Abu Huraira: Allah's Messenger () was asked, "What is the best deed?" He replied, "To believe in Allah and His Apostle (Muhammad). The questioner then asked, "What is the next (in goodness)? He replied, "To participate in Jihad (religious fighting) in Allah's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform Hajj (Pilgrim age to Mecca) 'Mubrrur, (which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet)

27. Narrated Sa'd: Allah's Messenger () distributed (Zakat) amongst (a group of) people while I was sitting there but Allah's Messenger () left a man whom I thought the best of the lot. I asked, "O Allah's Messenger (! Why have you left that person? By Allah I regard him as a faithful believer." The Prophet () commented: "Or merely a Muslim." I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then asked Allah's Messenger (), "Why have you left so and so? By Allah! He is a faithful believer." The Prophet () again said, "Or merely a Muslim." And I could not help repeating my question because of what I knew about him. Then the Prophet () said, "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allah

28. Narrated 'Abdullah bin 'Amr: A person asked Allah's Messenger (), "What (sort of) deeds in or (what qualities of) Islam are good?" He replied, "To feed (the poor) and greet those whom you know and those whom you don't know

29. Narrated Ibn 'Abbas: The Prophet () said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?) He replied, "They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you

30. Narrated Al-Ma'rur: At Ar-Rabadha I met Abu Dhar who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, "I abused a person by calling his mother with bad names." The Prophet said to me, 'O Abu Dhar! Did you abuse him by calling his mother with bad names You still have some characteristics of ignorance. Your slaves are your brothers and Allah has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them

31. Narrated Al-Ahnaf bin Qais: While I was going to help this man ('Ali Ibn Abi Talib), Abu Bakra met me and asked, "Where are you going?" I replied, "I am going to help that person." He said, "Go back for I have heard Allah's Messenger () saying, 'When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire.' I said, 'O Allah's Messenger (! It is all right for the murderer but what about the murdered one?' Allah's Messenger () replied, "He surely had the intention to kill his companion

32. Narrated 'Abdullah: When the following Verse was revealed: "It is those who believe and confuse not their belief with wrong (worshipping others besides Allah.)" (6:83), the companions of Allah's Messenger () asked, "Who is amongst us who had not done injustice (wrong)?" Allah revealed: "No doubt, joining others in worship with Allah is a great injustice (wrong) indeed

33. Narrated Abu Huraira: The Prophet () said, "The signs of a hypocrite are three: 1. Whenever he speaks, he tells a lie. 2. Whenever he promises, he always breaks it (his promise). 3. If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it)

34. Narrated 'Abdullah bin 'Amr: The Prophet () said, "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up. 1. Whenever he is entrusted, he betrays. 2. Whenever he speaks, he tells a lie. 3. Whenever he makes a covenant, he proves treacherous. 4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner

35. Narrated Abu Huraira: Allah's Messenger () said, "Whoever establishes the prayers on the night of Qadr out of sincere faith and hoping to attain Allah's rewards (not to show off) then all his past sins will be forgiven

36. Narrated Abu Huraira: The Prophet () said, "The person who participates in (Holy battles) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr). Had I not found it difficult for my followers, then I would not remain behind any sariya going for Jihad and I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause

37. Narrated Abu Huraira: Allah's Messenger () said: "Whoever establishes prayers during the nights of Ramadan faithfully out of sincere faith and hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven

38. Narrated Abu Huraira: Allah's Messenger () said, "Whoever observes fasts during the month of Ramadan out of sincere faith, and hoping to attain Allah's rewards, then all his past sins will be forgiven

39. Narrated Abu Huraira: The Prophet () said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, the afternoons, and during the last hours of the nights." (See Fath-ul-Bari, Page 102, Vol)

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40. Narrated Al-Bara' (bin 'Azib): When the Prophet (ﷺ) came to Medina, he stayed first with his grandfathers or maternal uncles from Ansar. He offered his prayers facing Baitul-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka'ba (at Mecca). The first prayer which he offered facing the Ka'ba was the 'Asr prayer in the company of some people. Then one of those who had offered that prayer with him came out and passed by some people in a mosque who were bowing during their prayers (facing Jerusalem). He said addressing them, "By Allah, I testify that I have prayed with Allah's Messenger (ﷺ) facing Mecca (Ka'ba)." Hearing that, those people changed their direction towards the Ka'ba immediately. Jews and the people of the scriptures used to be pleased to see the Prophet (ﷺ) facing Jerusalem in prayers but when he changed his direction towards the Ka'ba, during the prayers, they disapproved of it. Al-Bara' added, "Before we changed our direction towards the Ka'ba (Mecca) in prayers, some Muslims had died or had been killed and we did not know what to say about them (regarding their prayers.) Allah then revealed: And Allah would never make your faith (prayers) to be lost (i.e. the prayers of those Muslims were valid)." (2:)

41. Narrated Abu Sa'id Al Khudri: Allah's Messenger (ﷺ) said, "If a person embraces Islam sincerely, then Allah shall forgive all his past sins, and after that starts the settlement of accounts, the reward of his good deeds will be ten times to seven hundred times for each good deed and one evil deed will be recorded as it is unless Allah forgives it

42. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "If any one of you improves (follows strictly) his Islamic religion then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is

43. Narrated 'Aisha: Once the Prophet (ﷺ) came while a woman was sitting with me. He said, "Who is she?" I replied, "She is so and so," and told him about her (excessive) praying. He said disapprovingly, "Do (good) deeds which is within your capacity (without being overtaxed) as Allah does not get tired (of giving rewards) but (surely) you will get tired and the best deed (act of Worship) in the sight of Allah is that which is done regularly

44. Narrated Anas: The Prophet (ﷺ) said, "Whoever said "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. And whoever said: "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said, "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell

45. Narrated 'Umar bin Al-Khattab: Once a Jew said to me, "O the chief of believers! There is a verse in your Holy Book Which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed as a day of celebration." 'Umar bin Al-Khattab asked, "Which is that verse?" The Jew replied, "This day I have perfected your religion For you, completed My favor upon you, And have chosen for you Islam as your religion." (5:3) 'Umar replied, "No doubt, we know when and where this verse was revealed to the Prophet. It was Friday and the Prophet (ﷺ) was standing at 'Arafat (i.e. the Day of Hajj)

46. Narrated Talha bin 'Ubaidullah: A man from Najd with unkempt hair came to Allah's Messenger (ﷺ) and we heard his loud voice but could not understand what he was saying, till he came near and then we came to know that he was asking about Islam. Allah's Messenger (ﷺ) said, "You have to offer prayers perfectly five times in a day and night (24 hours)." The man asked, "Is there any more (praying)?" Allah's Messenger (ﷺ) replied, "No, but if you want to offer the Nawafil prayers (you can)." Allah's Messenger (ﷺ) further said to him: "You have to observe fasts during the month of Ramadan." The man asked, "Is there any more fasting?" Allah's Messenger (ﷺ) replied, "No, but if you want to observe the Nawafil fasts (you can)." Then Allah's Messenger (ﷺ) further said to him, "You have to pay the Zakat (obligatory charity)." The man asked, "Is there any thing other than the Zakat for me to pay?" Allah's Messenger (ﷺ) replied, "No, unless you want to give alms of your own." And then that man retreated saying, "By Allah! I will neither do less nor more than this." Allah's Messenger (ﷺ) said, "If what he said is true, then he will be successful (i.e. he will be granted Paradise)

47. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "(A believer) who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allah's reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two Qirats. Each Qirat is like the size of the (Mount) Uhud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one Qirat only

48. Narrated 'Abdullah: The Prophet (ﷺ) said, "Abusing a Muslim is Fusuq (an evil doing) and killing him is Kufr (disbelief)

49. Narrated 'Ubada bin As-Samit: "Allah's Messenger (ﷺ) went out to inform the people about the (date of the) night of decree (Al-Qadr) but there happened a quarrel between two Muslim men. The Prophet (ﷺ) said, "I came out to inform you about (the date of) the night of Al-Qadr, but as so and so and so and so quarrelled, its knowledge was taken away (I forgot it) and maybe it was better for you. Now look for it in the 7th, the 9th and the 5th (of the last 10 nights of the month of Ramadan)

50. Narrated Abu Huraira: One day while the Prophet (ﷺ) was sitting in the company of some people, (The angel) Gabriel came and asked, "What is faith?" Allah's Messenger (ﷺ) replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection." Then he further asked, "What is Islam?" Allah's Messenger (ﷺ) replied, "To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan." Then he further asked, "What is Ihsan (perfection)?" Allah's Messenger (ﷺ) replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allah's Messenger (ﷺ) replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents. 1. When a slave (lady) gives birth to her master. 2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allah. The Prophet (ﷺ) then recited: "Verily, with Allah (Alone) is the knowledge of the Hour--." (31. 34) Then that man (Gabriel)

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left and the Prophet () asked his companions to call him back, but they could not see him. Then the Prophet () said, "That was Gabriel who came to teach the people their religion." Abu 'Abdullah said: He (the Prophet) considered all that as a part of faith

51. Narrated 'Abdullah bin 'Abbas: I was informed by Abu Sufyan that Heraclius said to him, "I asked you whether they (followers of Muhammad) were increasing or decreasing. You replied that they were increasing. And in fact, this is the way of true Faith till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his (the Prophets) religion (Islam) became displeased and discarded it. You replied in the negative, and in fact, this is (a sign of) true faith. When its delight enters the heart and mixes with them completely, nobody can be displeased with it

52. Narrated An-Nu'man bin Bashir: I heard Allah's Messenger () saying, 'Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart

53. Narrated Abu Jamra: I used to sit with Ibn 'Abbas and he made me sit on his sitting place. He requested me to stay with him in order that he might give me a share from his property. So I stayed with him for two months. Once he told (me) that when the delegation of the tribe of 'Abdul Qais came to the Prophet, the Prophet () asked them, "Who are the people (i.e. you)? (Or) who are the delegate?" They replied, "We are from the tribe of Rabi'a." Then the Prophet () said to them, "Welcome! O people (or O delegation of 'Abdul Qais)! Neither will you have disgrace nor will you regret." They said, "O Allah's Messenger (!) We cannot come to you except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal). The Prophet () ordered them to do four things and forbade them from four things. He ordered them to believe in Allah Alone and asked them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet () said, "It means: 1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (). 2. To offer prayers perfectly 3. To pay the Zakat (obligatory charity) 4. To observe fast during the month of Ramadan. 5. And to pay Al-Khumus (one fifth of the booty to be given in Allah's Cause). Then he forbade them four things, namely, Hantam, Dubba,' Naqir Ann Muzaffat or Muqaiyar; (These were the names of pots in which Alcoholic drinks were prepared) (The Prophet () mentioned the container of wine and he meant the wine itself). The Prophet () further said (to them): "Memorize them (these instructions) and convey them to the people whom you have left behind

54. Narrated 'Umar bin Al-Khattab: Allah's Messenger () said, "The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So whoever emigrated for Allah and His Apostle, then his emigration was for Allah and His Apostle. And whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for

55. Narrated Abu Mas'ud: The Prophet () said, "If a man spends on his family (with the intention of having a reward from Allah) sincerely for Allah's sake then it is a (kind of) alms-giving in reward for him

56. Narrated Sa'd bin Abi Waqqas: Allah's Messenger () said, "You will be rewarded for whatever you spend for Allah's sake even if it were a morsel which you put in your wife's mouth

57. Narrated Jarir bin Abdullah: I gave the pledge of allegiance to Allah's Messenger () for the following: 1. offer prayers perfectly 2. pay the Zakat (obligatory charity) 3. and be sincere and true to every Muslim

58. Narrated Ziyad bin'Ilaqa: I heard Jarir bin 'Abdullah (Praising Allah). On the day when Al-Mughira bin Shu'ba died, he (Jarir) got up (on the pulpit) and thanked and praised Allah and said, "Be afraid of Allah alone Who has none along with Him to be worshipped.(You should) be calm and quiet till the (new) chief comes to you and he will come to you soon. Ask Allah's forgiveness for your (late) chief because he himself loved to forgive others." Jarir added, "Amma badu (now then), I went to the Prophet and said, 'I give my pledge of allegiance to you for Islam.'" The Prophet () conditioned (my pledge) for me to be sincere and true to every Muslim so I gave my pledge to him for this. By the Lord of this mosque! I am sincere and true to you (Muslims). Then Jarir asked for Allah's forgiveness and came down (from the pulpit)

Knowledge

59. Narrated Abu Huraira:While the Prophet () was saying something in a gathering, a Bedouin came and asked him, "When would the Hour (Doomsday) take place?" Allah's Messenger () continued his talk, so some people said that Allah's Messenger () had heard the question, but did not like what that Bedouin had asked. Some of them said that Allah's Messenger () had not heard it. When the Prophet () finished his speech, he said, "Where is the questioner, who inquired about the Hour (Doomsday)?" The Bedouin said, "I am here, O Allah's Apostle ." Then the Prophet () said, "When honesty is lost, then wait for the Hour (Doomsday)." The Bedouin said, "How will that be lost?" The Prophet () said, "When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday)

60. Narrated 'Abdullah bin `Amr:Once the Prophet () remained behind us in a journey. He joined us while we were performing ablution for the prayer which was over-due. We were just passing wet hands over our feet (and not washing them properly) so the Prophet () addressed us in a loud voice and said twice or thrice:

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"Save your heels from the fire

61. Narrated Ibn `Umar:Allah's Messenger () said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree but felt shy to answer the others then asked, "What is that tree, O Allah's Messenger () ?" He replied, "It is the date-palm tree

62. Narrated Ibn `Umar:The Prophet () said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree. The others then asked, "Please inform us what is that tree, O Allah's Messenger ()?" He replied, "It is the date-palm tree

63. Narrated Anas bin Malik:While we were sitting with the Prophet () in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Who amongst you is Muhammad?" At that time the Prophet () was sitting amongst us (his companions) leaning on his arm. We replied, "This white man reclining on his arm." The man then addressed him, "O Son of `Abdul Muttalib." The Prophet () said, "I am here to answer your questions." The man said to the Prophet, "I want to ask you something and will be hard in questioning. So do not get angry." The Prophet () said, "Ask whatever you want." The man said, "I ask you by your Lord, and the Lord of those who were before you, has Allah sent you as an Apostle to all the mankind?" The Prophet () replied, "By Allah, yes." The man further said, "I ask you by Allah. Has Allah ordered you to offer five prayers in a day and night (24 hours)? He replied, "By Allah, Yes." The man further said, "I ask you by Allah! Has Allah ordered you to observe fasts during this month of the year (i.e. Ramadan)?" He replied, "By Allah, Yes." The man further said, "I ask you by Allah. Has Allah ordered you to take Zakat (obligatory charity) from our rich people and distribute it amongst our poor people?" The Prophet () replied, "By Allah, yes." Thereupon that man said, "I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dimam bin Tha`laba from the brothers of Bani Sa`d bin Bakr

64. Narrated `Abdullah bin `Abbas:Once Allah's Messenger () gave a letter to a person and ordered him to go and deliver it to the Governor of Bahrain. (He did so) and the Governor of Bahrain sent it to Chousroes, who read that letter and then tore it to pieces. (The sub-narrator (Ibn Shihab) thinks that Ibn Al-Musaiyab said that Allah's Messenger () invoked Allah against them (saying), "May Allah tear them into pieces, and disperse them all totally

65. Narrated Anas bin Malik:Once the Prophet () wrote a letter or had an idea of writing a letter. The Prophet () was told that they (rulers) would not read letters unless they were sealed. So the Prophet () got a silver ring made with "Muhammad Allah's Messenger ()" engraved on it. As if I were just observing its white glitter in the hand of the Prophet

66. Narrated Abu Waqid Al-Laithi:While Allah's Messenger () was sitting in the mosque with some people, three men came. Two of them came in front of Allah's Messenger () and the third one went away. The two persons kept on standing before Allah's Messenger () for a while and then one of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away. When Allah's Messenger () finished his preaching, he said, "Shall I tell you about these three persons? One of them betook himself to Allah, so Allah took him into His grace and mercy and accommodated him, the second felt shy from Allah, so Allah sheltered Him in His mercy (and did not punish him), while the third turned his face from Allah and went away, so Allah turned His face from him likewise

67. Narrated `Abdur-Rahman bin Abi Bakra's father:Once the Prophet () was riding his camel and a man was holding its rein. The Prophet () asked, "What is the day today?" We kept quiet, thinking that he might give that day another name. He said, "Isn't it the day of Nahr (slaughtering of the animals of sacrifice)" We replied, "Yes." He further asked, "Which month is this?" We again kept quiet, thinking that he might give it another name. Then he said, "Isn't it the month of Dhul-Hijja?" We replied, "Yes." He said, "Verily! Your blood, property and honor are sacred to one another (i.e. Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience

68. Narrated Ibn Mas`ud:The Prophet () used to take care of us in preaching by selecting a suitable time, so that we might not get bored. (He abstained from pestering us with sermons and knowledge all the time)

69. Narrated Anas bin Malik:The Prophet () said, "Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam)

70. Narrated Abu Wail:`Abdullah used to give a religious talk to the people on every Thursday. Once a man said, "O Aba `Abdur-Rahman! (By Allah) I wish if you could preach us daily." He replied, "The only thing which prevents me from doing so, is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time just as the Prophet () used to do with us, for fear of making us bored

71. Narrated Muawiya:I heard Allah's Messenger () saying, "If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah. (And remember) that this nation (true Muslims) will keep on following Allah's teachings strictly and they will not be harmed by any one going on a different path till Allah's order (Day of Judgment) is established

72. Narrated Ibn `Umar:We were with the Prophet () and fresh dates of a palm tree were brought to him. On that he said, "Amongst the trees, there is a tree which resembles a Muslim." I wanted to say that it was the datepalm tree but as I was the youngest of all (of them) I kept quiet. And then the Prophet () said, "It is the date-palm tree

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73. Narrated `Abdullah bin Mas`ud: The Prophet () said, "Do not wish to be like anyone except in two cases. (The first is) A person, whom Allah has given wealth and he spends it righteously; (the second is) the one whom Allah has given wisdom (the Holy Qur'an) and he acts according to it and teaches it to others." (Fath-al-Bari page 177 Vol)

74. Narrated Ibn `Abbas: That he differed with Hur bin Qais bin Hisn Al-Fazari regarding the companion of (the Prophet) Moses. Ibn `Abbas said that he was Al-Khadir. Meanwhile, Ubai bin Ka'b passed by them and Ibn `Abbas called him, saying "My friend (Hur) and I have differed regarding Moses' companion, whom Moses asked the way to meet. Have you heard the Prophet () mentioning something about him? He said, "Yes. I heard Allah's Messenger () saying, "While Moses was sitting in the company of some Israelites, a man came and asked him. "Do you know anyone who is more learned than you? Moses replied: "No." So Allah sent the Divine Inspiration to Moses: 'Yes, Our slave Khadir (is more learned than you.)' Moses asked (Allah) how to meet him (Khadir). So Allah made the fish as a sign for him and he was told that when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khadir). So Moses went on looking for the sign of the fish in the sea. The servant-boy of Moses said to him: Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Moses said: 'That is what we have been seeking' (18.64). So they went back retracing their footsteps, and found Khadir. (And) what happened further to them is narrated in the Holy Qur'an by Allah. (18.54 up to)

75. Narrated Ibn `Abbas: Once the Prophet () embraced me and said, "O Allah! Bestow on him the knowledge of the Book (Qur'an)

76. Narrated Ibn `Abbas: Once I came riding a she-ass and had (just) attained the age of puberty. Allah's Messenger () was offering the prayer at Mina. There was no wall in front of him and I passed in front of some of the row while they were offering their prayers. There I let the she-ass loose to graze and entered the row, and nobody objected to it

77. Narrated Mahmud bin Rabi'a: When I was a boy of five, I remember, the Prophet () took water from a bucket (used for getting water out of a well) with his mouth and threw it on my face

78. Narrated Ibn `Abbas: that he differed with Hur bin Qais bin Hisn Al-Fazari regarding the companion of the Prophet Moses (). Meanwhile, Ubai bin Ka'b passed by them and Ibn `Abbas called him saying, "My friend (Hur) and I have differed regarding Moses' companion whom Moses asked the way to meet. Have you heard Allah's Messenger () mentioning something about him?" Ubai bin Ka'b said: "Yes, I heard the Prophet () mentioning something about him (saying) while Moses was sitting in the company of some Israelites, a man came and asked him: "Do you know anyone who is more learned than you?" Moses replied: "No." So Allah sent the Divine Inspiration to Moses: '--Yes, Our slave Khadir is more learned than you.' Moses asked Allah how to meet him (Al-Khadir). So Allah made the fish a sign for him and he was told when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khadir). So Moses went on looking for the sign of the fish in the sea. The servant-boy of Moses said: 'Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Moses said, 'That is what we have been seeking.' So they went back retracing their footsteps, and found Khadir. (and) what happened further about them is narrated in the Holy Qur'an by Allah." (18.54 up to)

79. Narrated Abu Musa: The Prophet () said, "The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah has revealed through me (the Prophet) and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land)

80. Narrated Anas: Allah's Messenger () said, "From among the portents of the Hour are (the following): -1. Religious knowledge will be taken away (by the death of Religious learned men). -2. (Religious) ignorance will prevail. -3. Drinking of Alcoholic drinks (will be very common). -4. There will be prevalence of open illegal sexual intercourse

81. Narrated Anas: I will narrate to you a Hadith and none other than I will tell you about after it. I heard Allah's Messenger () saying: From among the portents of the Hour are (the following): -1. Religious knowledge will decrease (by the death of religious learned men). -2. Religious ignorance will prevail. -3. There will be prevalence of open illegal sexual intercourse. -4. Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man

82. Narrated Ibn `Umar: Allah's Messenger () said, "While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed (the milk) its wetness coming out of my nails. Then I gave the remaining milk to `Umar Ibn Al-Khattab" The companions of the Prophet () asked, "What have you interpreted (about this dream), O Allah's Messenger ()?" He replied, "(It is religious) knowledge

83. Narrated `Abdullah bin `Amr bin Al `Aas: Allah's Messenger () stopped (for a while near the Jimar) at Mina during his last Hajj for the people and they were asking him questions. A man came and said, "I forgot and got my head shaved before slaughtering the Hadi (sacrificing animal)." The Prophet () said, "There is no harm, go and do the slaughtering now." Then another person came and said, "I forgot and slaughtered (the camel) before Rami (throwing of the pebbles) at the Jamra." The Prophet () said, "Do the Rami now and there is no harm." The narrator added: So on that day, when the Prophet () was asked about anything (as regards the ceremonies of Hajj) performed before or after its due time, his reply was: "Do it (now) and there is no harm

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84. Narrated Ibn `Abbas: Somebody said to the Prophet (during his last Hajj), "I did the slaughtering before doing the Rami." The Prophet () beckoned with his hand and said, "There is no harm in that." Then another person said, "I got my head shaved before offering the sacrifice." The Prophet () beckoned with his hand saying, "There is no harm in that"
85. Narrated Abu Huraira: The Prophet () said, "(Religious) knowledge will be taken away (by the death of religious scholars) ignorance (in religion) and afflictions will appear; and Harj will increase." It was asked, "What is Harj, O Allah's Messenger ()?" He replied by beckoning with his hand indicating "killing." (Fath-al-Bari Page 192, Vol)
86. Narrated Asma': I came to `Aisha while she was praying, and said to her, "What has happened to the people?" She pointed out towards the sky. (I looked towards the mosque), and saw the people offering the prayer. Aisha said, "Subhan Allah." I said to her, "Is there a sign?" She nodded with her head meaning, "Yes." I, too, then stood (for the prayer of eclipse) till I became (nearly) unconscious and later on I poured water on my head. After the prayer, the Prophet () praised and glorified Allah and then said, "Just now at this place I have seen what I have never seen before, including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of Masih-ad-Dajjal or nearly like it (the sub narrator is not sure which expression Asma' used). You will be asked, 'What do you know about this man (the Prophet Muhammad ())?' Then the faithful believer (or Asma' said a similar word) will reply, 'He is Muhammad Allah's Messenger () who had come to us with clear evidences and guidance and so we accepted his teachings and followed him. And he is Muhammad.' And he will repeat it thrice. Then the angels will say to him, 'Sleep in peace as we have come to know that you were a faithful believer.' On the other hand, a hypocrite or a doubtful person will reply, 'I do not know, but I heard the people saying something and so I said it.' (the same)
87. Narrated Abu Jamra: I was an interpreter between the people and Ibn `Abbas. Once Ibn `Abbas said that a delegation of the tribe of `Abdul Qais came to the Prophet () who asked them, "Who are the people (i.e. you)? (Or) who are the delegates?" They replied, "We are from the tribe of Rabi`a." Then the Prophet () said to them, "Welcome, O people (or said, "O delegation (of `Abdul Qais).") Neither will you have disgrace nor will you regret." They said, "We have come to you from a distant place and there is the tribe of the infidels of Mudar intervening between you and us and we cannot come to you except in the sacred month. So please order us to do something good (religious deeds) and that we may also inform our people whom we have left behind (at home) and that we may enter Paradise (by acting on them.)" The Prophet ordered them to do four things, and forbade them from four things. He ordered them to believe in Allah Alone, the Honorable the Majestic and said to them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet () said, "(That means to testify that none has the right to be worshipped but Allah and that Muhammad is His Apostle, to offer prayers perfectly, to pay Zakat, to observe fasts during the month of Ramadan, (and) to pay Al-Khumus (one fifth of the booty to be given in Allah's cause).)" Then he forbade them four things, namely Ad-Dubba.' Hantam, Muzaffat (and) An-Naqir or Muqaiyar (These were the names of pots in which alcoholic drinks used to be prepared). The Prophet () further said, "Memorize them (these instructions) and tell them to the people whom you have left behind
88. Narrated `Abdullah bin Abi Mulaika: `Uqba bin Al-Harith said that he had married the daughter of Abi Ihab bin `Aziz. Later on a woman came to him and said, "I have suckled (nursed) `Uqba and the woman whom he married (his wife) at my breast." `Uqba said to her, "Neither I knew that you have suckled (nursed) me nor did you tell me." Then he rode over to see Allah's Messenger () at Medina, and asked him about it. Allah's Messenger () said, "How can you keep her as a wife when it has been said (that she is your foster-sister)?" Then `Uqba divorced her, and she married another man
89. Narrated `Umar: My Ansari neighbor from Bani Umaiya bin Zaid who used to live at `Awali Al-Medina and I used to visit the Prophet () by turns. He used to go one day and I another day. When I went I used to bring the news of that day regarding the Divine Inspiration and other things, and when he went, he used to do the same for me. Once my Ansari friend, in his turn (on returning from the Prophet), knocked violently at my door and asked if I was there." I became horrified and came out to him. He said, "Today a great thing has happened." I then went to Hafsa and saw her weeping. I asked her, "Did Allah's Messenger () divorce you all?" She replied, "I do not know." Then, I entered upon the Prophet () and said while standing, "Have you divorced your wives?" The Prophet () replied in the negative. On that I said, "Allahu-Akbar (Allah is Greater)." (See Hadith No. 119, Vol. 3 for details)
90. Narrated Abu Mas`ud Al-Ansari: Once a man said to Allah's Messenger () "O Allah's Messenger (!) I may not attend the (compulsory congregational) prayer because so and so (the Imam) prolongs the prayer when he leads us for it. The narrator added: "I never saw the Prophet () more furious in giving advice than he was on that day. The Prophet said, "O people! Some of you make others dislike good deeds (the prayers). So whoever leads the people in prayer should shorten it because among them there are the sick the weak and the needy (having some jobs to do)
91. Narrated Zaid bin Khalid Al-Juhani: A man asked the Prophet () about the picking up of a "Luqata" (fallen lost thing). The Prophet () replied, "Recognize and remember its tying material and its container, and make public announcement (about it) for one year, then utilize it but give it to its owner if he comes." Then the person asked about the lost camel. On that, the Prophet () got angry and his cheeks or his Face became red and he said, "You have no concern with it as it has its water container, and its feet and it will reach water, and eat (the leaves) of trees till its owner finds it." The man then asked about the lost sheep. The Prophet () replied, "It is either for you, for your brother (another person) or for the wolf
92. Narrated Abu Musa: The Prophet () was asked about things which he did not like, but when the questioners insisted, the Prophet got angry. He then said to the people, "Ask me anything you like." A man asked, "Who is my father?" The Prophet () replied, "Your father is Hudhafa." Then another man got up and said, "Who is my father, O Allah's Messenger ()?" He replied, "Your father is Salim, Maula (the freed slave) of Shaiba." So when `Umar saw that (the anger) on the face of the Prophet () he said, "O Allah's Messenger (!) We repent to Allah (Our offending you)

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93. Narrated Anas bin Malik: One day Allah's Messenger () came out (before the people) and 'Abdullah bin Hudhafa stood up and asked (him) "Who is my father?" The Prophet () replied, "Your father is Hudhafa." The Prophet () told them repeatedly (in anger) to ask him anything they liked. 'Umar knelt down before the Prophet () and said thrice, "We accept Allah as (our) Lord and Islam as (our) religion and Muhammad as (our) Prophet." After that the Prophet () became silent
94. Narrated Anas: Whenever the Prophet () asked permission to enter, he knocked the door thrice with greeting and whenever he spoke a sentence (said a thing) he used to repeat it thrice. (See Hadith No. 261, Vol)
95. Narrated Anas: Whenever the Prophet () spoke a sentence (said a thing), he used to repeat it thrice so that the people could understand it properly from him and whenever he asked permission to enter, (he knocked the door) thrice with greeting
96. Narrated 'Abdullah bin 'Amr: Once Allah's Messenger () remained behind us in a journey. He joined us while we were performing ablution for the 'Asr prayer which was over-due. We were just passing wet hands over our feet (not washing them properly) so the Prophet () addressed us in a loud voice and said twice or thrice, "Save your heels from the fire
97. Narrated Abu Burda's father: Allah's Messenger () said "Three persons will have a double reward: 1. A Person from the people of the scriptures who believed in his prophet (Jesus or Moses) and then believed in the Prophet Muhammad () (i.e. has embraced Islam). 2. A slave who discharges his duties to Allah and his master. 3. A master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her
98. Narrated Ibn 'Abbas: Once Allah's Messenger () came out while Bilal was accompanying him. He went towards the women thinking that they had not heard him (i.e. his sermon). So he preached them and ordered them to pay alms. (Hearing that) the women started giving alms; some donated their ear-rings, some gave their rings and Bilal was collecting them in the corner of his garment
99. Narrated Abu Huraira: I said: "O Allah's Messenger (!) Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?" Allah's Messenger () said: "O Abu Huraira! I have thought that none will ask me about it before you as I know your longing for the (learning of) Hadiths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart "None has the right to be worshipped but Allah
100. Narrated 'Abdullah bin 'Amr bin Al-'As: I heard Allah's Messenger () saying, "Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray
101. Narrated Abu Sa'id Al-Khudri: Some women requested the Prophet () to fix a day for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments. Once during such a lesson the Prophet said, "A woman whose three children die will be shielded by them from the Hell fire." On that a woman asked, "If only two die?" He replied, "Even two (will shield her from the Hell-fire)
102. Narrated Abu Sa'id Al-Khudri: as above (the sub narrators are different). Abu Huraira qualified the three children referred to in the above mentioned Hadith as not having reached the age of committing sins (i.e. age of puberty)
103. Narrated Ibn Abu Mulaika: Whenever 'Aisha (the wife of the Prophet) heard anything which she did not understand, she used to ask again till she understood it completely. Aisha said: "Once the Prophet () said, "Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished." I said, "Doesn't Allah say: "He surely will receive an easy reckoning." (84.8) The Prophet () replied, "This means only the presentation of the accounts but whoever will be argued about his account, will certainly be ruined
104. Narrated Sa'id: Abu Shuraih said, "When 'Amr bin Sa'id was sending the troops to Mecca (to fight 'Abdullah bin Az-Zubair) I said to him, 'O chief! Allow me to tell you what the Prophet () said on the day following the conquests of Mecca. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He glorified and praised Allah and then said, "Allah and not the people has made Mecca a sanctuary. So anybody who has belief in Allah and the Last Day (i.e. a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Mecca as Allah's Messenger () did fight (in Mecca), tell him that Allah gave permission to His Apostle, but He did not give it to you. The Prophet () added: Allah allowed me only for a few hours on that day (of the conquest) and today (now) its sanctity is the same (valid) as it was before. So it is incumbent upon those who are present to convey it (this information) to those who are absent." Abu-Shuraih was asked, "What did 'Amr reply?" He said 'Amr said, "O Abu Shuraih! I know better than you (in this respect). Mecca does not give protection to one who disobeys (Allah) or runs after committing murder, or theft (and takes refuge in Mecca)
105. Narrated Abu Bakra: The Prophet () said, "No doubt your blood, property, the sub-narrator Muhammad thought that Abu Bakra had also mentioned and your honor (chastity), are sacred to one another as is the sanctity of this day of yours in this month of yours. It is incumbent on those who are present to inform those who are absent." (Muhammad the Sub-narrator used to say, "Allah's Messenger () told the truth.") The Prophet () repeated twice: "No doubt! Haven't I conveyed Allah's message to you
106. Narrated 'Ali: The Prophet () said, "Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire
107. Narrated 'Abdullah bin Az-Zubair: I said to my father, 'I do not hear from you any narration (Hadith) of Allah's Apostle as I hear (his narration) from so and so?" Az-Zubair replied, 'I was always with him (the Prophet) and I heard him saying, "Whoever tells a lie against me (intentionally) then (surely) let him occupy, his

seat in Hellfire

108. Narrated Anas: The fact which stops me from narrating a great number of Hadiths to you is that the Prophet (ﷺ) said: "Whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire

109. Narrated Salama: I heard the Prophet (ﷺ) saying, "Whoever (intentionally) ascribes to me what I have not said then (surely) let him occupy his seat in Hell-fire

110. Narrated Abu Huraira: The Prophet (ﷺ) said, "Name yourselves with my name (use my name) but do not name yourselves with my Kunya name (i.e. Abul Qasim). And whoever sees me in a dream then surely he has seen me for Satan cannot impersonate me. And whoever tells a lie against me (intentionally), then (surely) let him occupy his seat in Hell-fire

111. Narrated Ash-Shu'bi: Abu Juhaifa said, "I asked 'Ali, 'Have you got any book (which has been revealed to the Prophet (ﷺ) apart from the Qur'an)?' 'Ali replied, 'No, except Allah's Book or the power of understanding which has been bestowed (by Allah) upon a Muslim or what is (written) in this sheet of paper (with me).' Abu Juhaifa said, "I asked, 'What is (written) in this sheet of paper?' 'Ali replied, it deals with The Diyya (compensation (blood money) paid by the killer to the relatives of the victim), the ransom for the releasing of the captives from the hands of the enemies, and the law that no Muslim should be killed in Qisas (equality in punishment) for the killing of (a disbeliever)

112. Narrated Abu Huraira: In the year of the Conquest of Mecca, the tribe of Khuza'a killed a man from the tribe of Bani Laith in revenge for a killed person, belonging to them. They informed the Prophet (ﷺ) about it. So he rode his Rahila (she-camel for riding) and addressed the people saying, "Allah held back the killing from Mecca. (The sub-narrator is in doubt whether the Prophet (ﷺ) said "elephant or killing," as the Arabic words standing for these words have great similarity in shape), but He (Allah) let His Apostle and the believers overpower the infidels of Mecca. Beware! (Mecca is a sanctuary) Verily! Fighting in Mecca was not permitted for anyone before me nor will it be permitted for anyone after me. It (war) in it was made legal for me for few hours or so on that day. No doubt it is at this moment a sanctuary, it is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its Luqat (fallen things) except by a person who will look for its owner (announce it publicly). And if somebody is killed, then his closest relative has the right to choose one of the two-- the blood money (Diyya) or retaliation having the killer killed. In the meantime a man from Yemen came and said, "O Allah's Messenger (ﷺ)! Get that written for me." The Prophet (ﷺ) ordered his companions to write that for him. Then a man from Quraish said, "Except Al-Idhkhir (a type of grass that has good smell) O Allah's Messenger (ﷺ), as we use it in our houses and graves." The Prophet (ﷺ) said, "Except Al-Idhkhir i.e. Al-Idhkhir is allowed to be plucked

113. Narrated Abu Huraira: There is none among the companions of the Prophet (ﷺ) who has narrated more Hadiths than I except 'Abdullah bin 'Amr (bin Al-'As) who used to write them and I never did the same

114. Narrated 'Ubaidullah bin 'Abdullah: Ibn 'Abbas said, "When the ailment of the Prophet (ﷺ) became worse, he said, 'Bring for me (writing) paper and I will write for you a statement after which you will not go astray.' But 'Umar said, 'The Prophet is seriously ill, and we have got Allah's Book with us and that is sufficient for us.' But the companions of the Prophet (ﷺ) differed about this and there was a hue and cry. On that the Prophet (ﷺ) said to them, 'Go away (and leave me alone). It is not right that you should quarrel in front of me." Ibn 'Abbas came out saying, "It was most unfortunate (a great disaster) that Allah's Messenger (ﷺ) was prevented from writing that statement for them because of their disagreement and noise. (Note: It is apparent from this Hadith that Ibn 'Abbas had witnessed the event and came out saying this statement. The truth is not so, for Ibn 'Abbas used to say this statement on narrating the Hadith and he had not witnessed the event personally. See Fath Al-Bari Vol. 1, p.220 footnote.) (See Hadith No. 228, Vol)

115. Narrated Um Salama: One night Allah's Messenger (ﷺ) got up and said, "Subhan Allah! How many afflictions have been descended tonight and how many treasures have been disclosed! Go and wake the sleeping lady occupants of these dwellings (his wives) up (for prayers). A well-dressed (soul) in this world may be naked in the Hereafter

116. Narrated 'Abdullah bin 'Umar: Once the Prophet (ﷺ) led us in the 'Isha' prayer during the last days of his life and after finishing it (the prayer) (with Taslim) he said: "Do you realize (the importance of) this night?" Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night

117. Narrated Ibn 'Abbas: I stayed overnight in the house of my aunt Maimuna bint Al-Harith (the wife of the Prophet (ﷺ)) while the Prophet (ﷺ) was there with her during her night turn. The Prophet (ﷺ) offered the 'Isha' prayer (in the mosque), returned home and after having prayed four rak'at, he slept. Later on he got up at night and then asked whether the boy (or he used a similar word) had slept? Then he got up for the prayer and I stood up by his left side but he made me stand to his right and offered five rak'at followed by two more rak'at. Then he slept and I heard him snoring and then (after a while) he left for the (Fajr) prayer

118. Narrated Abu Huraira: People say that I have narrated many Hadiths (The Prophet's narration). Had it not been for two verses in the Qur'an, I would not have narrated a single Hadith, and the verses are: "Verily those who conceal the clear sign and the guidance which We have sent down . . . (up to) Most Merciful." (2:159-160). And no doubt our Muhajir (emigrant) brothers used to be busy in the market with their business (bargains) and our Ansari brothers used to be busy with their property (agriculture). But I (Abu Huraira) used to stick to Allah's Messenger (ﷺ) contented with what will fill my stomach and I used to attend that which they used not to attend and I used to memorize that which they used not to memorize

119. Narrated Abu Huraira: I said to Allah's Messenger (ﷺ) "I hear many narrations (Hadiths) from you but I forget them." Allah's Apostle said, "Spread your Rida' (garment)." I did accordingly and then he moved his hands as if filling them with something (and emptied them in my Rida') and then said, "Take and wrap this

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sheet over your body." I did it and after that I never forgot any thing. Narrated Ibrahim bin Al-Mundhir: Ibn Abi Fudaik narrated the same as above (Hadith...119) but added that the Prophet (ﷺ) had moved his hands as if filling them with something and then he emptied them in the Rida' of Abu Huraira

120. Narrated Abu Huraira: I have memorized two kinds of knowledge from Allah's Messenger (ﷺ). I have propagated one of them to you and if I propagated the second, then my pharynx (throat) would be cut (i.e. killed)

121. Narrated Jarir: The Prophet (ﷺ) said to me during Hajjat-al-Wida': Let the people keep quiet and listen. Then he said (addressing the people), "Do not (become infidels) revert to disbelief after me by striking the necks (cutting the throats) of one another (killing each other)

122. Narrated Sa'id bin Jubair: I said to Ibn 'Abbas, "Nauf-Al-Bakali claims that Moses (the companion of Khadir) was not the Moses of Bani Israel but he was another Moses." Ibn 'Abbas remarked that the enemy of Allah (Nauf) was a liar. Narrated Ubai bin Ka'b: The Prophet (ﷺ) said, "Once the Prophet Moses (ﷺ) stood up and addressed Bani Israel. He was asked, "Who is the most learned man amongst the people. He said, "I am the most learned." Allah admonished Moses as he did not attribute absolute knowledge to Him (Allah). So Allah inspired to him "At the junction of the two seas there is a slave amongst my slaves who is more learned than you." Moses said, "O my Lord! How can I meet him?" Allah said: Take a fish in a large basket (and proceed) and you will find him at the place where you will lose the fish. So Moses set out along with his (servant) boy, Yusha' bin Noon and carried a fish in a large basket till they reached a rock, where they laid their heads (i.e. lay down) and slept. The fish came out of the basket and it took its way into the sea as in a tunnel. So it was an amazing thing for both Moses and his (servant) boy. They proceeded for the rest of that night and the following day. When the day broke, Moses said to his (servant) boy: "Bring us our early meal. No doubt, we have suffered much fatigue in this journey." Moses did not get tired till he passed the place about which he was told. There the (servant) boy told Moses, "Do you remember when we betook ourselves to the rock, I indeed forgot the fish." Moses remarked, "That is what we have been seeking. So they went back retracing their footsteps, till they reached the rock. There they saw a man covered with a garment (or covering himself with his own garment). Moses greeted him. Al-Khadir replied saying, "How do people greet each other in your land?" Moses said, "I am Moses." He asked, "The Moses of Bani Israel?" Moses replied in the affirmative and added, "May I follow you so that you teach me of that knowledge which you have been taught." Al-Khadir replied, "Verily! You will not be able to remain patient with me, O Moses! I have some of the knowledge of Allah which He has taught me and which you do not know, while you have some knowledge which Allah has taught you which I do not know." Moses said, "Allah willing, you will find me patient and I will disobey no order of yours. So both of them set out walking along the seashore, as they did not have a boat. In the meantime a boat passed by them and they requested the crew of the boat to take them on board. The crew recognized Al-Khadir and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al-Khadir said: "O Moses! My knowledge and your knowledge have not decreased Allah's knowledge except as much as this sparrow has decreased the water of the sea with its beak." Al-Khadir went to one of the planks of the boat and plucked it out. Moses said, "These people gave us a free lift but you have broken their boat and scuttled it so as to drown its people." Al-Khadir replied, "Didn't I tell you that you will not be able to remain patient with me." Moses said, "Call me not to account for what I forgot." The first (excuse) of Moses was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Al-Khadir took hold of the boy's head from the top and plucked it out with his hands (i.e. killed him). Moses said, "Have you killed an innocent soul who has killed none." Al-Khadir replied, "Did I not tell you that you cannot remain patient with me?" Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found there a wall on the point of collapsing. Al-Khadir repaired it with his own hands. Moses said, "If you had wished, surely you could have taken wages for it." Al-Khadir replied, "This is the parting between you and me." The Prophet added, "May Allah be Merciful to Moses! Would that he could have been more patient to learn more about his story with Al-Khadir

123. Narrated Abu Musa: A man came to the Prophet (ﷺ) and asked, "O Allah's Messenger (ﷺ)! What kind of fighting is in Allah's cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of his pride and haughtiness." The Prophet (ﷺ) raised his head (as the questioner was standing) and said, "He who fights so that Allah's Word (Islam) should be superior, then he fights in Allah's cause

124. Narrated 'Abdullah bin 'Ammar: I saw the Prophet (ﷺ) near the Jamra and the people were asking him questions (about religious problems). A man asked, "O Allah's Messenger (ﷺ)! I have slaughtered the Hadi (animal) before doing the Rami." The Prophet (ﷺ) replied, "Do the Rami (now) and there is no harm." Another person asked, "O Allah's Messenger (ﷺ)! I got my head shaved before slaughtering the animal." The Prophet (ﷺ) replied, "Do the slaughtering (now) and there is no harm." So on that day, when the Prophet (ﷺ) was asked about anything as regards the ceremonies of Hajj performed before or after its due time his reply was, "Do it (now) and there is no harm

125. Narrated 'Abdullah: While I was going with the Prophet (ﷺ) through the ruins of Medina and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: Ask him (the Prophet) about the spirit. Some of them said that they should not ask him that question as he might give a reply which would displease them. But some of them insisted on asking, and so one of them stood up and asked, "O Abul-Qasim ! What is the spirit?" The Prophet (ﷺ) remained quiet. I thought he was being inspired Divinely. So I stayed till that state of the Prophet (while being inspired) was over. The Prophet (ﷺ) then said, "And they ask you (O Muhammad) concerning the spirit -- Say: The spirit -- its knowledge is with my Lord. And of knowledge you (mankind) have been given only a little

126. Narrated Aswad: Ibn Az-Zubair said to me, "Aisha used to tell you secretly a number of things. What did she tell you about the Ka'ba?" I replied, "She told me that once the Prophet (ﷺ) said, 'O 'Aisha! Had not your people been still close to the pre-Islamic period of ignorance (infidelity)! I would have dismantled the Ka'ba and would have made two doors in it; one for entrance and the other for exit.'" Later on Ibn Az-Zubair did the same

127. Narrated Abu at-Tufail: The above mentioned Statement of 'Ali

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128. Narrated Anas bin Malik:"Once Mu`adh was along with Allah's Messenger () as a companion rider. Allah's Messenger () said, "O Mu`adh bin Jabal." Mu`adh replied, "Labbaik and Sa`daik. O Allah's Messenger ()!" Again the Prophet () said, "O Mu`adh!" Mu`adh said thrice, "Labbaik and Sa`daik, O Allah's Messenger ()!" Allah's Messenger () said, "There is none who testifies sincerely that none has the right to be worshipped but Allah and Muhammad is his Apostle, except that Allah, will save him from the Hell-fire." Mu`adh said, "O Allah's Messenger () ! Should I not inform the people about it so that they may have glad tidings?" He replied, "When the people hear about it, they will solely depend on it." Then Mu`adh narrated the above-mentioned Hadith just before his death, being afraid of committing sin (by not telling the knowledge)

129. Narrated Anas:I was informed that the Prophet () had said to Mu`adh, "Whosoever will meet Allah without associating anything in worship with Him will go to Paradise." Mu`adh asked the Prophet, "Should I not inform the people of this good news?" The Prophet () replied, "No, I am afraid, lest they should depend upon it (absolutely)

130. Narrated Um Salama:Um-Sulaim came to Allah's Messenger () and said, "Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge?) The Prophet replied, "Yes, if she notices a discharge." Um Salama, then covered her face and asked, "O Allah's Messenger ()! Does a woman get a discharge?" He replied, "Yes, let your right hand be in dust (An Arabic expression you say to a person when you contradict his statement meaning "you will not achieve goodness"), and that is why the son resembles his mother

131. Narrated `Abdullah bin `Umar:Once Allah's Messenger () said, "Amongst the trees there is a tree, the leaves of which do not fall and is like a Muslim, tell me the name of that tree." Everybody started thinking about the trees of the desert areas and I thought of the date-palm tree but felt shy (to answer). The others asked, "O Allah's Apostle! inform us of it." He replied, "It is the date-palm tree." I told my father what had come to my mind and on that he said, "Had you said it I would have preferred it to such and such a thing that I might possess

132. Narrated `Ali:I used to get the emotional urethral discharge frequently so I requested Al-Miqdad to ask the Prophet () about it. Al-Miqdad asked him and he replied, "One has to perform ablution (after it)." (See Hadith No)

133. Narrated Nafi':`Abdullah bin `Umar said: "A man got up in the mosque and said: 'O Allah's Messenger () At which place you order us that we should assume the Ihram?' Allah's Messenger () replied, 'The residents of Medina should assume the Ihram from Dhil-Hulaifa, the people of Syria from Al-Juhfa and the people of Najd from Qarn.'" Ibn `Umar further said, "The people consider that Allah's Messenger () had also said, 'The residents of Yemen should assume Ihram from Yalamlam.'" Ibn `Umar used to say, "I do not remember whether Allah's Messenger () had said the last statement or not

134. Narrated Ibn `Umar:A man asked the Prophet () : "What (kinds of clothes) should a Muhrim (a Muslim intending to perform `Umra or Hajj) wear? He replied, "He should not wear a shirt, a turban, trousers, a head cloak or garment scented with saffron or Wars (kinds of perfumes). And if he has no slippers, then he can use Khuffs (socks made from thick fabric or leather) but the socks should be cut short so as to make the ankles bare." (See Hadith No. 615, Vol)

Ablutions (Wudu')

135. Narrated Abu Huraira:Allah's Messenger () said, "The prayer of a person who does Hadath (passes urine, stool or wind) is not accepted till he performs the ablution." A person from Hadaramout asked Abu Huraira, "What is 'Hadath?'" Abu Huraira replied, " 'Hadath' means the passing of wind

136. Narrated Nu`am Al-Mujmir:Once I went up the roof of the mosque, along with Abu Huraira. He performed ablution and said, "I heard the Prophet () saying, "On the Day of Resurrection, my followers will be called "Al-Ghurr-ul- Muhajjalun" from the trace of ablution and whoever can increase the area of his radiance should do so (i.e. by performing ablution regularly)

137. Narrated `Abbad bin Tamim:My uncle asked Allah's Messenger () about a person who imagined to have passed wind during the prayer. Allah's Apostle replied: "He should not leave his prayers unless he hears sound or smells something

138. Narrated Kuraib:Ibn `Abbas said, "The Prophet () slept till he snored and then prayed (or probably lay till his breath sounds were heard and then got up and prayed)." Ibn `Abbas added: "I stayed overnight in the house of my aunt, Maimuna, the Prophet () slept for a part of the night, (See Fath-al-Bari page 249, Vol. 1), and late in the night, he got up and performed ablution from a hanging water skin, a light (perfect) ablution and stood up for the prayer. I, too, performed a similar ablution, then I went and stood on his left. He drew me to his right and prayed as much as Allah wished, and again lay and slept till his breath sounds were heard. Later on the Mu'adh-dhin (call maker for the prayer) came to him and informed him that it was time for Prayer. The Prophet () went with him for the prayer without performing a new ablution." (Sufyan said to `Amr that some people said, "The eyes of Allah's Messenger () sleep but his heart does not sleep." `Amr replied, "I heard `Ubaid bin `Umar saying that the dreams of Prophets were Divine Inspiration, and then he recited the verse: 'I (Abraham) see in a dream, (O my son) that I offer you in sacrifice (to Allah).'" (37.102) (See Hadith No)

139. Narrated Usama bin Zaid:Allah's Messenger () proceeded from `Arafat till when he reached the mountain pass, he dismounted, urinated and then performed ablution but not a perfect one. I said to him, ("Is it the time for) the prayer, O Allah's Messenger ()?" He said, "The (place of) prayer is ahead of you." He rode till when he reached Al-Muzdalifa, he dismounted and performed ablution and a perfect one, The (call for) Iqama was pronounced and he led the Maghrib prayer. Then everybody made his camel kneel down at its place. Then the Iqama was pronounced for the `Isha' prayer which the Prophet () led and no prayer was offered in between the two . prayers ('Isha' and Maghrib)

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140. Narrated `Ata' bin Yasar:Ibn `Abbas performed ablution and washed his face (in the following way): He ladled out a handful of water, rinsed his mouth and washed his nose with it by putting in water and then blowing it out. He then, took another handful (of water) and did like this (gesturing) joining both hands, and washed his face, took another handful of water and washed his right forearm. He again took another handful of water and washed his left forearm, and passed wet hands over his head and took another handful of water and poured it over his right foot (up to his ankles) and washed it thoroughly and similarly took another handful of water and washed thoroughly his left foot (up to the ankles) and said, "I saw Allah's Messenger () performing ablution in this way
141. Narrated Ibn `Abbas:The Prophet () said, "If anyone of you on having sexual relations with his wife said (and he must say it before starting) 'In the name of Allah. O Allah! Protect us from Satan and also protect what you bestow upon us (i.e. the coming offspring) from Satan,' and if it is destined that they should have a child then, Satan will never be able to harm that offspring
142. Narrated Anas:Whenever the Prophet () went to answer the call of nature, he used to say, "Allah-umma inni a`udhu bika minal khubuthi wal khaba'ith i.e. O Allah, I seek Refuge with You from all offensive and wicked things (evil deeds and evil spirits)
143. Narrated Ibn `Abbas:Once the Prophet () entered a lavatory and I placed water for his ablution. He asked, "Who placed it?" He was informed accordingly and so he said, "O Allah! Make him (Ibn `Abbas) a learned scholar in religion (Islam)
144. Narrated Abu Aiyub Al-Ansari:Allah's Messenger () said, "If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qibla; he should either face the east or the west
145. Narrated `Abdullah bin `Umar:People say, "Whenever you sit for answering the call of nature, you should not face the Qibla or Baitul-Maqdis (Jerusalem)." I told them, "Once I went up the roof of our house and I saw Allah's Apostle answering the call of nature while sitting on two bricks facing Baitul-Maqdis (Jerusalem) (but there was a screen covering him. ' (Fath-al-Bari, Page 258, Vol)
146. Narrated `Aisha:The wives of the Prophet () used to go to Al-Manasi, a vast open place (near Baqi` at Medina) to answer the call of nature at night. `Umar used to say to the Prophet () "Let your wives be veiled," but Allah's Apostle did not do so. One night Sauda bint Zam`a the wife of the Prophet () went out at `Isha' time and she was a tall lady. `Umar addressed her and said, "I have recognized you, O Sauda." He said so, as he desired eagerly that the verses of Al-Hijab (the observing of veils by the Muslim women) may be revealed. So Allah revealed the verses of "Al-Hijab" (A complete body cover excluding the eyes)
147. Narrated `Aisha:The Prophet () said to his wives, "You are allowed to go out to answer the call of nature
148. Narrated `Abdullah bin `Umar:I went up to the roof of Hafsa's house for some job and I saw Allah's Messenger () answering the call of nature facing Sham (Syria, Jordan, Palestine and Lebanon regarded as one country) with his back towards the Qibla. (See Hadith No)
149. Narrated `Abdullah bin `Umar:Once I went up the roof of our house and saw Allah's Messenger () answering the call of nature while sitting over two bricks facing Baitul-Maqdis (Jerusalem). (See Hadith No)
150. Narrated Anas bin Malik:Whenever Allah's Messenger () went to answer the call of nature, I along with another boy used to accompany him with a tumbler full of water. (Hisham commented, "So that he might wash his private parts with it)
151. Narrated Anas:Whenever Allah's Messenger () went to answer the call of nature, I along with another boy from us used to go behind him with a tumbler full of water
152. Narrated Anas bin Malik:Whenever Allah's Messenger () went to answer the call of nature, I along with another boy used to carry a tumbler full of water (for cleaning the private parts) and a short spear (or stick)
153. Narrated Abu Qatada:Allah's Messenger () said, "Whenever anyone of you drinks water, he should not breathe in the drinking utensil, and whenever anyone of you goes to a lavatory, he should neither touch his penis nor clean his private parts with his right hand
154. Narrated Abu Qatada:The Prophet () said, "Whenever anyone of you makes water he should not hold his penis or clean his private parts with his right hand. (And while drinking) one should not breathe in the drinking utensil
155. Narrated Abu Huraira:I followed the Prophet () while he was going out to answer the call of nature. He used not to look this way or that. So, when I approached near him he said to me, "Fetch for me some stones for ' cleaning the privates parts (or said something similar), and do not bring a bone or a piece of dung." So I brought the stones in the corner of my garment and placed them by his side and I then went away from him. When he finished (from answering the call of nature) he used, them
156. Narrated `Abdullah:The Prophet () went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for the third but could not find it. So I took a dried piece of dung and brought it to him. He took the two stones and threw away the dung and said, "This is a filthy thing
157. Narrated Ibn `Abbas:The Prophet () performed ablution by washing the body parts only once
158. Narrated `Abdullah bin Zaid:The Prophet () performed ablution by washing the body parts twice
159. Narrated Humran: (the slave of 'Uthman) I saw 'Uthman bin 'Affan asking for a tumbler of water (and when it was brought) he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said,

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"Allah's Messenger () said 'If anyone performs ablution like that of mine and offers a two-rak'at prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven

160. After performing the ablution 'Uthman said, "I am going to tell you a Hadith which I would not have told you, had I not been compelled by a certain Holy Verse (the sub narrator 'Urwa said:This verse is: "Verily, those who conceal the clear signs and the guidance which we have sent down...)" (2:159). I heard the Prophet () saying, 'If a man performs ablution perfectly and then offers the compulsory congregational prayer, Allah will forgive his sins committed between that (prayer) and the (next) prayer till he offers it

161. Narrated Abu Huraira:The Prophet () said, "Whoever performs ablution should clean his nose with water by putting the water in it and then blowing it out, and whoever cleans his private parts with stones should do it with odd number of stones

162. Narrated Abu Huraira:Allah's Messenger () said, "If anyone of you performs ablution he should put water in his nose and then blow it out and whoever cleans his private parts with stones should do so with odd numbers. And whoever wakes up from his sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during sleep

163. Narrated `Abdullah bin `Amr:The Prophet () remained behind us on a journey. He joined us while we were performing ablution for the `Asr prayer which was overdue and we were just passing wet hands over our feet (not washing them thoroughly) so he addressed us in a loud voice saying twice , "Save your heels from the fire

164. Narrated Humran:(the freed slave of `Uthman bin `Affan) I saw `Uthman bin `Affan asking (for a tumbler of water) to perform ablution (and when it was brought) he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and (then) forearms up to the elbows thrice, then passed his wet hands over his head and then washed each foot thrice. After that `Uthman said, "I saw the Prophet () performing ablution like this of mine, and he said, 'If anyone performs ablution like that of mine and offers a two-rak'at prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven

165. Narrated Muhammad Ibn Ziyad:I heard Abu Huraira saying as he passed by us while the people were performing ablution from a utensil containing water, "Perform ablution perfectly and thoroughly for Abul-Qasim (the Prophet) said, 'Save your heels from the Hell-fire

166. Narrated `Ubaid Ibn Juraij:I asked `Abdullah bin `Umar, "O Abu `Abdur-Rahman! I saw you doing four things which I never saw being done by anyone of you companions?" `Abdullah bin `Umar said, "What are those, O Ibn Juraij?" I said, "I never saw you touching any corner of the Ka'ba except these (two) facing south (Yemen) and I saw you wearing shoes made of tanned leather and dyeing your hair with Hinna (a kind of red dye). I also noticed that whenever you were in Mecca, the people assume Ihram on seeing the new moon crescent (1st of Dhul-Hijja) while you did not assume the Ihram (Ihram) -(Ihram is also called Ihlal which means 'Loud calling' because a Muhrim has to recite Talbiya aloud when assuming the state of Ihram) - till the 8th of Dhul-Hijja (Day of Tarwiya). `Abdullah replied, "Regarding the corners of Ka'ba, I never saw Allah's Messenger () touching except those facing south (Yemen) and regarding the tanned leather shoes, no doubt I saw Allah's Messenger () wearing non-hairy shoes and he used to perform ablution while wearing the shoes (i.e. wash his feet and then put on the shoes). So I love to wear similar shoes. And about the dyeing of hair with Hinna; no doubt I saw Allah's Messenger () dyeing his hair with it and that is why I like to dye (my hair with it). Regarding Ihlal, I did not see Allah's Messenger () assuming Ihlal till he set out for Hajj (on the 8th of Dhul-Hijja)

167. Narrated Um-`Atiya:That the Prophet () at the time of washing his deceased daughter had said to them, "Start from the right side beginning with those parts which are washed in ablution

168. Narrated `Aisha:The Prophet () used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else

169. Narrated Anas bin Malik:I saw Allah's Messenger () when the `Asr prayer was due and the people searched for water to perform ablution but they could not find it. Later on (a pot full of) water for ablution was brought to Allah's Apostle. He put his hand in that pot and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution (it was one of the miracles of the Prophet)

170. Narrated Ibn Seereen:I said to `Abida, "I have some of the hair of the Prophet () which I got from Anas or from his family." `Abida replied. "No doubt if I had a single hair of that it would have been dearer to me than the whole world and whatever is in it

171. Narrated Anas:When Allah's Messenger () got his head shaved, Abu- Talha was the first to take some of his hair

172. Narrated Abu Huraira:Allah's Messenger () said, "If a dog drinks from the utensil of anyone of you it is essential to wash it seven times

173. Narrated Abu Huraira: The Prophet () said, "A man saw a dog eating mud from (the severity of) thirst. So, that man took a shoe (and filled it) with water and kept on pouring the water for the dog till it quenched its thirst. So Allah approved of his deed and made him to enter Paradise

174. And narrated Hamza bin `Abdullah:My father said. "During the lifetime of Allah's Apostle, the dogs used to urinate, and pass through the mosques (come and go), nevertheless they never used to sprinkle water on it (urine of the dog)

175. Narrated `Adi bin Hatim:I asked the Prophet (about the hunting dogs) and he replied, "If you let loose (with Allah's name) your tamed dog after a game and it

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hunts it, you may eat it, but if the dog eats of (that game) then do not eat it because the dog has hunted it for itself." I further said, "Sometimes I send my dog for hunting and find another dog with it. He said, "Do not eat the game for you have mentioned Allah's name only on sending your dog and not the other dog

176. Narrated Abu Huraira:Allah's Messenger () said, "A person is considered in prayer as long as he is waiting for the prayer in the mosque as long as he does not do Hadath." A non-Arab man asked, "O Abu Huraira! What is Hadath?" I replied, "It is the passing of wind (from the anus) (that is one of the types of Hadath)

177. Narrated `Abbad bin Tamim:My uncle said: The Prophet () said, "One should not leave his prayer unless he hears sound or smells something

178. Narrated `Ali:I used to get emotional urethral discharges frequently and felt shy to ask Allah's Messenger () about it. So I requested Al-Miqdad bin Al-Aswad to ask (the Prophet ()) about it. Al-Miqdad asked him and he replied, "One has to perform ablution (after it)

179. Narrated Zaid bin Khalid:I asked `Uthman bin `Affan about a person who engaged in intercourse but did no discharge. `Uthman replied, "He should perform ablution like the one for an ordinary prayer but he must wash his penis." `Uthman added, "I heard it from Allah's Messenger ()." I asked `Ali Az-Zubair, Talha and Ubai bin Ka'b about it and they, too, gave the same reply. (This order was canceled later on and taking a bath became necessary for such cases)

180. Narrated Abu Sa'id Al-Khudri:Allah's Messenger () sent for a Ansari man who came with water dropping from his head. The Prophet () said, "Perhaps we have forced you to hurry up, haven't we?" The Ansari replied, "Yes." Allah's Messenger () further said, "If you are forced to hurry up (during intercourse) or you do not discharge then ablution is due on you (This order was canceled later on, i.e. one has to take a bath)

181. Narrated Usama bin Zaid:"When Allah's Messenger () departed from `Arafat, he turned towards a mountain pass where he answered the call of nature. (After he had finished) I poured water and he performed ablution and then I said to him, "O Allah's Messenger ()! Will you offer the prayer?" He replied, "The Musalla (place of the prayer) is ahead of you (in Al-Muzdalifa)

182. Narrated Al-Mughira bin Shu'ba:I was in the company of Allah's Messenger () on one of the journeys and he went out to answer the call of nature (and after he finished) I poured water and he performed ablution; he washed his face, forearms and passed his wet hand over his head and over the two Khuff (socks made from thick fabric or leather)

183. Narrated `Abdullah bin `Abbas:That he stayed overnight in the house of Maimuna the wife of the Prophet, his aunt. He added: I lay on the bed (cushion transversally) while Allah's Messenger () and his wife lay in the lengthwise direction of the cushion. Allah's Messenger () slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He then, recited the last ten verses of Sura Al-Imran, got up and went to a hanging water-skin. He then Performed the ablution from it and it was a perfect ablution, and then stood up to offer the prayer. I, too, got up and did as the Prophet had done. Then I went and stood by his side. He placed his right hand on my head and caught my right ear and twisted it. He prayed two rak'at, then two rak'at and then two rak'at and then two rak'at and then two rak'at and then two rak'at (separately six times), and finally one rak'a (the witr). Then he lay down again in the bed till the Mu'adh-dhin came to him where upon the Prophet () got up, offered a two light rak'at prayer and went out and led the Fajr prayer

184. Narrated Asma' bint Abu Bakr:I came to `Aisha the wife of the Prophet () during the solar eclipse. The people were standing and offering the prayer and she was also praying. I asked her, "What is wrong with the people?" She beckoned with her hand towards the sky and said, "Subhan Allah." I asked her, "Is there a sign?" She pointed out, "Yes." So I, too, stood for the prayer till I fell unconscious and later on I poured water on my head. After the prayer, Allah's Messenger () praised and glorified Allah and said, "Just now I have seen something which I never saw before at this place of mine, including Paradise and Hell. I have been inspired (and have understood) that you will be put to trials in your graves and these trials will be like the trials of Ad-Dajjal, or nearly like it (the sub narrator is not sure of what Asma' said). Angels will come to every one of you and ask, 'What do you know about this man?' A believer will reply, 'He is Muhammad, Allah's Messenger (), and he came to us with self-evident truth and guidance. So we accepted his teaching, believed and followed him.' Then the angels will say to him to sleep in peace as they have come to know that he was a believer. On the other hand a hypocrite or a doubtful person will reply, 'I do not know but heard the people saying something and so I said the same

185. Narrated Yahya Al-Mazini:A person asked `Abdullah bin Zaid who was the grandfather of `Amr bin Yahya, "Can you show me how Allah's Messenger () used to perform ablution?" `Abdullah bin Zaid replied in the affirmative and asked for water. He poured it on his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbows twice and then passed his wet hands over his head from its front to its back and vice versa (beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started) and washed his feet (up to the ankles)

186. Narrated `Amr:My father saw `Amr bin Abi Hasan asking `Abdullah bin Zaid about the ablution of the Prophet. `Abdullah bin Zaid asked for earthenware pot containing water and in front of them performed ablution like that of the Prophet (). He poured water from the pot over his hand and washed his hands thrice and then he put his hands in the pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out with three handfuls of water. Again he put his hand in the water and washed his face thrice and washed his forearms up to the elbows twice; and then put his hands in the water and then passed them over his head by bringing them to the front and then to the rear of the head once, and then he washed his feet up to the ankles

187. Narrated Abu Juhaifa:Allah's Messenger () came to us at noon and water for ablution was brought to him. After he had performed ablution, the remaining water was taken by the people and they started smearing their bodies with it (as a blessed thing). The Prophet () offered two rak'at of the Zuhur prayer and then

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two rak'at of the `Asr prayer while a short spear (or stick) was there (as a Sutra) in front of him

188. Abu Musa said:The Prophet asked for a tumbler containing water and washed both his hands and face in it and then threw a mouthful of water in the tumbler and said to both of us (Abu Musa and Bilal), "Drink from the tumbler and pour some of its water on your faces and chests

189. Narrated Ibn Shihab:Mahmud bin Ar-Rabi` who was the person on whose face the Prophet () had ejected a mouthful of water from his family's well while he was a boy, and `Urwa (on the authority of Al-Miswar and others) who testified each other, said, "Whenever the Prophet () , performed ablution, his companions were nearly fighting for the remains of the water

190. Narrated As-Sa'ib bin Yazid:My aunt took me to the Prophet () and said, "O Allah's Messenger (! This son of my sister has got a disease in his legs." So he passed his hands on my head and prayed for Allah's blessings for me; then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, and it was like the "Zir-al-Hijja" (means the button of a small tent, but some said 'egg of a partridge.' etc)

191. Narrated `Amr bin Yahya:(on the authority of his father) `Abdullah bin Zaid poured water on his hands from a utensil containing water and washed them and then with one handful of water he rinsed his mouth and cleaned his nose by putting water in it and then blowing it out. He repeated it thrice. He, then, washed his hands and forearms up to the elbows twice and passed wet hands over his head, both forwards and backwards, and washed his feet up to the ankles and said, "This is the ablution of Allah's Messenger ()

192. Narrated `Amr bin Yahya:My father said, "I saw `Amr bin Abi Hasan asking `Abdullah bin Zaid about the ablution of the Prophet. `Abdullah bin Zaid asked for an earthenware pot containing water and performed ablution in front of them. He poured water over his hands and washed them thrice. Then he put his (right) hand in the pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out thrice with three handfuls of water Again he put his hand in the water and washed his face thrice. After that he put his hand in the pot and washed his forearms up to the elbows twice and then again put his hand in the water and passed wet hands over his head by bringing them to the front and then to the back and once more he put his hand in the pot and washed his feet (up to the ankles.)" Narrated Wuhaib: That he (the Prophet () in narration 191 above) had passed his wet hands on the head once only

193. Narrated 'Abdullah bin 'Umar:"During the lifetime of Allah's Messenger () men and women used to perform ablution together

194. Narrated Jabir:Allah's Messenger () came to visit me while I was sick and unconscious. He performed ablution and sprinkled the remaining water on me and I became conscious and said, "O Allah's Messenger (! To whom will my inheritance go as I have neither ascendants nor descendants?" Then the Divine verses regarding Fara'id (inheritance) were revealed

195. Narrated Anas:It was the time for prayer, and those whose houses were near got up and went to their people (to perform ablution), and there remained some people (sitting). Then a painted stove pot (Mikhdab) containing water was brought to Allah's Messenger (). The pot was small, not broad enough for one to spread one's hand in; yet all the people performed ablution. (The sub narrator said, "We asked Anas, 'How many persons were you?' Anas replied 'We were eighty or more'"). (It was one of the miracles of Allah's Messenger ()

196. Narrated Abu Musa:Once the Prophet () asked for a tumbler containing water. He washed his hands and face in it and also threw a mouthful of water in it

197. Narrated `Abdullah bin Zaid:Once Allah's Messenger () came to us and we brought out water for him in a brass pot. He performed ablution thus: He washed his face thrice, and his forearms to the elbows twice, then passed his wet hands lightly over the head from front to rear and brought them to front again and washed his feet (up to the ankles)

198. Narrated `Aisha:When the ailment of the Prophet () became aggravated and his disease became severe, he asked his wives to permit him to be nursed (treated) in my house. So they gave him the permission. Then the Prophet came (to my house) with the support of two men, and his legs were dragging on the ground, between `Abbas, and another man." 'Ubaidullah (the sub narrator) said, "I informed `Abdullah bin `Abbas of what `Aisha said. Ibn `Abbas said: 'Do you know who was the other man?' I replied in the negative. Ibn `Abbas said, 'He was `Ali (bin Abi Talib).'" `Aisha further said, "When the Prophet () came to my house and his sickness became aggravated he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. So he was seated in a Mikhdab (brass tub) belonging to Hafsa, the wife of the Prophet. Then, all of us started pouring water on him from the water skins till he beckoned to us to stop and that we have done (what he wanted us to do). After that he went out to the people

199. Narrated `Amr bin Yahya:(on the authority of his father) My uncle used to perform ablution extravagantly and once he asked `Abdullah bin Zaid to tell him how he had seen the Prophet () performing ablution. He asked for an earthenware pot containing water, and poured water from it on his hands and washed them thrice, and then put his hand in the earthenware pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out thrice with one handful of water; he again put his hand in the water and took a handful of water and washed his face thrice, then washed his hands up to the elbows twice, and took water with his hand, and passed it over his head from front to back and then from back to front, and then washed his feet (up to the ankles) and said, "I saw the Prophet () performing ablution in that way

200. Narrated Thabit:Anas said, "The Prophet () asked for water and a tumbler with a broad base and not so deep, containing a small quantity of water, was brought to him whereby he put his fingers in it." Anas further said, 'I noticed the water springing out from amongst his fingers.' Anas added, 'I estimated that the people who performed ablution with it numbered between seventy to eighty

201. Narrated Anas:The Prophet () used to take a bath with one Sa` up to five Mudds (1 Sa` = [??] Mudds) of water and used to perform ablution with one Mudd of

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water

202. Narrated `Abdullah bin `Umar:Sa`d bin Abi Waqqas said, "The Prophet (ﷺ) passed wet hands over his Khuffs (socks made from thick fabric or leather)." `Abdullah bin `Umar asked `Umar about it. `Umar replied in the affirmative and added, "Whenever Sa`d narrates a Hadith from the Prophet, there is no need to ask anyone else about it
203. Narrated Al-Mughira bin Shu`ba:Once Allah's Messenger (ﷺ) went out to answer the call of nature and I followed him with a tumbler containing water, and when he finished, I poured water and he performed ablution and passed wet hands over his Khuffs (socks made from thick fabric or leather)
204. Narrated Ja`far bin `Amr bin Umaiya Ad-Damri:My father said, "I saw the Prophet (ﷺ) passing wet hands over his Khuffs (socks made from thick fabric or leather)
205. Narrated Ja`far bin `Amr:My father said, "I saw the Prophet (ﷺ) passing wet hands over his turban and Khuffs (socks made from thick fabric or leather)
206. Narrated `Urwa bin Al-Mughira:My father said, "Once I was in the company of the Prophet (ﷺ) on a journey and I dashed to take off his Khuffs (socks made from thick fabric or leather). He ordered me to leave them as he had put them after performing ablution. So he passed wet hands over them
207. Narrated `Abdullah bin `Abbas:Allah's Messenger (ﷺ) ate a piece of cooked mutton from the shoulder region and prayed without repeating ablution
208. Narrated Ja`far bin `Amr bin Umaiya:My father said, "I saw Allah's Messenger (ﷺ) taking a piece of (cooked) mutton from the shoulder region and then he was called for prayer. He put his knife down and prayed without repeating ablution
209. Narrated Suwaid bin Al-Nu`man:In the year of the conquest of Khaibar I went with Allah's Messenger (ﷺ) till we reached Sahba, a place near Khaibar, where Allah's Messenger (ﷺ) offered the `Asr prayer and asked for food. Nothing but saweeq was brought. He ordered it to be moistened with water. He and all of us ate it and the Prophet (ﷺ) got up for the evening prayer (Maghrib prayer), rinsed his mouth with water and we did the same, and he then prayed without repeating the ablution
210. Narrated Maimuna:The Prophet (ﷺ) ate (a piece of) mutton from the shoulder region and then prayed without repeating the ablution
211. Narrated Ibn `Abbas:Allah's Messenger (ﷺ) drank milk, rinsed his mouth and said, "It has fat
212. Narrated `Aisha:Allah's Messenger (ﷺ) said, "If anyone of you feels drowsy while praying he should go to bed (sleep) till his slumber is over because in praying while drowsy one does not know whether one is asking for forgiveness or for a bad thing for oneself
213. Narrated Anas:The Prophet (ﷺ) said, "If anyone of you feels drowsy while praying, he should sleep till he understands what he is saying (reciting)
214. Narrated `Amr bin `Amir:Anas said, "The Prophet (ﷺ) used to perform ablution for every prayer." I asked Anas, "What did you used to do?" Anas replied, "We used to pray with the same ablution until we break it with Hadath
215. Narrated Suwaid bin Nu`man:In the year of the conquest of Khaibar I went with Allah's Messenger (ﷺ) till we reached As-Sahba' where Allah's Messenger (ﷺ) led the `Asr prayer and asked for the food. Nothing but saweeq was brought and we ate it and drank (water). The Prophet (ﷺ) got up for the (Maghrib) Prayer, rinsed his mouth with water and then led the prayer without repeating the ablution
216. Narrated Ibn `Abbas:Once the Prophet, while passing through one of the graveyards of Medina or Mecca heard the voices of two persons who were being tortured in their graves. The Prophet (ﷺ) said, "These two persons are being tortured not for a major sin (to avoid)." The Prophet (ﷺ) then added, "Yes! (they are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends). The Prophet (ﷺ) then asked for a green leaf of a date-palm tree, broke it into two pieces and put one on each grave. On being asked why he had done so, he replied, "I hope that their torture might be lessened, till these get dried
217. Narrated Anas bin Malik:Whenever the Prophet (ﷺ) went to answer the call of nature, I used to bring water with which he used to clean his private parts
218. Narrated Ibn `Abbas:The Prophet (ﷺ) once passed by two graves and said, "These two persons are being tortured not for a major sin (to avoid). One of them never saved himself from being soiled with his urine, while the other used to go about with calumnies (to make enmity between friends)." The Prophet (ﷺ) then took a green leaf of a date-palm tree, split it into (pieces) and fixed one on each grave. They said, "O Allah's Apostle! Why have you done so?" He replied, "I hope that their punishment might be lessened till these (the pieces of the leaf) become dry." (See the footnote of Hadith)
219. Narrated Anas bin Malik:The Prophet (ﷺ) saw a Bedouin making water in the mosque and told the people not to disturb him. When he finished, the Prophet (ﷺ) asked for some water and poured it over (the urine)
220. Narrated Abu Huraira:A Bedouin stood up and started making water in the mosque. The people caught him but the Prophet (ﷺ) ordered them to leave him and to pour a bucket or a tumbler of water over the place where he had passed the urine. The Prophet (ﷺ) then said, "You have been sent to make things easy and not to make them difficult
221. Narrated Anas bin Malik:The Prophet (ﷺ) said as above
222. Narrated `Aisha:(the mother of faithful believers) A child was brought to Allah's Messenger (ﷺ) and it urinated on the garment of the Prophet. The Prophet (ﷺ) asked for water and poured it over the soiled place

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223. Narrated Um Qais bint Mihsin: I brought my young son, who had not started eating (ordinary food) to Allah's Messenger (ﷺ) who took him and made him sit in his lap. The child urinated on the garment of the Prophet, so he asked for water and poured it over the soiled (area) and did not wash it
224. Narrated Hudhaifa: Once the Prophet (ﷺ) went to the dumps of some people and passed urine while standing. He then asked for water and so I brought it to him and he performed ablution
225. Narrated Hudhaifa: The Prophet (ﷺ) and I walked till we reached the dumps of some people. He stood, as any one of you stands, behind a wall and urinated. I went away, but he beckoned me to come. So I approached him and stood near his back till he finished
226. Narrated Abu Wail: Abu Musa Al-Ash'ari used to lay great stress on the question of urination and he used to say, "If anyone from Bani Israel happened to soil his clothes with urine, he used to cut that portion away." Hearing that, Hudhaifa said to Abu Wail, "I wish he (Abu Musa) didn't (lay great stress on that matter)." Hudhaifa added, "Allah's Messenger (ﷺ) went to the dumps of some people and urinated while standing
227. Narrated Asma: A woman came to the Prophet (ﷺ) and said, "If anyone of us gets menses in her clothes then what should she do?" He replied, "She should (take hold of the soiled place), rub it and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can pray in it
228. Narrated `Aisha: Fatima bint Abi Hubaish came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ) I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Messenger (ﷺ) replied, "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it has finished wash off the blood (take a bath) and offer your prayers." Hisham (the sub narrator) narrated that his father had also said, (the Prophet (ﷺ) told her): "Perform ablution for every prayer till the time of the next period comes
229. Narrated `Aisha: I used to wash the traces of Janaba (semen) from the clothes of the Prophet (ﷺ) and he used to go for prayers while traces of water were still on it (water spots were still visible)
230. Narrated Sulaiman bin Yasar: I asked `Aisha about the clothes soiled with semen. She replied, "I used to wash it off the clothes of Allah's Messenger (ﷺ) and he would go for the prayer while water spots were still visible
231. Narrated `Amr bin Maimun: I heard Sulaiman bin Yasar talking about the clothes soiled with semen. He said that `Aisha had said, "I used to wash it off the clothes of Allah's Messenger (ﷺ) and he would go for the prayers while water spots were still visible on them
232. Narrated `Aishah: I used to wash the semen off the clothes of the Prophet (ﷺ) and even then I used to notice one or more spots on them
233. Narrated Abu Qilaba: Anas said, "Some people of `Ukl or `Uraina tribe came to Medina and its climate did not suit them. So the Prophet (ﷺ) ordered them to go to the herd of (Milch) camels and to drink their milk and urine (as a medicine). So they went as directed and after they became healthy, they killed the shepherd of the Prophet and drove away all the camels. The news reached the Prophet (ﷺ) early in the morning and he sent (men) in their pursuit and they were captured and brought at noon. He then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron, They were put in 'Al-Harra' and when they asked for water, no water was given to them." Abu Qilaba said, "Those people committed theft and murder, became infidels after embracing Islam and fought against Allah and His Apostle
234. Narrated Anas: Prior to the construction of the mosque, the Prophet (ﷺ) offered the prayers at sheep-folds
235. Narrated Maimuna: Allah's Messenger (ﷺ) was asked regarding ghee (cooking butter) in which a mouse had fallen. He said, "Take out the mouse and throw away the ghee around it and use the rest
236. Narrated Maimuna: The Prophet (ﷺ) was asked regarding ghee in which a mouse had fallen. He said, "Take out the mouse and throw away the ghee around it (and use the rest)
237. Narrated Abu Huraira: The Prophet (ﷺ) said, "A wound which a Muslim receives in Allah's cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from the wound and its color will be that of the blood but will smell like musk
238. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "We (Muslims) are the last (people to come in the world) but (will be) the foremost (on the Day of Resurrection)
239. The same narrator said that the Prophet (ﷺ) had said: "You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it
240. Narrated `Abdullah: While Allah's Messenger (ﷺ) was prostrating (as stated below). Narrated `Abdullah bin Mas'ud: Once the Prophet (ﷺ) was offering prayers at the Ka'ba. Abu Jahl was sitting with some of his companions. One of them said to the others, "Who amongst you will bring the Abdominal contents (intestines, etc.) of a camel of Bani so and so and put it on the back of Muhammad, when he prostrates?" The most unfortunate of them got up and brought it. He waited till the Prophet (ﷺ) prostrated and then placed it on his back between his shoulders. I was watching but could not do any thing. I wish I had some people with me to hold out against them. They started laughing and falling on one another. Allah's Messenger (ﷺ) was in prostration and he did not lift his head up till Fatima (Prophet's daughter) came and threw that (camel's Abdominal contents) away from his back. He raised his head and said thrice, "O Allah! Punish Quraish." So it was hard for Abu Jahl and his companions when the Prophet invoked Allah against them as they had a conviction that the prayers and invocations were accepted in this city (Mecca). The Prophet (ﷺ) said, "O Allah! Punish Abu Jahl, `Utba bin Rabi'a, Shaiba bin Rabi'a, Al-Walid bin `Utba, Umaiya bin Khalaf, and `Uqba bin Al Mu'it [??] (and he mentioned the seventh whose name I cannot recall). By Allah in Whose Hands my life is, I saw the dead bodies of those persons who were

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counted by Allah's Messenger () in the Qalib (one of the wells) of Badr

241. Narrated Anas:The Prophet () once spat in his clothes

242. Narrated Aisha:The Prophet () said, "All drinks that produce intoxication are Haram (forbidden to drink)

243. Narrated Abu Hazim:Sahl bin Sa'd As-Sa'idi, was asked by the people, "With what was the wound of the Prophet () treated?" Sahl replied, "None remains among the people living who knows that better than I. `Ali [??] used to bring water in his shield and Fatima used to wash the blood off his face. Then straw mat was burnt and the wound was filled with it

244. Narrated Abu Burda:My father said, "I came to the Prophet () and saw him carrying a Siwak in his hand and cleansing his teeth, saying, 'U' U'," as if he was retching while the Siwak was in his mouth

245. Narrated Hudhaifa:Whenever the Prophet () got up at night, he used to clean his mouth with Siwak

246. Narrated Ibn 'Umar:The Prophet () said, "I dreamt that I was cleaning my teeth with a Siwak and two persons came to me. One of them was older than the other and I gave the Siwak to the younger. I was told that I should give it to the older and so I did

247. Narrated Al-Bara `bin `Azib:The Prophet () said to me, "Whenever you go to bed perform ablution like that for the prayer, lie on your right side and say, "Allahumma aslamtu wajhi ilaika, wa fauwadtu `Amri ilaika, wa alja'tu Zahri ilaika raghbatan wa rahbatan ilaika. La Malja'a wa la manja minka illa ilaika. Allahumma amantu bikitabika-l-ladhi anzalta wa bina-biyika-l ladhi arsalta" (O Allah! I surrender to You and entrust all my affairs to You and depend upon You for Your Blessings both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You O Allah! I believe in Your Book (the Qur'an) which You have revealed and in Your Prophet (Muhammad) whom You have sent). Then if you die on that very night, you will die with faith (i.e. on the religion of Islam). Let the aforesaid words be your last utterance (before sleep)." I repeated it before the Prophet () and when I reached "Allahumma amantu bikitabika-l-ladhi anzalta (O Allah I believe in Your Book which You have revealed)." I said, "Wa-rasulika (and your Apostle)." The Prophet () said, "No, (but say): 'Wanabiyika-l-ladhi arsalta (Your Prophet whom You have sent), instead

Bathing (Ghusl)

248. Narrated `Aisha:Whenever the Prophet () took a bath after Janaba he started by washing his hands and then performed ablution like that for the prayer. After that he would put his fingers in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body

249. Narrated Maimuna:(the wife of the Prophet) Allah's Messenger () performed ablution like that for the prayer but did not wash his feet. He washed off the discharge from his private parts and then poured water over his body. He withdrew his feet from that place (the place where he took the bath) and then washed them. And that was his way of taking the bath of Janaba

250. Narrated `Aisha:The Prophet () and I used to take a bath from a single pot called 'Faraq

251. Narrated Abu Salama:`Aisha's brother and I went to `Aisha and he asked her about the bath of the Prophet. She brought a pot containing about a Sa` of water and took a bath and poured it over her head and at that time there was a screen between her and us

252. Narrated Abu Ja'far:While I and my father were with Jabir bin `Abdullah, some people asked him about taking a bath. He replied, "A Sa` of water is sufficient for you." A man said, "A Sa` is not sufficient for me." Jabir said, "A Sa` was sufficient for one who had more hair than you and was better than you (meaning the Prophet)." And then Jabir (put on) his garment and led the prayer

253. Narrated Ibn `Abbas:The Prophet () and Maimuna used to take a bath from a single pot

254. Narrated Jubair bin Mut'im:Allah's Messenger () said, "As for me, I pour water three times on my head." And he pointed with both his hands

255. Narrated Jabir bin `Abdullah:The Prophet () used to pour water three times on his head

256. Narrated Abu Ja'far:Jabir bin `Abdullah said to me, "Your cousin (Hasan bin Muhammad bin Al-Hanafiya) came to me and asked about the bath of Janaba. I replied, 'The Prophet () used to take three handfuls of water, pour them on his head and then pour more water over his body.' Al-Hasan said to me, 'I am a hairy man.' I replied, 'The Prophet () had more hair than you

257. Narrated Maimuna:I placed water for the bath of the Prophet. He washed his hands twice or thrice and then poured water on his left hand and washed his private parts. He rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by putting water in it and blowing it out, washed his face and both forearms and then poured water over his body. Then he withdrew from that place and washed his feet

258. Narrated `Aisha:Whenever the Prophet () took the bath of Janaba (sexual relation or wet dream) he asked for the Hilab or some other scent. He used to take it in his hand, rub it first over the right side of his head and then over the left and then rub the middle of his head with both hands

259. Narrated Maimuna:I placed water for the bath of the Prophet () and he poured water with his right hand on his left and washed them. Then he washed his private parts and rubbed his hands on the ground, washed them with water, rinsed his mouth and washed his nose by putting water in it and blowing it out, washed his face and poured water on his head. He withdrew from that place and washed his feet. A piece of cloth (towel) was given to him but he did not use it

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260. Narrated Maimuna:The Prophet (ﷺ) took the bath of Janaba. (sexual relation or wet dream). He first cleaned his private parts with his hand, and then rubbed it (that hand) on the wall (earth) and washed it. Then he performed ablution like that for the prayer, and after the bath he washed his feet
261. Narrated Aisha:The Prophet (ﷺ) and I used to take a bath from a single pot of water and our hands used to go in the pot after each other in turn
262. Narrated `Aisha:Whenever Allah's Messenger (ﷺ) took a bath of Janaba, he washed his hands first
263. Narrated `Aisha:The Prophet (ﷺ) and I used to take a bath from a single pot of water after Janaba
264. Narrated Anas bin Malik:The Prophet (ﷺ) and one of his wives used to take a bath from a single pot of water. (Shu'ba added to Anas' Statement "After the Janaba)
265. Narrated Maimuna:I placed water for the bath of Allah's Messenger (ﷺ) and he poured water over his hands and washed them twice or thrice; then he poured water with his right hand over his left and washed his private parts (with his left hand). He rubbed his hand over the earth and rinsed his mouth and washed his nose by putting water in it and blowing it out. After that he washed his face, both fore arms and head thrice and then poured water over his body. He withdrew from that place and washed his feet
266. Narrated Maimuna bint Al-Harith:I placed water for the bath of Allah's Messenger (ﷺ) and put a screen. He poured water over his hands, and washed them once or twice. (The sub-narrator added that he did not remember if she had said thrice or not). Then he poured water with his right hand over his left one and washed his private parts. He rubbed his hand over the earth or the wall and washed it. He rinsed his mouth and washed his nose by putting water in it and blowing it out. He washed his face, forearms and head. He poured water over his body and then withdrew from that place and washed his feet. I presented him a piece of cloth (towel) and he pointed with his hand (that he does not want it) and did not take it
267. Narrated Muhammad bin Al-Muntathir:on the authority of his father that he had asked `Aisha (about the Hadith of Ibn `Umar). She said, "May Allah be Merciful to Abu `Abdur-Rahman. I used to put scent on Allah's Messenger (ﷺ) and he used to go round his wives, and in the morning he assumed the Ihram, and the fragrance of scent was still coming out from his body
268. Narrated Qatada:Anas bin Malik said, "The Prophet (ﷺ) used to visit all his wives in a round, during the day and night and they were eleven in number." I asked Anas, "Had the Prophet (ﷺ) the strength for it?" Anas replied, "We used to say that the Prophet (ﷺ) was given the strength of thirty (men)." And Sa'id said on the authority of Qatada that Anas had told him about nine wives only (not eleven)
269. Narrated `Ali:I used to get emotional urethral discharge frequently. Being the son-in-law of the Prophet (ﷺ) I requested a man to ask him about it. So the man asked the Prophet (ﷺ) about it. The Prophet (ﷺ) replied, "Perform ablution after washing your organ (penis)
270. Narrated Muhammad bin Al-Muntathir:on the authority of his father that he had asked `Aisha about the saying of Ibn `Umar (i.e. he did not like to be a Muhrim while the smell of scent was still coming from his body). `Aisha said, "I scented Allah's Messenger (ﷺ) and he went round (had sexual intercourse with) all his wives, and in the morning he was Muhrim (after taking a bath)
271. Narrated `Aisha:It is as if I am just looking at the glitter of scent in the parting of the Prophet's head hair while he was a Muhrim
272. Narrated Hisham bin `Urwa:(on the authority of his father) `Aisha said, "Whenever Allah's Messenger (ﷺ) took the bath of Janaba, he cleaned his hands and performed ablution like that for prayer and then took a bath and rubbed his hair, till he felt that the whole skin of the head had become wet, then he would pour water thrice and wash the rest of the body." `Aisha further said, "I and Allah's Messenger (ﷺ) used to take a bath from a single water container, from which we took water simultaneously
273. Narrated Hisham bin `Urwa:(on the authority of his father) `Aisha said, "Whenever Allah's Messenger (ﷺ) took the bath of Janaba, he cleaned his hands and performed ablution like that for prayer and then took a bath and rubbed his hair, till he felt that the whole skin of the head had become wet, then he would pour water thrice and wash the rest of the body." `Aisha further said, "I and Allah's Messenger (ﷺ) used to take a bath from a single water container, from which we took water simultaneously
274. Narrated Maimuna:Water was placed for the ablution of Allah's Messenger (ﷺ) after Janaba. He poured water with his right hand over his left twice or thrice and then washed his private parts and rubbed his hand on the earth or on a wall twice or thrice and then rinsed his mouth, washed his nose by putting water in it and then blowing it out and then washed his face and forearms and poured water over his head and washed his body. Then he shifted from that place and washed his feet. I brought a piece of cloth, but he did not take it and removed the traces of water from his body with his hand
275. Narrated Abu Huraira:Once the call (Iqama) for the prayer was announced and the rows were straightened. Allah's Messenger (ﷺ) came out; and when he stood up at his Musalla, he remembered that he was Junub. Then he ordered us to stay at our places and went to take a bath and then returned with water dropping from his head. He said, "Allahu-Akbar", and we all offered the prayer with him
276. Narrated Maimuna:I placed water for the bath of the Prophet (ﷺ) and screened him with a garment. He poured water over his hands and washed them. After that he poured water with his right hand over his left and washed his private parts, rubbed his hands with earth and washed them, rinsed his mouth, washed his nose by putting water in it and then blowing it out and then washed his face and forearms. He poured water over his head and body. He then shifted from that place and washed his feet. I gave him a piece of cloth but he did not take it and came out removing the water (from his body) with both his hands

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277. Narrated Aisha:Whenever any one of us was Junub, she poured water over her head thrice with both her hands and then rubbed the right side of her head with one hand and rubbed the left side of the head with the other hand

278. Narrated Abu Huraira:The Prophet () said, 'The (people of) Bani Israel used to take bath naked (all together) looking at each other. The Prophet Moses () used to take a bath alone. They said, 'By Allah! Nothing prevents Moses from taking a bath with us except that he has a scrotal hernia.' So once Moses went out to take a bath and put his clothes over a stone and then that stone ran away with his clothes. Moses followed that stone saying, "My clothes, O stone! My clothes, O stone! till the people of Bani Israel saw him and said, 'By Allah, Moses has got no defect in his body. Moses took his clothes and began to beat the stone." Abu Huraira added, "By Allah! There are still six or seven marks present on the stone from that excessive beating

279. Narrated Abu Huraira:The Prophet () said, "When the Prophet Job (Aiyub) () was taking a bath naked, golden locusts began to fall on him. Job started collecting them in his clothes. His Lord addressed him, 'O Job! Haven't I given you enough so that you are not in need of them.' Job replied, 'Yes! By Your Honor (power)! But I cannot dispense with Your Blessings

280. Narrated Um Hani bint Abi Talib:I went to Allah's Messenger () in the year of the conquest of Mecca and found him taking a bath while Fatima was screening him. The Prophet () asked, "Who is it?" I replied, "I am Um-Hani

281. Narrated Maimuna:I screened the Prophet () while he was taking a bath of Janaba. He washed his hands, poured water from his right hand over his left and washed his private parts. Then he rubbed his hand over a wall or the earth, and performed ablution similar to that for the prayer but did not wash his feet. Then he poured water over his body, shifted from that place, and washed his feet

282. Narrated Um-Salama:(the mother of the believers) Um Sulaim, the wife of Abu Talha, came to Allah's Messenger () and said, "O Allah's Messenger (! Verily Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" Allah's Messenger () replied, "Yes, if she notices a discharge

283. Narrated Abu Huraira:The Prophet () came across me in one of the streets of Medina and at that time I was Junub. So I slipped away from him and went to take a bath. On my return the Prophet () said, "O Abu Huraira! Where have you been?" I replied, "I was Junub, so I disliked to sit in your company." The Prophet () said, "Subhan Allah! A believer never becomes impure

284. Narrated Anas bin Malik:The Prophet () used to visit all his wives in one night and he had nine wives at that time

285. Narrated Abu Huraira:Allah's Messenger () came across me and I was Junub. He took my hand and I went along with him till he sat down I slipped away, went home and took a bath. When I came back, he was still sitting there. He then said to me, "O Abu Huraira! Where have you been?" I told him about it. The Prophet () said, "Subhan Allah! O Abu Huraira! A believer never becomes impure

286. Narrated Abu Salama:I asked `Aisha "Did the Prophet () use to sleep while he was Junub?" She replied, "Yes, but he used to perform ablution (before going to bed)

287. Narrated `Umar bin Al-Khattab:I asked Allah's Messenger () "Can any one of us sleep while he is Junub?" He replied, "Yes, if he performs ablution, he can sleep while he is Junub

288. Narrated `Aisha:Whenever the Prophet () intended to sleep while he was Junub, he used to wash his private parts and perform ablution like that for the prayer

289. Narrated `Abdullah:`Umar asked the Prophet () "Can anyone of us sleep while he is Junub?" He replied, "Yes, if he performs ablution

290. Narrated `Abdullah bin `Umar:`Umar bin Al-Khattab told Allah's Messenger (), "I became Junub at night." Allah's Messenger () replied, "Perform ablution after washing your private parts and then sleep

291. Narrated Hisham:as the following Hadith 290. Narrated Abu Huraira: The Prophet () said, "When a man sits in between the four parts of a woman and did the sexual intercourse with her, bath becomes compulsory

292. Narrated Zaid bin Khalid Al-Juhani:I asked `Uthman bin `Affan about a man who engaged in the sexual intercourse with his wife but did not discharge. `Uthman replied, "He should perform ablution like that for the prayer after washing his private parts." `Uthman added, "I heard that from Allah's Messenger ()." I asked `Ali bin Abi Talib, Az-Zubair bin Al-`Awwam, Talha bin `Ubaidullah and Ubai bin Ka`b and they gave the same reply. (Abu Aiyub said that he had heard that from Allah's Messenger ()) (This order was canceled later on so one has to take a bath. See, Hadith No)

293. Narrated Ubai bin Ka`b:I asked Allah's Messenger () about a man who engages in sexual intercourse with his wife but does not discharge. He replied, "He should wash the parts which comes in contact with the private parts of the woman, perform ablution and then pray." (Abu `Abdullah said, "Taking a bath is safer and is the last order)

Menstrual Periods

294. Narrated Al-Qasim:`Aisha said, "We set out with the sole intention of performing Hajj and when we reached Sarif, (a place six miles from Mecca) I got my menses. Allah's Messenger () came to me while I was weeping. He said 'What is the matter with you? Have you got your menses?' I replied, 'Yes.' He said, 'This is

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a thing which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Tawaf (Circumambulation) round the Ka'ba."

`Aisha added, "Allah's Messenger () sacrificed cows on behalf of his wives

295. Narrated `Aisha:While in menses, I used to comb the hair of Allah's Messenger ()

296. Narrated `Urwa:A person asked me, "Can a woman in menses serve me? And can a Junub woman come close to me?" I replied, "All this is easy for me. All of them can serve me, and there is no harm for any other person to do the same. `Aisha told me that she used to comb the hair of Allah's Messenger () while she was in her menses, and he was in I'tikaf (in the mosque). He would bring his head near her in her room and she would comb his hair, while she used to be in her menses

297. Narrated `Aisha:The Prophet () used to lean on my lap and recite Qur'an while I was in menses

298. Narrated Um Salama:While I was laying with the Prophet () under a single woolen sheet, I got the menses. I slipped away and put on the clothes for menses. He said, "Have you got "Nifas" (menses)?" I replied, "Yes." He then called me and made me lie with him under the same sheet

299. Narrated `Aisha:The Prophet () and I used to take a bath from a single pot while we were Junub. During the menses, he used to order me to put on an Izar (dress worn below the waist) and used to fondle me. While in I'tikaf, he used to bring his head near me and I would wash it while I used to be in my periods (menses)

300. Narrated `Aisha:The Prophet () and I used to take a bath from a single pot while we were Junub. During the menses, he used to order me to put on an Izar (dress worn below the waist) and used to fondle me. While in I'tikaf, he used to bring his head near me and I would wash it while I used to be in my periods (menses)

301. Narrated `Aisha:The Prophet () and I used to take a bath from a single pot while we were Junub. During the menses, he used to order me to put on an Izar (dress worn below the waist) and used to fondle me. While in I'tikaf, he used to bring his head near me and I would wash it while I used to be in my periods (menses)

302. Narrated `Abdur-Rahman bin Al-Aswad:(on the authority of his father) `Aisha said: "Whenever Allah's Messenger () wanted to fondle anyone of us during her periods (menses), he used to order her to put on an Izar and start fondling her." `Aisha added, "None of you could control his sexual desires as the Prophet () could

303. Narrated Maimuna:When ever Allah's Messenger () wanted to fondle any of his wives during the periods (menses), he used to ask her to wear an Izar

304. Narrated Abu Sa'id Al-Khudri:Once Allah's Messenger () went out to the Musalla (to offer the prayer) of `Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Allah's Messenger () ?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Messenger ()! What is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion

305. Narrated `Aisha:We set out with the Prophet () for Hajj and when we reached Sarif I got my menses. When the Prophet () came to me, I was weeping. He asked, "Why are you weeping?" I said, "I wish if I had not performed Hajj this year." He asked, "May be that you got your menses?" I replied, "Yes." He then said, "This is the thing which Allah has ordained for all the daughters of Adam. So do what all the pilgrims do except that you do not perform the Tawaf round the Ka'ba till you are clean

306. Narrated `Aisha:Fatima bint Abi Hubaish said to Allah's Messenger (), "O Allah's Messenger ()! I do not become clean (from bleeding). Shall I give up my prayers?" Allah's Messenger () replied: "No, because it is from a blood vessel and not the menses. So when the real menses begins give up your prayers and when it (the period) has finished wash the blood off your body (take a bath) and offer your prayers

307. Narrated Asma' bint Abi Bakr:A woman asked Allah's Messenger (), "O Allah's Messenger ()! What should we do, if the blood of menses falls on our clothes?" Allah's Messenger () replied, "If the blood of menses falls on the garment of anyone of you, she must take hold of the blood spot, rub it, and wash it with water and then pray in (with it)

308. Narrated `Aisha:Whenever anyone of us got her menses, she, on becoming clean, used to take hold of the blood spot and rub the blood off her garment, and pour water over it and wash that portion thoroughly and sprinkle water over the rest of the garment. After that she would pray in (with it)

309. Narrated `Aisha:Once one of the wives of the Prophet () did I'tikaf along with him and she was getting bleeding in between her periods. She used to see the blood (from her private parts) and she would perhaps put a dish under her for the blood. (The sub-narrator `Ikrima added, `Aisha once saw the liquid of safflower and said, "It looks like what so and so used to have)

310. Narrated `Aisha:"One of the wives of Allah's Messenger () joined him in I'tikaf and she noticed blood and yellowish discharge (from her private parts) and put a dish under her when she prayed

311. Narrated `Aisha:One of the mothers of the faithful believers (i.e. the wives of the Prophet ()) did I'tikaf while she was having bleeding in between her

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periods

312. Narrated `Aisha:None of us had more than a single garment and we used to have our menses while wearing it. Whenever it got soiled with blood of menses we used to apply saliva to the blood spot and rub off the blood with our nails

313. Narrated Um-`Atiya:We were forbidden to mourn for a dead person for more than three days except in the case of a husband for whom mourning was allowed for four months and ten days. (During that time) we were not allowed to put kohl (Antimony eye power) in our eyes or to use perfumes or to put on colored clothes except a dress made of `Asb (a kind of Yemen cloth, very coarse and rough). We were allowed very light perfumes at the time of taking a bath after menses and also we were forbidden to go with the funeral procession

314. Narrated `Aisha:A woman asked the Prophet () about the bath which is taken after finishing from the menses. The Prophet () told her what to do and said, "Purify yourself with a piece of cloth scented with musk." The woman asked, "How shall I purify myself with it?" He said, "Subhan Allah! Purify yourself (with it)." I pulled her to myself and said, "Rub the place soiled with blood with it

315. Narrated `Aisha:An Ansari woman asked the Prophet () how to take a bath after finishing from the menses. He replied, "Take a piece of cloth perfumed with musk and clean the private parts with it thrice." The Prophet () felt shy and turned his face. So I pulled her to me and told her what the Prophet () meant

316. Narrated `Aisha:In the last Hajj of Allah's Messenger () assumed the Ihram for Hajj along with Allah's Apostle. I was one of those who intended Tamattu` (to perform Hajj and `Umra) and did not take the Hadi (animal for sacrifice) with me. I got my menses and was not clean till the night of `Arafa I said, "O Allah's Apostle! It is the night of the day of `Arafat and I intended to perform the Hajj Tamattu` with `Umra. Allah's Messenger () told me to undo my hair and comb it and to postpone the `Umra. I did the same and completed the Hajj. On the night of Al-Hasba (i.e. place outside Mecca where the pilgrims go after finishing all the ceremonies of Hajj at Mina) he (the Prophet) ordered `Abdur Rahman (`Aisha's brother) to take me to at-Tan'im to assume the Ihram for `Umra in lieu of that of Hajj-at-Tamattu` which I had intended to perform

317. Narrated `Aisha:On the 1st of Dhul-Hijja we set out with the intention of performing Hajj. Allah's Messenger () said, "Any one who likes to assume the Ihram for `Umra he can do so. Had I not brought the Hadi with me, I would have assumed the Ihram for `Umra. "Some of us assumed the Ihram for `Umra while the others assumed the Ihram for Hajj. I was one of those who assumed the Ihram for `Umra. I got menses and kept on menstruating until the day of `Arafat and complained of that to the Prophet. He told me to postpone my `Umra, undo and comb my hair, and to assume the Ihram of Hajj and I did so. On the night of Hasba, he sent my brother `Abdur-Rahman bin Abi Bakr with me to at-Tan'im, where I assumed the Ihram for `Umra in lieu of the previous one. Hisham said, "For that (`Umra) no Hadi, fasting or alms were required

318. Narrated Anas bin Malik:The Prophet () said, "At every womb Allah appoints an angel who says, 'O Lord! A drop of semen, O Lord! A clot. O Lord! A little lump of flesh.'" Then if Allah wishes (to complete) its creation, the angel asks, (O Lord!) Will it be a male or female, a wretched or a blessed, and how much will his provision be? And what will his age be? So all that is written while the child is still in the mother's womb

319. Narrated `Urwa: `Aisha said, "We set out with the Prophet () in his last Hajj. Some of us intended to perform `Umra while others Hajj. When we reached Mecca, Allah's Messenger () said, 'Those who had assumed the Ihram for `Umra and had not brought the Hadi should finish his Ihram and whoever had assumed the Ihram for `Umra and brought the Hadi should not finish the Ihram till he has slaughtered his Hadi and whoever had assumed the Ihram for Hajj should complete his Hajj.'" `Aisha further said, "I got my periods (menses) and kept on menstruating till the day of `Arafat, and I had assumed the Ihram for `Umra only (Tamattu`). The Prophet () ordered me to undo and comb my head hair and assume the Ihram for Hajj only and leave the `Umra. I did the same till I completed the Hajj. Then the Prophet () sent `Abdur Rahman bin Abi Bakr with me and ordered me to perform `Umra from at-Tan'im in lieu of the missed `Umra

320. Narrated `Aisha:Fatima bint Abi Hubaish used to have bleeding in between the periods, so she asked the Prophet () about it. He replied, "The bleeding is from a blood vessel and not the menses. So give up the prayers when the (real) menses begins and when it has finished, take a bath and start praying

321. Narrated Mu`adha:A woman asked `Aisha, "Should I offer the prayers that which I did not offer because of menses" `Aisha said, "Are you from the Hura'ura' (a town in Iraq?) We were with the Prophet () and used to get our periods but he never ordered us to offer them (the Prayers missed during menses)." `Aisha perhaps said, "We did not offer them

322. Narrated Zainab bint Abi Salama:Um-Salama said, "I got my menses while I was lying with the Prophet () under a woolen sheet. So I slipped away, took the clothes for menses and put them on. Allah's Messenger () said, 'Have you got your menses?' I replied, 'Yes.' Then he called me and took me with him under the woolen sheet." Um Salama further said, "The Prophet () used to kiss me while he was fasting. The Prophet () and I used to take the bath of Janaba from a single pot

323. Narrated Um Salama:While I was lying with the Prophet () under a woolen sheet, I got my menses. I slipped away and put on the clothes for menses. The Prophet () said, "Have you got your menses?" I replied, "Yes." He called me and I slept with him under the woolen sheet

324. Narrated Aiyub:Hafsa said, 'We used to forbid our young women to go out for the two `Id prayers. A woman came and stayed at the palace of Bani Khalaf and she narrated about her sister whose husband took part in twelve holy battles along with the Prophet () and her sister was with her husband in six (out of these twelve). She (the woman's sister) said, "We used to treat the wounded, look after the patients and once I asked the Prophet, 'Is there any harm for any of us to stay at home if she doesn't have a veil?' He said, 'She should cover herself with the veil of her companion and should participate in the good deeds and in the

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religious gathering of the Muslims.' When Um `Atiya came I asked her whether she had heard it from the Prophet. She replied, "Yes. May my father be sacrificed for him (the Prophet)! (Whenever she mentioned the Prophet () she used to say, 'May my father be sacrificed for him) I have heard the Prophet () saying, 'The unmarried young virgins and the mature girl who stay often screened or the young unmarried virgins who often stay screened and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers but the menstruating women should keep away from the Musalla (praying place).' " Hafsa asked Um `Atiya surprisingly, "Do you say the menstruating women?" She replied, "Doesn't a menstruating woman attend `Arafat (Hajj) and such and such (other deeds)?

325. Narrated `Aisha:Fatima bint Abi Hubaish asked the Prophet, "I got persistent bleeding (in between the periods) and do not become clean. Shall I give up prayers?" He replied, "No, this is from a blood vessel. Give up the prayers only for the days on which you usually get the menses and then take a bath and offer your prayers

326. Narrated Um `Atiya:We never considered yellowish discharge as a thing of importance (as menses)

327. Narrated `Aisha:(the wife of the Prophet) Um Habiba got bleeding in between the periods for seven years. She asked Allah's Messenger () about it. He ordered her to take a bath (after the termination of actual periods) and added that it was (from) a blood vessel. So she used to take a bath for every prayer

328. Narrated `Aisha:(the wife of the Prophet) I told Allah's Messenger () that Safiya bint Huyai had got her menses. He said, "She will probably delay us. Did she perform Tawaf (Al-Ifada) with you?" We replied, "Yes." On that the Prophet () told her to depart

329. Narrated Ibn `Abbas:A woman is allowed to leave (go back home) if she gets menses (after Tawaf-Al-Ifada). Ibn `Umar formerly used to say that she should not leave but later on I heard him saying, "She may leave, since Allah's Messenger () gave them the permission to leave (after Tawaf-Al-Ifada)

330. Narrated Ibn `Abbas:A woman is allowed to leave (go back home) if she gets menses (after Tawaf-Al-Ifada). Ibn `Umar formerly used to say that she should not leave but later on I heard him saying, "She may leave, since Allah's Messenger () gave them the permission to leave (after Tawaf-Al-Ifada)

331. Narrated `Aisha:The Prophet () said to me, "Give up the prayer when your menses begin and when it has finished, wash the blood off your body (take a bath) and start praying

332. Narrated Samura bin Jundub:The Prophet () offered the funeral prayer for the dead body of a woman who died during delivery (i.e. childbirth) and he stood by the middle of her body

333. Narrated Maimuna:(the wife of the Prophet) During my menses, I never prayed, but used to sit on the mat beside the mosque of Allah's Messenger (). He used to offer the prayer on his sheet and in prostration some of his clothes used to touch me

Rubbing hands and feet with dust (Tayammum)

334. Narrated `Aisha:(the wife of the Prophet) We set out with Allah's Messenger () on one of his journeys till we reached Al- Baida' or Dhatul-Jaish, a necklace of mine was broken (and lost). Allah's Messenger () stayed there to search for it, and so did the people along with him. There was no water at that place, so the people went to Abu- Bakr As-Siddiq and said, "Don't you see what `Aisha has done? She has made Allah's Apostle and the people stay where there is no water and they have no water with them." Abu Bakr came while Allah's Messenger () was sleeping with his head on my thigh, He said, to me: "You have detained Allah's Messenger () and the people where there is no water and they have no water with them. So he admonished me and said what Allah wished him to say and hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allah's Messenger () on my thigh. Allah's Messenger () got up when dawn broke and there was no water. So Allah revealed the Divine Verses of Tayammum. So they all performed Tayammum. Usaid bin Hudair said, "O the family of Abu Bakr! This is not the first blessing of yours." Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it

335. Narrated Jabir bin `Abdullah:The Prophet () said, "I have been given five things which were not given to any one else before me. -1. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. -2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due. -3. The booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me. -4. I have been given the right of intercession (on the Day of Resurrection). -5. Every Prophet used to be sent to his nation only but I have been sent to all mankind

336. Narrated `Urwa's father:Aisha said, "I borrowed a necklace from Asma' and it was lost. So Allah's Messenger () sent a man to search for it and he found it. Then the time of the prayer became due and there was no water. They prayed (without ablution) and informed Allah's Messenger () about it, so the verse of Tayammum was revealed." Usaid bin Hudair said to `Aisha, "May Allah reward you. By Allah, whenever anything happened which you did not like, Allah brought good for you and for the Muslims in that

337. Narrated Abu Juha'im Al-Ansari:The Prophet () came from the direction of Bir Jamal. A man met him and greeted him. But he did not return back the greeting till he went to a (mud) wall and wiped his face and hands with its dust (performed Tayammum) and then returned back the greeting

338. Narrated `Abdur Rahman bin Abza [?]:A man came to `Umar bin Al-Khattab and said, "I became Junub but no water was available." `Ammar bin Yasir said to `Umar, "Do you remember that you and I (became Junub while both of us) were together on a journey and you didn't pray but I rolled myself on the ground and

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prayed? I informed the Prophet (ﷺ) about it and he said, 'It would have been sufficient for you to do like this.' The Prophet then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands

339. Narrated Sa'id bin 'Abdur Rahman bin Abza:(on the authority of his father who said) 'Ammar said so (the above Statement). And Shu'ba stroked lightly the earth with his hands and brought them close to his mouth (blew off the dust) and passed them over his face and then the backs of his hands. 'Ammar said, "Ablution (meaning Tayammum here) is sufficient for a Muslim if water is not available

340. Narrated 'Abdur Rahman bin Abza:that while he was in the company of 'Umar, 'Ammar said to 'Umar, "We were in a detachment and became Junub and I blew the dust off my hands (performed the rolling over the earth and prayed)

341. Narrated 'Abdur Rahman bin Abza:'Ammar said to 'Umar "I rolled myself in the dust and came to the Prophet (ﷺ) who said, 'Passing dusted hands over the face and the backs of the hands is sufficient for you

342. Narrated 'Ammar:As above

343. Narrated 'Ammar:The Prophet (ﷺ) stroked the earth with his hands and then passed them over his face and the backs of his hands (while demonstrating Tayammum)

344. Narrated 'Imran:Once we were traveling with the Prophet (ﷺ) and we carried on traveling till the last part of the night and then we (halted at a place) and slept (deeply). There is nothing sweeter than sleep for a traveler in the last part of the night. So it was only the heat of the sun that made us to wake up and the first to wake up was so and so, then so and so and then so and so (the narrator 'Auf said that Abu Raja' had told him their names but he had forgotten them) and the fourth person to wake up was 'Umar bin Al- Khattab. And whenever the Prophet (ﷺ) used to sleep, nobody would wake him up till he himself used to get up as we did not know what was happening (being revealed) to him in his sleep. So, 'Umar got up and saw the condition of the people, and he was a strict man, so he said, "Allahu Akbar" and raised his voice with Takbir, and kept on saying loudly till the Prophet (ﷺ) got up because of it. When he got up, the people informed him about what had happened to them. He said, "There is no harm (or it will not be harmful). Depart!" So they departed from that place, and after covering some distance the Prophet (ﷺ) stopped and asked for some water to perform the ablution. So he performed the ablution and the call for the prayer was pronounced and he led the people in prayer. After he finished from the prayer, he saw a man sitting aloof who had not prayed with the people. He asked, "O so and so! What has prevented you from praying with us?" He replied, "I am Junub and there is no water. " The Prophet (ﷺ) said, "Perform Tayammum with (clean) earth and that is sufficient for you." Then the Prophet (ﷺ) proceeded on and the people complained to him of thirst. Thereupon he got down and called a person (the narrator 'Auf added that Abu Raja' had named him but he had forgotten) and 'Ali, and ordered them to go and bring water. So they went in search of water and met a woman who was sitting on her camel between two bags of water. They asked, "Where can we find water?" She replied, "I was there (at the place of water) this hour yesterday and my people are behind me." They requested her to accompany them. She asked, "Where?" They said, "To Allah's Messenger (ﷺ)." She said, "Do you mean the man who is called the Sabi, (with a new religion)?" They replied, "Yes, the same person. So come along." They brought her to the Prophet (ﷺ) and narrated the whole story. He said, "Help her to dismount." The Prophet (ﷺ) asked for a pot, then he opened the mouths of the bags and poured some water into the pot. Then he closed the big openings of the bags and opened the small ones and the people were called upon to drink and water their animals. So they all watered their animals and they (too) all quenched their thirst and also gave water to others and last of all the Prophet (ﷺ) gave a pot full of water to the person who was Junub and told him to pour it over his body. The woman was standing and watching all that which they were doing with her water. By Allah, when her water bags were returned they looked like as if they were more full (of water) than they had been before (Miracle of Allah's Messenger (ﷺ)) Then the Prophet (ﷺ) ordered us to collect something for her; so dates, flour and Sawiq were collected which amounted to a good meal that was put in a piece of cloth. She was helped to ride on her camel and that cloth full of foodstuff was also placed in front of her and then the Prophet (ﷺ) said to her, "We have not taken your water but Allah has given water to us." She returned home late. Her relatives asked her: "O so and so what has delayed you?" She said, "A strange thing! Two men met me and took me to the man who is called the Sabi' and he did such and such a thing. By Allah, he is either the greatest magician between this and this (gesturing with her index and middle fingers raising them towards the sky indicating the heaven and the earth) or he is Allah's true Apostle." Afterwards the Muslims used to attack the pagans around her abode but never touched her village. One day she said to her people, "I think that these people leave you purposely. Have you got any inclination to Islam?" They obeyed her and all of them embraced Islam. Abu 'Abdullah said: The word Saba'a means "The one who has deserted his old religion and embraced a new religion." Abul 'Ailya [??] said, "The S'Abis are a sect of people of the Scripture who recite the Book of Psalms

345. Narrated Abu Wail:Abu Musa said to 'Abdullah bin Mas'ud, "If one does not find water (for ablution) can he give up the prayer?" 'Abdullah replied, "If you give the permission to perform Tayammum they will perform Tayammum even if water was available if one of them found it cold." Abu Musa said, "What about the statement of 'Ammar to 'Umar?" 'Abdullah replied, "'Umar was not satisfied by his statement

346. Narrated Shaiq bin Salama:I was with 'Abdullah and Abu Musa; the latter asked the former, "O Abu 'Abdur-Rahman! What is your opinion if somebody becomes Junub and no water is available?" 'Abdullah replied, "Do not pray till water is found." Abu Musa said, "What do you say about the statement of 'Ammar (who was ordered by the Prophet (ﷺ) to perform Tayammum). The Prophet (ﷺ) said to him: "Perform Tayammum and that would be sufficient." 'Abdullah replied, "Don't you see that 'Umar was not satisfied by 'Ammar's statement?" Abu- Musa said, "All right, leave 'Ammar's statement, but what will you say about this verse (of Tayammum)?" 'Abdullah kept quiet and then said, "If we allowed it, then they would probably perform Tayammum even if water was available, if one of them found it (water) cold." The narrator added, "I said to Shaiq, "Then did 'Abdullah dislike to perform Tayammum because of this?" He replied, "Yes

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347. Narrated Al-A'mash:Shaqiq said, "While I was sitting with `Abdullah and Abu Musa Al-Ash`ari, the latter asked the former, 'If a person becomes Junub and does not find water for one month, can he perform Tayammum and offer his prayer?' (He replied in the negative). Abu Musa said, 'What do you say about this verse from Sura "Al-Ma'ida": When you do not find water then perform Tayammum with clean earth?' `Abdullah replied, 'If we allowed it then they would probably perform Tayammum with clean earth even if water were available but cold.' I said to Shaiq, 'You then disliked to perform Tayammum because of this?' Shaiq said, 'Yes.' (Shaiq added), "Abu Musa said, 'Haven't you heard the statement of `Ammar to `Umar? He said: I was sent out by Allah's Messenger () for some job and I became Junub and could not find water so I rolled myself over the dust (clean earth) like an animal does, and when I told the Prophet () of that he said, 'Like this would have been sufficient.' The Prophet () (saying so) lightly stroked the earth with his hand once and blew it off, then passed his (left) hand over the back of his right hand or his (right) hand over the back of his left hand and then passed them over his face.' So `Abdullah said to Abu- Musa, 'Don't you know that `Umar was not satisfied with `Ammar's statement?' " Narrated Shaiq: While I was with `Abdullah and Abu Musa, the latter said to the former, "Haven't you heard the statement of `Ammar to `Umar? He said, "Allah's Messenger () sent you and me out and I became Junub and rolled myself in the dust (clean earth) (for Tayammum). When we came to Allah's Apostle I told him about it and he said, 'This would have been sufficient,' passing his hands over his face and the backs of his hands once only

348. Narrated `Imran bin Husain Al-Khuza'i:Allah's Messenger () saw a person sitting aloof and not praying with the people. He asked him, "O so and so! What prevented you from offering the prayer with the people?" He replied, "O Allah's Messenger ()! I am Junub and there is no water." The Prophet () said, "Perform Tayammum with clean earth and that will be sufficient for you

Prayers (Salat)

349. Narrated Abu Dhar:Allah's Messenger () said, "While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Gabriel said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Gabriel answered: 'Gabriel.' He asked, 'Is there anyone with you?' Gabriel replied, 'Yes, Muhammad I is with me.' He asked, 'Has he been called?' Gabriel said, 'Yes.' So the gate was opened and we went over the nearest heaven and there we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' He replied, 'He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell and when he looks towards his right he laughs and when he looks towards his left he weeps.' Then he ascended with me till he reached the second heaven and he (Gabriel) said to its gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate. Anas said: "Abu Dhar added that the Prophet () met Adam, Idris, Moses, Jesus and Abraham, he (Abu Dhar) did not mention on which heaven they were but he mentioned that he (the Prophet ()) met Adam on the nearest heaven and Abraham on the sixth heaven. Anas said, "When Gabriel along with the Prophet () passed by Idris, the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet () asked, 'Who is he?' Gabriel replied, 'He is Idris." The Prophet () added, "I passed by Moses and he said, 'Welcome! O pious Prophet and pious brother.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Moses.' Then I passed by Jesus and he said, 'Welcome! O pious brother and pious Prophet.' I asked, 'Who is he?' Gabriel replied, 'He is Jesus. Then I passed by Abraham and he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Abraham. The Prophet () added, 'Then Gabriel ascended with me to a place where I heard the creaking of the pens." Ibn Hazm and Anas bin Malik said: The Prophet () said, "Then Allah enjoined fifty prayers on my followers when I returned with this order of Allah, I passed by Moses who asked me, 'What has Allah enjoined on your followers?' I replied, 'He has enjoined fifty prayers on them.' Moses said, 'Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it.' (So I went back to Allah and requested for reduction) and He reduced it to half. When I passed by Moses again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.' So I returned to Allah and requested for further reduction and half of it was reduced. I again passed by Moses and he said to me: 'Return to your Lord, for your followers will not be able to bear it. So I returned to Allah and He said, 'These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change.' I returned to Moses and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.' Then Gabriel took me till we reached Sidrat-il-Muntaha (Lote tree of; the utmost boundary) which was shrouded in colors, indescribable. Then I was admitted into Paradise where I found small (tents or) walls (made) of pearls and its earth was of musk

350. Narrated `Aisha:the mother of believers: Allah enjoined the prayer and when He enjoined it, it was two rak`at only (in every prayer) both when in residence or on journey. Then the prayers offered on journey remained the same, but (the rak`at of) the prayers for non-travelers were increased

351. Narrated Um `Atiya:We were ordered to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims on the two `Id festivals. These menstruating women were to keep away from their Musalla. A woman asked, "O Allah's Messenger () ' What about one who does not have a veil?" He said, "Let her share the veil of her companion

352. Narrated Muhammad bin Al-Munkadir:Once Jabir prayed with his Izar tied to his back while his clothes were Lying beside him on a wooden peg. Somebody asked him, "Do you offer your prayer in a single Izar?" He replied, "I did so to show it to a fool like you. Had anyone of us two garments in the lifetime of the Prophet?

353. Narrated Muhammad bin Al Munkadir:I saw Jabir bin `Abdullah praying in a single garment and he said that he had seen the Prophet () praying in a single

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garment

354. Narrated `Umar bin Abi Salama: The Prophet (ﷺ) prayed in one garment and crossed its ends

355. Narrated `Umar bin Abi Salama: I saw the Prophet (ﷺ) offering prayers in a single garment in the house of Um-Salama and he had crossed its ends around his shoulders

356. Narrated `Umar bin Abi Salama: In the house of Um-Salama I saw Allah's Messenger (ﷺ) offering prayers, wrapped in a single garment around his body with its ends crossed round his shoulders

357. Narrated Abu Murra: (the freed slave of Um Hani) Um Hani, the daughter of Abi Talib said, "I went to Allah's Messenger (ﷺ) in the year of the conquest of Mecca and found him taking a bath and his daughter Fatima was screening him. I greeted him. He asked, 'Who is she?' I replied, 'I am Um Hani bint Abi Talib.' He said, 'Welcome! O Um Hani.' When he finished his bath he stood up and prayed eight rak`at while wearing a single garment wrapped round his body and when he finished I said, 'O Allah's Messenger (ﷺ)! My brother has told me that he will kill a person whom I gave shelter and that person is so and so the son of Hubaira.' The Prophet (ﷺ) said, 'We shelter the person whom you have sheltered.' " Um Hani added, "And that was before noon (Duha)

358. Narrated Abu Huraira: A person asked Allah's Messenger (ﷺ) about the offering of the prayer in a single garment. Allah's Messenger (ﷺ) replied, "Has every one of you got two garments?"

359. Narrated Abu Huraira: The Prophet (ﷺ) said, "None of you should offer prayer in a single garment that does not cover the shoulders

360. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Whoever prays in a single garment must cross its ends (over the shoulders)

361. Narrated Sa`id bin Al-Harith: I asked Jabir bin `Abdullah about praying in a single garment. He said, "I traveled with the Prophet (ﷺ) during some of his journeys, and I came to him at night for some purpose and I found him praying. At that time, I was wearing a single garment with which I covered my shoulders and prayed by his side. When he finished the prayer, he asked, 'O Jabir! What has brought you here?' I told him what I wanted. When I finished, he asked, 'O Jabir! What is this garment which I have seen and with which you covered your shoulders?' I replied, 'It is a (tight) garment.' He said, 'If the garment is large enough, wrap it round the body (covering the shoulders) and if it is tight (too short) then use it as an Izar (tie it around your waist only)

362. Narrated Sahl: The men used to pray with the Prophet (ﷺ) with their Izars tied around their necks as boys used to do; therefore the Prophet (ﷺ) told the women not to raise their heads till the men sat down straight (while praying)

363. Narrated Mughira bin Shu`ba: Once I was traveling with the Prophet (ﷺ) and he said, "O Mughira! take this container of water." I took it and Allah's Messenger (ﷺ) went far away till he disappeared. He answered the call of nature and was wearing a Syrian cloak. He tried to take out his hands from its sleeve but it was very tight so he took out his hands from under it. I poured water and he performed ablution like that for prayers and passed his wet hands over his Khuff (socks made from thick fabric or leather) and then prayed

364. Narrated Jabir bin `Abdullah: While Allah's Messenger (ﷺ) was carrying stones (along) with the people of Mecca for (the building of) the Ka`ba wearing an Izar (waist-sheet cover), his uncle Al-`Abbas said to him, "O my nephew! (It would be better) if you take off your Izar and put it over your shoulders underneath the stones." So he took off his Izar and put it over his shoulders, but he fell unconscious and since then he had never been seen naked

365. Narrated Abu Huraira: A man stood up and asked the Prophet (ﷺ) about praying in a single garment. The Prophet (ﷺ) said, "Has every one of you two garments?" A man put a similar question to `Umar on which he replied, "When Allah makes you wealthier then you should clothe yourself properly during prayers. Otherwise one can pray with an Izar and a Rida' (a sheet covering the upper part of the body.) Izar and a shirt, Izar and a Qaba', trousers and a Rida, trousers and a shirt or trousers and a Qaba', Tubban and a Qaba' or Tubban and a shirt." (The narrator added, "I think that he also said a Tubban and a Rida)

366. Narrated Ibn `Umar: A person asked Allah's Messenger (ﷺ), "What should a Muhrim wear?" He replied, "He should not wear shirts, trousers, a burnus (a hooded cloak), or clothes which are stained with saffron or Wars (a kind of perfume). Whoever does not find a sandal to wear can wear Khuffs (socks made from thick fabric or leather), but these should be cut short so as not to cover the ankles

367. Narrated Abu Sa`id Al-Khudri: Allah's Messenger (ﷺ) forbade Ishtimal-As-Samma' (wrapping one's body with a garment so that one cannot raise its end or take one's hand out of it). He also forbade Al-Ihtiba' (sitting on buttocks with knees close to `Abdomen and feet apart with the hands circling the knees) while wrapping oneself with a single garment, without having a part of it over the private parts

368. Narrated Abu Huraira: The Prophet (ﷺ) forbade two kinds of sales i.e. Al-Limaish and An-Nibadh (the former is a kind of sale in which the deal is completed if the buyer touches a thing, without seeing or checking it properly and the latter is a kind of a sale in which the deal is completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch or check it) and (the Prophet (ﷺ) forbade) also Ishtimal-As-Samma' and Al-Ihtiba' in a single garment

369. Narrated Abu Huraira: On the Day of Nahr (10th of Dhul-Hijja, in the year prior to the last Hajj of the Prophet (ﷺ) when Abu Bakr was the leader of the pilgrims in that Hajj) Abu Bakr sent me along with other announcers to Mina to make a public announcement: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to perform the Tawaf around the Ka`ba. Then Allah's Messenger (ﷺ) sent `Ali to read out the Surat Bara'a (at-Tauba) to the people; so he made the announcement along with us on the day of Nahr in Mina: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to perform the Tawaf around the Ka`ba

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370. Narrated Muhammad bin Al-Munkadir: I went to Jabir bin `Abdullah and he was praying wrapped in a garment and his Rida was lying beside him. When he finished the prayers, I said "O `Abdullah! You pray (in a single garment) while your Rida is lying beside you." He replied, "Yes, I did it intentionally so that the ignorant ones like you might see me. I saw the Prophet () praying like this

371. Narrated `Abdul `Aziz: Anas said, 'When Allah's Messenger () invaded Khaibar, we offered the Fajr prayer there (early in the morning) when it was still dark. The Prophet () rode and Abu Talha rode too and I was riding behind Abu Talha. The Prophet () passed through the lane of Khaibar quickly and my knee was touching the thigh of the Prophet (). He uncovered his thigh and I saw the whiteness of the thigh of the Prophet. When he entered the town, he said, 'Allahu Akbar! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned.' He repeated this thrice. The people came out for their jobs and some of them said, 'Muhammad (has come).' (Some of our companions added, "With his army.") We conquered Khaibar, took the captives, and the booty was collected. Dihya came and said, 'O Allah's Prophet! Give me a slave girl from the captives.' The Prophet said, 'Go and take any slave girl.' He took Safiya bint Huyai. A man came to the Prophet () and said, 'O Allah's Messenger (!) You gave Safiya bint Huyai to Dihya and she is the chief mistress of the tribes of Quraidha and An-Nadir and she befits none but you.' So the Prophet () said, 'Bring him along with her.' So Dihya came with her and when the Prophet () saw her, he said to Dihya, 'Take any slave girl other than her from the captives.' Anas added: The Prophet () then manumitted her and married her." Thabit asked Anas, "O Abu Hamza! What did the Prophet () pay her (as Mahr)?" He said, "Her self was her Mahr for he manumitted her and then married her." Anas added, "While on the way, Um Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to the Prophet (). So the Prophet was a bridegroom and he said, 'Whoever has anything (food) should bring it.' He spread out a leather sheet (for the food) and some brought dates and others cooking butter. (I think he (Anas) mentioned As-Sawaq). So they prepared a dish of Hais (a kind of meal). And that was Walima (the marriage banquet) of Allah's Messenger ()

372. Narrated `Aisha: Allah's Messenger () used to offer the Fajr prayer and some believing women covered with their veiling sheets used to attend the Fajr prayer with him and then they would return to their homes unrecognized

373. Narrated `Aisha: the Prophet () prayed in a Khamisa (a square garment) having marks. During the prayer, he looked at its marks. So when he finished the prayer he said, "Take this Khamisa of mine to Abu Jahm and get me his Inbijaniya (a woolen garment without marks) as it (the Khamisa) has diverted my attention from the prayer." Narrated `Aisha: The Prophet () said, 'I was looking at its (Khamisa's) marks during the prayers and I was afraid that it may put me in trial (by taking away my attention)

374. Narrated Anas: `Aisha had a Qiram (a thin marked woolen curtain) with which she had screened one side of her home. The Prophet () said, "Take away this Qiram of yours, as its pictures are still displayed in front of me during my prayer (i.e. they divert my attention from the prayer)

375. Narrated `Uqba bin `Amir: The Prophet () was given a silken Farruj [??] as a present. He wore it while praying. When he had finished his prayer, he took it off violently as if with a strong aversion to it and said, "It is not the dress of Allah-fearing pious people

376. Narrated Abu Juhaifa: I saw Allah's Messenger () in a red leather tent and I saw Bilal taking the remaining water with which the Prophet had performed ablution. I saw the people taking the utilized water impatiently and whoever got some of it rubbed it on his body and those who could not get any took the moisture from the others' hands. Then I saw Bilal carrying a short spear (or stick) which he planted in the ground. The Prophet came out tucking up his red cloak, and led the people in prayer and offered two rak`at (facing the Ka`ba) taking a short spear (or stick) as a Sutra for his prayer. I saw the people and animals passing in front of him beyond the stick

377. Narrated Abu Hazim: Sahl bin Sa`d was asked about the (Prophet's) pulpit as to what thing it was made of? Sahl replied: "None remains alive amongst the people, who knows about it better than I. It was made of tamarisk (wood) of the forest. So and so, the slave of so and so prepared it for Allah's Messenger (). When it was constructed and placed (in the Mosque), Allah's Messenger () stood on it facing the Qibla and said 'Allahu Akbar', and the people stood behind him (and led the people in prayer). He recited and bowed and the people bowed behind him. Then he raised his head and stepped back, got down and prostrated on the ground and then he again ascended the pulpit, recited, bowed, raised his head and stepped back, got down and prostrated on the ground. So, this is what I know about the pulpit." Ahmad bin Hanbal said, "As the Prophet () was at a higher level than the people, there is no harm according to the above-mentioned Hadith if the Imam is at a higher level than his followers during the prayers

378. Narrated Anas bin Malik: Once Allah's Messenger () fell off a horse and his leg or shoulder got injured. He swore that he would not go to his wives for one month and he stayed in a Mashrubah [??] (attic room) having stairs made of date palm trunks. So his companions came to visit him, and he led them in prayer sitting, whereas his companions were standing. When he finished the prayer, he said, "Imam is meant to be followed, so when he says 'Allahu Akbar,' say 'Allahu Akbar' and when he bows, bow and when he prostrates, prostrate and if he prays standing pray, standing. After the 29th day the Prophet () came down (from the attic room) and the people asked him, "O Allah's Messenger (!) You swore that you will not go to your wives for one month." He said, "The month is 29 days

379. Narrates `Abdullah bin Shaddad: Maimuna said, "Allah's Messenger () was praying while I was in my menses, sitting beside him and sometimes his clothes would touch me during his prostration." Maimuna added, "He prayed on a Khumra (a small mat sufficient just for the face and the hands while prostrating during prayers)

380. Narrated `Is-haq: Anas bin Malik said, "My grandmother Mulaika invited Allah's Messenger () for a meal which she herself had prepared. He ate from it and said, 'Get up! I will lead you in the prayer.' " Anas added, "I took my Hasir, washed it with water as it had become dark because of long use and Allah's Messenger

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() stood on it. The orphan (Damira or Ruh) and I aligned behind him and the old lady (Mulaika) stood behind us. Allah's Messenger () led us in the prayer and offered two rak'at and then left

381. Narrated Maimuna:Allah's Messenger () used to pray on Khumra

382. Narrated Abu Salama:ʿAisha the wife of the Prophet () said, "I used to sleep in front of Allah's Messenger () and my legs were opposite his Qibla and in prostration he pushed my legs and I withdrew then and when he stood, I stretched them.' ʿAisha added, "In those days the houses were without lights

383. Narrated ʿAisha:Allah's Apostle prayed while I was lying like a dead body on his family bed between him and his Qibla

384. Narrated ʿUrwa:The Prophet () prayed while ʿAisha was lying between him and his Qibla on the bed on which they used to sleep

385. Narrated Anas bin Malik:We used to pray with the Prophet () and some of us used to place the ends of their clothes at the place of prostration because of scorching heat

386. Narrated Abu Maslama:Saʿid bin Yazid Al-Azdi: I asked Anas bin Malik whether the Prophet () had ever, prayed with his shoes on. He replied "Yes

387. Narrated Ibrahim:Hamam bin Al-Harith said, "I saw Jarir bin ʿAbdullah urinating. Then he performed ablution and passed his (wet) hands over his Khuffs (socks made from thick fabric or leather), stood up and prayed. He was asked about it. He replied that he had seen the Prophet () doing the same." They approved of this narration as Jarir was one of those who embraced Islam very late

388. Narrated Al-Mughira bin Shu'ba: I helped the Prophet () in performing ablution and he passed his wet hands over his Khuffs and prayed

389. Narrated Hudhaifa that he saw a person bowing and prostrating imperfectly. When he finished his Salat, Hudhaifa told him that he had not offered Salat. The subnarrator added, "I think that Hudhaifa also said:Were you to die you would die on a "Sunna" (legal way) other than that of Muhammad ()

390. Narrated 'Abdullah bin Malik: Ibn Buhaina, "When the Prophet () prayed, he used to separate his arms from his body so widely that the whiteness of his armpits was visible

391. Narrated Anas bin Malik:Allah's Messenger () said, "Whoever prays like us and faces our Qibla and eats our slaughtered animals is a Muslim and is under Allah's and His Apostle's protection. So do not betray Allah by betraying those who are in His protection

392. Narrated Anas bin Malik:Allah's Messenger () said, "I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah.' And if they say so, pray like our prayers, face our Qibla and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allah

393. Narrated Maimun bin Siyah that he asked Anas bin Malik, "O Abu Hamza! What makes the life and property of a person sacred?" He replied, "Whoever says, 'None has the right to be worshipped but Allah', faces our Qibla during the prayers, prays like us and eats our slaughtered animal, then he is a Muslim, and has got the same rights and obligations as other Muslims have

394. Narrated Abu Aiyub Al-Ansari:The Prophet () said, "While defecating, neither face nor turn your back to the Qibla but face either east or west." Abu Aiyub added. "When we arrived in Sham we came across some lavatories facing the Qibla; therefore we turned ourselves while using them and asked for Allah's forgiveness

395. Narrated ʿAmr bin Dinar:I asked Ibn ʿUmar, "Can a person who has performed the Tawaf around the Ka'ba for ʿUmra but has not performed the (Sa'i) Tawaf of Safa and Marwa, have a sexual relation with his wife?" Ibn ʿUmar replied "When the Prophet () reached Mecca he performed the Tawaf around the Ka'ba (circumambulated it seven times) and offered a two-rak'at prayer (at the place) behind the station (of Abraham) and then performed the Tawaf (Sa'i) of Safa and Marwa, and verily in Allah's Messenger () you have a good example." Then we put the same question to Jabir bin ʿAbdullah and he too replied, "He should not go near his wife (for sexual relation) till he has finished the Tawaf of Safa and Marwa

396. Narrated ʿAmr bin Dinar:I asked Ibn ʿUmar, "Can a person who has performed the Tawaf around the Ka'ba for ʿUmra but has not performed the (Sa'i) Tawaf of Safa and Marwa, have a sexual relation with his wife?" Ibn ʿUmar replied "When the Prophet () reached Mecca he performed the Tawaf around the Ka'ba (circumambulated it seven times) and offered a two-rak'at prayer (at the place) behind the station (of Abraham) and then performed the Tawaf (Sa'i) of Safa and Marwa, and verily in Allah's Messenger () you have a good example." Then we put the same question to Jabir bin ʿAbdullah and he too replied, "He should not go near his wife (for sexual relation) till he has finished the Tawaf of Safa and Marwa

397. Narrated Mujahid:Someone came to Ibn ʿUmar and said, "Here is Allah's Messenger () entering the Ka'ba." Ibn ʿUmar said, "I went there but the Prophet () had come out of the Ka'ba and I found Bilal standing between its two doors. I asked Bilal, 'Did the Prophet () pray in the Ka'ba?' Bilal replied, 'Yes, he prayed two rak'at between the two pillars which are to your left on entering the Ka'ba. Then Allah's Messenger () came out and offered a two-rak'at prayer facing the Ka'ba

398. Narrated Ibn ʿAbbas:When the Prophet () entered the Ka'ba, he invoked Allah in each and every side of it and did not pray till he came out of it, and offered a two-rak'at prayer facing the Ka'ba and said, "This is the Qibla

399. Narrated Bara' bin ʿAzib:Allah's Messenger () prayed facing Baitul-Maqdis for sixteen or seventeen months but he loved to face the Ka'ba (at Mecca) so Allah revealed: "Verily, We have seen the turning of your face to the heaven!" (2:144) So the Prophet () faced the Ka'ba and the fools amongst the people namely "the Jews" said, "What has turned them from their Qibla (Baitul-Maqdis) which they formerly observed"" (Allah revealed): "Say: 'To Allah belongs the East and the West.

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He guides whom He wills to a straight path'." (2:142) A man prayed with the Prophet (facing the Ka'ba) and went out. He saw some of the Ansar praying the `Asr prayer with their faces towards Baitul-Maqdis, he said, "I bear witness that I prayed with Allah's Messenger () facing the Ka'ba." So all the people turned their faces towards the Ka'ba

400. Narrated Jabir:Allah's Messenger () used to pray (optional, non-obligatory prayer) while riding on his mount (Rahila) wherever it turned, and whenever he wanted to pray the compulsory prayer he dismounted and prayed facing the Qibla

401. Narrated `Abdullah:The Prophet () prayed (and the sub-narrator Ibrahim said, "I do not know whether he prayed more or less than usual"), and when he had finished the prayers he was asked, "O Allah's Messenger (!) Has there been any change in the prayers?" He said, "What is it?" The people said, "You have prayed so much and so much." So the Prophet () bent his legs, faced the Qibla and performed two prostration's (of Sahu) and finished his prayers with Taslim (by turning his face to right and left saying: 'As-Salamu `Alaikum- Warahmat-ullah'). When he turned his face to us he said, "If there had been anything changed in the prayer, surely I would have informed you but I am a human being like you and liable to forget like you. So if I forget remind me and if anyone of you is doubtful about his prayer, he should follow what he thinks to be correct and complete his prayer accordingly and finish it and do two prostrations (of Sahu)

402. Narrated `Umar (bin Al-Khattab):My Lord agreed with me in three things: -1. I said, "O Allah's Messenger (), I wish we took the station of Abraham as our praying place (for some of our prayers). So came the Divine Inspiration: And take you (people) the station of Abraham as a place of prayer (for some of your prayers e.g. two rak'at of Tawaf of Ka'ba)". (2.125) -2. And as regards the (verse of) the veiling of the women, I said, 'O Allah's Messenger (!) I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.' So the verse of the veiling of the women was revealed. -3. Once the wives of the Prophet () made a united front against the Prophet () and I said to them, 'It may be if he (the Prophet) divorced you, (all) that his Lord (Allah) will give him instead of you wives better than you.' So this verse (the same as I had said) was revealed

402.2. Narrated Anas:as above

403. Narrated `Abdullah bin `Umar:While the people were offering the Fajr prayer at Quba' (near Medina), someone came to them and said: "It has been revealed to Allah's Messenger () tonight, and he has been ordered to pray facing the Ka'ba." So turn your faces to the Ka'ba. Those people were facing Sham (Jerusalem) so they turned their faces towards Ka'ba (at Mecca)

404. Narrated `Abdullah:"Once the Prophet () offered five rak'at in Zuhr prayer. He was asked, "Is there an increase in the prayer?" The Prophet () said, "And what is it?" They said, "You have prayed five rak'at." So he bent his legs and performed two prostrations (of Sahu)

405. Narrated Anas bin Malik:The Prophet () saw some sputum in the direction of the Qibla (on the wall of the mosque) and he disliked that and the sign of disgust was apparent from his face. So he got up and scraped it off with his hand and said, "Whenever anyone of you stands for the prayer, he is speaking in private to his Lord or his Lord is between him and his Qibla. So, none of you should spit in the direction of the Qibla but one can spit to the left or under his foot." The Prophet () then took the corner of his sheet and spat in it and folded it and said, "Or you can do this

406. Narrated `Abdullah bin `Umar:Allah's Messenger () saw sputum on the wall of the mosque in the direction of the Qibla and scraped it off. He faced the people and said, "Whenever any one of you is praying, he should not spit in front of him because in the prayer Allah is in front of him

407. Narrated `Aisha:(the mother of faithful believers) Allah's Messenger () saw some nasal secretions, expectoration or sputum on the wall of the mosque in the direction of the Qibla and scraped it off

408. Narrated Abu Huraira and Abu Sa'id:Allah's Messenger () saw some expectoration on the wall of the mosque; he took gravel and scraped it off and said, "If anyone of you wanted to spit he should neither spit in front of him nor on his right but he could spit either on his left or under his left foot

409. Narrated Abu Huraira and Abu Sa'id:Allah's Messenger () saw some expectoration on the wall of the mosque; he took gravel and scraped it off and said, "If anyone of you wanted to spit he should neither spit in front of him nor on his right but he could spit either on his left or under his left foot

410. Narrated Abu Huraira and Abu Sa'id:Allah's Messenger () saw some expectoration on the wall of the mosque; he took gravel and scraped it off and said, "If anyone of you wanted to spit, he should neither spit in front of him nor on his right but could spit either on his left or under his left foot

411. Narrated Abu Huraira and Abu Sa'id:Allah's Messenger () saw some expectoration on the wall of the mosque; he took gravel and scraped it off and said, "If anyone of you wanted to spit, he should neither spit in front of him nor on his right but could spit either on his left or under his left foot

412. Narrated Anas:The Prophet () said, "None of you should spit in front or on his right but he could spit either on his left or under his foot

413. Narrated Anas bin Malik:The Prophet () said, "A faithful believer while in prayer is speaking in private to his Lord, so he should neither spit in front of him nor to his right side but he could spit either on his left or under his foot

414. Narrated Abu Sa'id:The Prophet () saw sputum on (the wall of) the mosque in the direction of the Qibla and scraped it off with gravel. Then he forbade Spitting in front or on the right, but allowed it on one's left or under one's left foot

415. Narrated Anas bin Malik:The Prophet () said, "Spitting in the mosque is a sin and its expiation is to bury it

416. Narrated Abu Huraira:Prophet said, "If anyone of you stands for prayer, he should not spit in front of him because in prayer he is speaking in private to Allah and he should not spit on his right as there is an angel, but he can spit either on his left or under his left foot and bury it (i.e. expectoration)

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417. Narrated Anas:The Prophet () saw expectoration (on the wall of the mosque) in the direction of the Qibla and scraped it off with his hand. It seemed that he disliked it and the sign of disgust was apparent from his face. He said, "If anyone of you stands for the prayer, he is speaking in private to his Lord, (or) his Lord is between him and his Qibla, therefore he should not spit towards his Qibla, but he could spit either on his left or under his foot." Then he took the corner of his sheet and spat in it, folded it and said, "Or do this
418. Narrated Abu Huraira:Allah's Messenger () said, "Do you consider or see that my face is towards the Qibla? By Allah, neither your submissiveness nor your bowing is hidden from me, surely I see you from my back
419. Narrated Anas bin Malik:The Prophet () led us in a prayer and then got up on the pulpit and said, "In your prayer and bowing, I certainly see you from my back as I see you (while looking at you)
420. Narrated `Abdullah bin `Umar:Allah's Messenger () ordered for a horse race; the trained horses were to run from a place called Al-Hafya' to Thaniyat Al-Wada` and the horses which were not trained were to run from Al-Thaniya to the Masjid (mosque of) Bani Zuraiq. The sub narrator added: Ibn `Umar was one of those who took part in the race
421. Narrated Anas:Some goods came to Allah's Messenger () from Bahrain. The Prophet () ordered the people to spread them in the mosque --it was the biggest amount of goods Allah's Messenger () had ever received. He left for prayer and did not even look at it. After finishing the prayer, he sat by those goods and gave from those to everybody he saw. Al-`Abbas came to him and said, "O Allah's Messenger (!) give me (something) too, because I gave ransom for myself and `Aqil". Allah's Messenger () told him to take. So he stuffed his garment with it and tried to carry it away but he failed to do so. He said, "O Allah's Messenger (!) Order someone to help me in lifting it." The Prophet () refused. He then said to the Prophet: Will you please help me to lift it?" Allah's Messenger () refused. Then Al-`Abbas threw some of it and tried to lift it (but failed). He again said, "O Allah's Messenger () Order someone to help me to lift it." He refused. Al-`Abbas then said to the Prophet: "Will you please help me to lift it?" He again refused. Then Al-`Abbas threw some of it, and lifted it on his shoulders and went away. Allah's Messenger () kept on watching him till he disappeared from his sight and was astonished at his greediness. Allah's Messenger () did not get up till the last coin was distributed
422. Narrated Anas:I found the Prophet () in the mosque along with some people. He said to me, "Did Abu Talha send you?" I said, "Yes". He said, "For a meal?" I said, "Yes." Then he said to his companions, "Get up." They set out and I was ahead of them
423. Narrated Sahl bin Sa`d:A man said, "O Allah's Messenger (!) If a man finds another man with his wife, (committing adultery) should the husband kill him?" Later on I saw them (the man and his wife) doing Li'an in the mosque (taking oaths, one accusing, and the other denying adultery)
424. Narrated `Itban bin Malik:The Prophet () came to my house and said, "Where do you like me to pray?" I pointed to a place. The Prophet then said, "Allahu Akbar", and we aligned behind him and he offered a two-rak'at prayer
425. Narrated `Itban bin Malik:who was one of the companions of Allah's Messenger () and one of the Ansars who took part in the battle of Badr: I came to Allah's Messenger () and said, "O Allah's Messenger () I have weak eyesight and I lead my people in prayers. When it rains the water flows in the valley between me and my people so I cannot go to their mosque to lead them in prayer. O Allah's Messenger (!) I wish you would come to my house and pray in it so that I could take that place as a Musalla. Allah's Messenger () said, "Allah willing, I will do so." Next day after the sun rose high, Allah's Messenger () and Abu Bakr came and Allah's Messenger () asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me, "Where do you like me to pray?" I pointed to a place in my house. So Allah's Messenger () stood there and said, 'Allahu Akbar', and we all got up and aligned behind him and offered a two-rak'at prayer and ended it with Taslim. We requested him to stay for a meal called "Khazira" which we had prepared for him. Many members of our family gathered in the house and one of them said, "Where is Malik bin Al-Dukhaishin or Ibn Al-Dukhshun?" One of them replied, "He is a hypocrite and does not love Allah and His Apostle." Hearing that, Allah's Messenger () said, "Do not say so. Haven't you seen that he said, 'None has the right to be worshipped but Allah' for Allah's sake only?" He said, "Allah and His Apostle know better. We have seen him helping and advising hypocrites." Allah's Messenger () said, "Allah has forbidden the (Hell) fire for those who say, 'None has the right to be worshipped but Allah' for Allah's sake only
426. Narrated `Aisha:The Prophet () used to start every thing from the right (for good things) whenever it was possible in all his affairs; for example: in washing, combing or wearing shoes
427. Narrated `Aisha:Um Habiba and Um Salama mentioned about a church they had seen in Ethiopia in which there were pictures. They told the Prophet () about it, on which he said, "If any religious man died amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creature in the sight of Allah on the Day of Resurrection
428. Narrated Anas:When the Prophet () arrived in Medina he dismounted at `Awali-il-Medina amongst a tribe called Banu `Amr bin `Auf. He stayed there For fourteen nights. Then he sent for Bani An-Najjar and they came armed with their swords. As if I am looking (just now) as the Prophet () was sitting over his Rahila (Mount) with Abu Bakr riding behind him and all Banu An-Najjar around him till he dismounted at the courtyard of Abu Aiyub's house. The Prophet () loved to pray wherever the time for the prayer was due even at sheep-folds. Later on he ordered that a mosque should be built and sent for some people of Banu-An-Najjar and said, "O Banu An-Najjar! Suggest to me the price of this (walled) piece of land of yours." They replied, "No! By Allah! We do not demand its price except from Allah." Anas added: There were graves of pagans in it and some of it was unleveld and there were some date-palm trees in it. The Prophet ()

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ordered that the graves of the pagans be dug out and the unlevelled land be levelled and the date-palm trees be cut down . (So all that was done). They aligned these cut date-palm trees towards the Qibla of the mosque (as a wall) and they also built two stone side-walls (of the mosque). His companions brought the stones while reciting some poetic verses. The Prophet () was with them and he kept on saying, "There is no goodness except that of the Hereafter, O Allah! So please forgive the Ansars and the emigrants

429. Narrated Abu Al-Taiyah [???]:Anas said, "The Prophet () prayed in the sheep fold." Later on I heard him saying, "He prayed in the sheep folds before the construction of the, mosque

430. Narrated Nafi':"I saw Ibn `Umar praying while taking his camel as a Sutra in front of him and he said, "I saw the Prophet doing the same

431. Narrated `Abdullah bin `Abbas:The sun eclipsed and Allah's Messenger () offered the eclipse prayer and said, "I have been shown the Hellfire (now) and I never saw a worse and horrible sight than the sight I have seen today

432. Narrated Ibn `Umar:The Prophet () had said, "Offer some of your prayers (Nawafil) at home, and do not take your houses as graves

433. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "Do not enter (the places) of these people where Allah's punishment had fallen unless you do so weeping. If you do not weep, do not enter (the places of these people) because Allah's curse and punishment which fell upon them may fall upon you

434. Narrated `Aisha:Um Salama told Allah's Messenger () about a church which she had seen in Ethiopia and which was called Mariya. She told him about the pictures which she had seen in it. Allah's Messenger () said, "If any righteous pious man dies amongst them, they would build a place of worship at his grave and make these pictures in it; they are the worst creatures in the sight of Allah

435. Narrated `Aisha and `Abdullah bin `Abbas:When the last moment of the life of Allah's Messenger () came he started putting his 'Khamisa' on his face and when he felt hot and short of breath he took it off his face and said, "May Allah curse the Jews and Christians for they built the places of worship at the graves of their Prophets." The Prophet () was warning (Muslims) of what those had done

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437. Narrated Abu Huraira:Allah's Messenger () said, "May Allah's curse be on the Jews for they built the places of worship at the graves of their Prophets

438. Narrated Jabir bin `Abdullah:Allah's Messenger () said, "I have been given five things which were not given to any amongst the Prophets before me. These are: -1. Allah made me victorious by awe (by His frightening my enemies) for a distance of one month's journey. -2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum. Therefore my followers can pray wherever the time of a prayer is due. -3. The booty has been made Halal (lawful) for me (and was not made so for anyone else). -4. Every Prophet used to be sent to his nation exclusively but I have been sent to all mankind. -5. I have been given the right of intercession (on the Day of Resurrection)

439. Narrated `Aisha:There was a black slave girl belonging to an 'Arab tribe and they manumitted her but she remained with them. The slave girl said, "Once one of their girls (of that tribe) came out wearing a red leather scarf decorated with precious stones. It fell from her or she placed it somewhere. A kite passed by that place, saw it Lying there and mistaking it for a piece of meat, flew away with it. Those people searched for it but they did not find it. So they accused me of stealing it and started searching me and even searched my private parts." The slave girl further said, "By Allah! while I was standing (in that state) with those people, the same kite passed by them and dropped the red scarf and it fell amongst them. I told them, 'This is what you accused me of and I was innocent and now this is it.' " `Aisha added: That slave girl came to Allah's Messenger () and embraced Islam. She had a tent or a small room with a low roof in the mosque. Whenever she called on me, she had a talk with me and whenever she sat with me, she would recite the following: "The day of the scarf (band) was one of the wonders of our Lord, verily He rescued me from the disbelievers' town. `Aisha added: "Once I asked her, 'What is the matter with you? Whenever you sit with me, you always recite these poetic verses.' On that she told me the whole story

440. Narrated Nafi':`Abdullah bin `Umar said: I used to sleep in the mosque of the Prophet () while I was young and unmarried

441. Narrated Sahl bin Sa'd:Allah's Messenger () went to Fatima's house but did not find `Ali there. So he asked, "Where is your cousin?" She replied, "There was something between us and he got angry with me and went out. He did not sleep (midday nap) in the house." Allah's Messenger () asked a person to look for him. That person came and said, "O Allah's Messenger (! He (Ali) is sleeping in the mosque." Allah's Messenger () went there and `Ali was lying. His upper body cover had fallen down to one side of his body and he was covered with dust. Allah's Messenger () started cleaning the dust from him saying: "Get up! O Aba Turab. Get up! O Aba Turab (literally means: O father of dust)

442. Narrated Abu Huraira:I saw seventy of As-Suffa men and none of them had a Rida' (a garment covering the upper part of the body). They had either Izars (only) or sheets which they tied round their necks. Some of these sheets reached the middle of their legs and some reached their heels and they used to gather them with their hands lest their private parts should become naked

443. Narrated Jabir bin `Abdullah:I went to the Prophet () in the mosque (the sub-narrator Mis`ar thought that Jabir had said, "In the forenoon.") He ordered me to pray two rak'at. He owed me some money and he repaid it to me and gave more than what was due to me

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444. Narrated Abu Qatada Al-Aslami:Allah's Messenger () said, "If anyone of you enters a mosque, he should pray two rak`at before sitting
445. Narrated Abu Huraira:Allah's Messenger () said, "The angels keep on asking Allah's forgiveness for anyone of you, as long as he is at his Musalla (praying place) and he does not pass wind (Hadath). They say, 'O Allah! Forgive him, O Allah! be Merciful to him
446. Narrated `Abdullah bin `Umar:In the lifetime of Allah's Messenger () the mosque was built of adobes, its roof of the leaves of date-palms and its pillars of the stems of date-palms. Abu Bakr did not alter it. `Umar expanded it on the same pattern as it was in the lifetime of Allah's Messenger () by using adobes, leaves of date-palms and changing the pillars into wooden ones. `Uthman changed it by expanding it to a great extent and built its walls with engraved stones and lime and made its pillars of engraved stones and its roof of teak wood
447. Narrated `Ikrima:Ibn `Abbas said to me and to his son `Ali, "Go to Abu Sa`id and listen to what he narrates." So we went and found him in a garden looking after it. He picked up his Rida', wore it and sat down and started narrating till the topic of the construction of the mosque reached. He said, "We were carrying one adobe at a time while `Ammar was carrying two. The Prophet () saw him and started removing the dust from his body and said, "May Allah be Merciful to `Ammar. He will be inviting them (i.e. his murderers, the rebellious group) to Paradise and they will invite him to Hell-fire." `Ammar said, "I seek refuge with Allah from affliction
448. Narrated Sahl:Allah's Messenger () sent someone to a woman telling her to "Order her slave, carpenter, to prepare a wooden pulpit for him to sit on
449. Narrated Jabir:A woman said, "O Allah's Messenger ()! Shall I get something constructed for you to sit on as I have a slave who is a carpenter?" He replied, "Yes, if you like." So she had that pulpit constructed
450. Narrated `Ubaidullah Al-Khawlani:I heard `Uthman bin `Affan saying, when people argued too much about his intention to reconstruct the mosque of Allah's Messenger (), "You have talked too much. I heard the Prophet () saying, 'Whoever built a mosque, (Bukair thought that `Asim, another sub-narrator, added, "Intending Allah's Pleasure"), Allah would build for him a similar place in Paradise
451. Narrated `Amr:I heard Jabir bin `Abdullah saying, "A man passed through the mosque carrying arrows. Allah's Apostle said to him, 'Hold them by their heads
452. Narrated Abu Burda bin `Abdullah:(on the authority of his father) The Prophet () said, "Whoever passes through our mosques or markets with arrows should hold them by their heads lest he should injure a Muslim
453. Narrated Hassan bin Thabit Al-Ansari:I asked Abu Huraira "By Allah! Tell me the truth whether you heard the Prophet () saying, 'O Hassan! Reply on behalf of Allah's Messenger (). O Allah! Help him with the Holy Spirit." Abu Huraira said, "Yes
454. Narrated `Aisha:Once I saw Allah's Messenger () at the door of my house while some Ethiopians were playing in the mosque (displaying their skill with spears). Allah's Messenger () was screening me with his Rida' so as to enable me to see their display. (`Urwa said that `Aisha said, "I saw the Prophet () and the Ethiopians were playing with their spears
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456. Narrated `Aisha:Barirah came to seek my help regarding her manumission (freedom). I told her, "If you like I would pay your price to your masters but your Wala' (allegiance) would be for me." Her masters said, "If you like, you can pay what remains (of the price of her manumission), (Sufyan the sub-narrator once said), or if you like you can manumit her, but her (inheritance) Al-Wala would be for us. "When Allah's Messenger () came, I spoke to him about it. He said, "Buy her and manumit her. No doubt Al-Wala' is for the manumitted." Then Allah's Messenger () stood on the pulpit (or Allah's Messenger () ascended the pulpit as Sufyan once said), and said, "What about some people who impose conditions which are not present in Allah's Book (Laws)? Whoever imposes conditions which are not in Allah's Book (Laws), his conditions will be invalid even if he imposed them a hundred times
457. Narrated Ka'b:In the mosque, I asked Ibn Abi Hadrad to pay the debts which he owed to me and our voices grew louder. Allah's Messenger () heard that while he was in his house. So he came to us raising the curtain of his room and said, "O Ka`b!" I replied, "Labaik, O Allah's Messenger ()!" He said, "O Ka`b! reduce your debt to one half," gesturing with his hand. I said, "O Allah's Messenger ()! I have done so." Then Allah's Apostle said (to Ibn Abi Hadrad), "Get up and pay the debt to him
458. Narrated Abu Huraira:A black man or a black woman used to sweep the mosque and he or she died. The Prophet () asked about her (or him). He was told that she (or he) had died. He said, "Why did you not inform me? Show me his grave (or her grave)." So he went to her (his) grave and offered her (his) funeral prayer
459. Narrated `Aisha:When the verses of Surat "Al-Baqara" about the usury Riba were revealed, the Prophet () went to the mosque and recited them in front of the people and then banned the trade of alcohol
460. Narrated Abu Rafi: Abu Huraira said, "A man or a woman used to clean the mosque." (A sub-narrator said, 'Most probably a woman..') Then he narrated the Hadith of the Prophet
461. Narrated Abu Huraira: "The Prophet () said, "Last night a big demon (afreet) from the Jinns came to me and wanted to interrupt my prayers (or said

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something similar) but Allah enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning but I remembered the statement of my brother Solomon (as stated in Quran): My Lord! Forgive me and bestow on me a kingdom such as shall not belong to anybody after me (38.35)." The sub narrator Rauh said, "He (the demon) was dismissed humiliated

462. Narrated Abu Huraira: The Prophet (ﷺ) sent some horsemen to Najd and they brought a man called Thumama bin Uthal from Bani Hanifa. They fastened him to one of the pillars of the mosque. The Prophet (ﷺ) came and ordered them to release him. He went to a (garden of) date-palms near the mosque, took a bath and entered the mosque again and said, "None has the right to be worshipped but Allah and Muhammad is His Apostle" (i.e. he embraced Islam)

463. Narrated `Aisha: On the day of Al-Khandaq (battle of the Trench) the medial arm vein of Sa'd bin Mu'ad [??] was injured and the Prophet (ﷺ) pitched a tent in the mosque to look after him. There was another tent for Banu Ghaffar in the mosque and the blood started flowing from Sa'd's tent to the tent of Bani Ghaffar. They shouted, "O occupants of the tent! What is coming from you to us?" They found that Sa'd's wound was bleeding profusely and Sa'd died in his tent

464. Narrated Um Salama: I complained to Allah's Messenger (ﷺ) that I was sick. He told me to perform the Tawaf behind the people while riding. So I did so and Allah's Messenger (ﷺ) was praying beside the Ka'ba and reciting the Sura starting with "Wat-tur wa kitabin mastur

465. Narrated Anas bin Malik: Two of the companions of the Prophet (ﷺ) departed from him on a dark night and were led by two lights like lamps (going in front of them from Allah as a miracle) lighting the way in front of them, and when they parted, each of them was accompanied by one of these lights till he reached their (respective) houses

466. Narrated Abu Sa'id Al-Khudri: The Prophet (ﷺ) delivered a sermon and said, "Allah gave a choice to one of (His) slaves either to choose this world or what is with Him in the Hereafter. He chose the latter." Abu Bakr wept. I said to myself, "Why is this Sheikh weeping, if Allah gave choice to one (of His) slaves either to choose this world or what is with Him in the Here after and he chose the latter?" And that slave was Allah's Messenger (ﷺ) himself. Abu Bakr knew more than us. The Prophet (ﷺ) said, "O Abu Bakr! Don't weep. The Prophet (ﷺ) added: Abu-Bakr has favored me much with his property and company. If I were to take a Khalil from mankind I would certainly have taken Abu Bakr but the Islamic brotherhood and friendship is sufficient. Close all the gates in the mosque except that of Abu Bakr

467. Narrated Ibn `Abbas: "Allah's Messenger (ﷺ) in his fatal illness came out with a piece of cloth tied round his head and sat on the pulpit. After thanking and praising Allah he said, "There is no one who had done more favor to me with life and property than Abu Bakr bin Abi Quhafa. If I were to take a Khalil, I would certainly have taken Abu-Bakr but the Islamic brotherhood is superior. Close all the small doors in this mosque except that of Abu Bakr

468. Narrated Nafi': Ibn `Umar said, "The Prophet (ﷺ) arrived at Mecca and sent for `Uthman bin Talha. He opened the gate of the Ka'ba and the Prophet, Bilal, Usama bin Zaid and `Uthman bin Talha entered the Ka'ba and then they closed its door (from inside). They stayed there for an hour, and then came out." Ibn `Umar added, "I quickly went to Bilal and asked him (whether the Prophet (ﷺ) had prayed). Bilal replied, 'He prayed in it.' I asked, 'Where?' He replied, 'Between the two pillars.' Ibn `Umar added, "I forgot to ask how many rak'at he (the Prophet) had prayed in the Ka'ba

469. Narrated Abu Huraira: Allah's Messenger (ﷺ) sent some horse men to Najd and they brought a man called Thumama bin Uthal from Bani Hanifa. They fastened him to one of the pillars of the mosque

470. Narrated Al-Sa'ib bin Yazid: I was standing in the mosque and somebody threw a gravel at me. I looked and found that he was `Umar bin Al-Khattab. He said to me, "Fetch those two men to me." When I did, he said to them, "Who are you? (Or) where do you come from?" They replied, "We are from Ta'if." `Umar said, "Were you from this city (Medina) I would have punished you for raising your voices in the mosque of Allah's Messenger (ﷺ)

471. Narrated Ka'b bin Malik: During the lifetime of Allah's Messenger (ﷺ) I asked Ibn Abi Hadrad in the mosque to pay the debts which he owed to me and our voices grew so loud that Allah's Messenger (ﷺ) heard them while he was in his house. So he came to us after raising the curtain of his room. The Prophet (ﷺ) said, "O Ka'b bin Malik!" I replied, "Labaik, O Allah's Messenger (ﷺ)." He gestured with his hand to me to reduce the debt to one half. I said, "O Allah's Messenger (ﷺ), I have done it." Allah's Messenger (ﷺ) said (to Ibn Abi Hadrad), "Get up and pay it

472. Narrated Nafi': Ibn `Umar said, "While the Prophet (ﷺ) was on the pulpit, a man asked him how to offer the night prayers. He replied, 'Pray two rak'at at a time and then two and then two and so on, and if you are afraid of the dawn (the approach of the time of the Fajr prayer) pray one rak'a and that will be the witr for all the rak'at which you have offered." Ibn `Umar said, "The last rak'at of the night prayer should be odd, for the Prophet (ﷺ) ordered it to be so

473. Narrated Ibn `Umar: A man came to the Prophet (ﷺ) while he was delivering the sermon and asked him how to offer the night prayers. The Prophet (ﷺ) replied, 'Pray two rak'at at a time and then two and then two and so on and if you are afraid of dawn (the approach of the time of the Fajr prayer) pray one rak'a and that will be the witr for all the rak'at which you have prayed." Narrated `Ubaidullah bin `Abdullah bin `Umar: A man called the Prophet (ﷺ) while he was in the mosque

474. Narrated Abu Waqid al-Laithi: While Allah's Messenger (ﷺ) was sitting in the mosque (with some people) three men came, two of them came in front of Allah's Messenger (ﷺ) and the third one went away, and then one of them found a place in the circle and sat there while the second man sat behind the gathering, and the third one went away. When Allah's Messenger (ﷺ) finished his preaching, he said, "Shall I tell you about these three persons? One of them betook himself to Allah and so Allah accepted him and accommodated him; the second felt shy before Allah so Allah did the same for him and sheltered him in His Mercy (and did not punish him), while the third turned his face from Allah, and went away, so Allah turned His face from him likewise

475. Narrated `Abbad bin Tamim: that his uncle said, "I saw Allah's Messenger (ﷺ) lying flat (on his back) in the mosque with one leg on the other." Narrated Sa'id

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bin Al-Musaiyab that `Umar and `Uthman used to do the same

476. Narrated `Aisha:(the wife of the Prophet) I had seen my parents following Islam since I attained the age of puberty. Not a day passed but the Prophet () visited us, both in the mornings and evenings. My father Abu Bakr thought of building a mosque in the courtyard of his house and he did so. He used to pray and recite the Qur'an in it. The pagan women and their children used to stand by him and look at him with surprise. Abu Bakr was a Softhearted person and could not help weeping while reciting the Qur'an. The chiefs of the Quraish pagans became afraid of that (i.e. that their children and women might be affected by the recitation of Qur'an)

477. Narrated Abu Huraira:The Prophet () said, "The prayer offered in congregation is twenty five times more superior (in reward) to the prayer offered alone in one's house or in a business center, because if one performs ablution and does it perfectly, and then proceeds to the mosque with the sole intention of praying, then for each step which he takes towards the mosque, Allah upgrades him a degree in reward and (forgives) crosses out one sin till he enters the mosque. When he enters the mosque he is considered in prayer as long as he is waiting for the prayer and the angels keep on asking for Allah's forgiveness for him and they keep on saying: 'O Allah! Be Merciful to him, O Allah! Forgive him, as long as he keeps on sitting at his praying place and does not pass wind. (See Hadith No)

478. Narrated Ibn `Umar or Ibn `Amr:The Prophet () clasped his hands, by interlacing his fingers

479. Narrated Ibn `Umar or Ibn `Amr:The Prophet () clasped his hands, by interlacing his fingers

480. Narrated `Abdullah:That Allah's Messenger () said, "O `Abdullah bin `Amr! What will be your condition when you will be left with the sediments of (worst) people?" (They will be in conflict with each other)

481. Narrated Abu Musa:The Prophet () said, "A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While (saying that) the Prophet () clasped his hands, by interlacing his fingers

482. Narrates Ibn Seereen:Abu Huraira said, "Allah's Messenger () led us in one of the two `Isha' prayers (Abu Huraira named that prayer but I forgot it)." Abu Huraira added, "He prayed two rak`at and then finished the prayer with Taslim. He stood up near a piece of wood Lying across the mosque and leaned on it in such a way as if he was angry. Then he put his right hand over the left and clasped his hands by interlacing his fingers and then put his right cheek on the back of his left hand. The people who were in haste left the mosque through its gates. They wondered whether the prayer was reduced. And amongst them were Abu Bakr and `Umar but they hesitated to ask the Prophet. A long-handed man called Dhul-Yadain asked the Prophet, 'O Allah's Messenger (!) Have you forgotten or has the prayer been reduced?' The Prophet () replied, 'I have neither forgotten nor has the prayer been reduced' The Prophet () added, 'Is what Dhul Yadain has said true?' They (the people) said, 'Yes, it is true.' The Prophet () stood up again and led the prayer, completing the remaining prayer, forgotten by him, and performed Taslim, and then said, 'Allahu Akbar.' And then he did a prostration as he used to prostrate or longer than that. He then raised his head saying, 'Allahu Akbar; he then again said, 'Allahu Akbar', and prostrated as he used to prostrate or longer than that. Then he raised his head and said, 'Allahu Akbar.' " (The subnarrator added, "I think that they asked (Ibn Seereen) whether the Prophet () completed the prayer with Taslim. He replied, "I heard that `Imran bin Husain had said, 'Then he (the Prophet) did Taslim

483. Narrated Fudail bin Sulaiman:Musa bin `Uqba said, "I saw Salim bin `Abdullah looking for some places on the way and prayed there. He narrated that his father used to pray there, and had seen the Prophet () praying at those very places." Narrated Nafi` on the authority of Ibn `Umar who said, "I used to pray at those places." Musa the narrator added, "I asked Salim on which he said, 'I agree with Nafi` concerning those places, except the mosque situated at the place called Sharaf Ar-Rawha

484. The narrated Hadith is about the various places on the way from Medina to Mecca where the Prophet () prayed and is not translated

485. See translation for hadith 484 above

486. See translation for hadith 484 above

487. See translation for hadith 484 above

488. See translation for hadith 484 above

489. See translation for hadith 484 above

490. See translation for hadith 484 above

491. See translation for hadith 484 above

492. See translation for hadith 484 above

493. Narrated Ibn `Abbas:Once I came riding a she-ass when I had just attained the age of puberty. Allah's Messenger () was offering the prayer at Mina with no wall in front of him and I passed in front of some of the row. There I dismounted and let my she-ass loose to graze and entered the row and nobody objected to me about it

494. Narrated Ibn `Umar:Whenever Allah's Messenger () came out on `Id day, he used to order that a Harba [??] (a short spear) to be planted in front of him (as a Sutra for his prayer) and then he used to pray facing it with the people behind him and used to do the same while on a journey. After the Prophet () , this practice was adopted by the Muslim rulers (who followed his traditions)

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495. Narrated `Aun bin Abi Juhaifa:I heard my father saying, "The Prophet () led us, and prayed a two-rak`at Zuh'r prayer and then a two-rak` at `Asr prayer at Al-Batha' [??] with a short spear (planted) in front of him (as a Sutra) while women and donkeys were passing in front of him (beyond that stick)
496. Narrated Sahl (bin Sa`d):The distance between the Musalla of Allah's Messenger () and the wall was just sufficient for a sheep to pass through
497. Narrated Salama:The distance between the wall of the mosque and the pulpit was hardly enough for a sheep to pass through
498. Narrated `Abdullah:The Prophet () used to get a Harba planted in front of him (as a Sutra) and pray behind it
499. Narrated `Aun bin Abi Juhaifa:that he had heard his father saying, "Allah's Messenger () came to us at midday and water was brought for his ablution. He performed ablution and led us in Zuh'r and `Asr prayers with a short spear (or stick) planted in front of him (as a Sutra), while women and donkeys were passing beyond it
500. Narrated Anas Ibn Malik:Whenever the Prophet () went for answering the call of nature, I and another boy used to go after him with a staff, a stick or a short spear (or stick) and a tumbler of water and when he finished from answering the call of nature we would hand that tumbler of water to him
501. Narrated Abu Juhaifa:Allah's Messenger () came out at midday and offered a two-rak`at Zuh'r and `Asr prayers at Al-Batha and a short spear (or stick) was planted in front of him (as a Sutra). He performed ablution and the people took the remaining water left after his ablution and rubbed their bodies with it
502. Narrated Yazid bin Al `Ubaid:I used to accompany Salama bin Al-Akwa` and he used to pray behind the pillar which was near the place where the Qur'ans were kept. I said, "O Abu Muslim! I see you always seeking to pray behind this pillar." He replied, "I saw Allah's Messenger () always seeking to pray near that pillar
503. Narrated Anas:I saw the most famous people amongst the companions of the Prophet () hurrying towards the pillars at the Maghrib prayer before the Prophet () came for the prayer
504. Narrated Ibn `Umar:The Prophet () entered the Ka`ba along with Usama bin Zaid, `Uthman bin Talha and Bilal and remained there for a long time. When they came out, I was the first man to enter the Ka`ba. I asked Bilal "Where did the Prophet () pray?" Bilal replied, "Between the two front Pillars
505. Narrated Nafi`:`Abdullah bin `Umar said, "Allah's Messenger () entered the Ka`ba along with Usama bin Zaid, Bilal and `Uthman bin Talha Al-Hajabi and closed the door and stayed there for some time. I asked Bilal when he came out, 'What did the Prophet () do?' He replied, 'He offered prayer with one pillar to his left and one to his right and three behind.' In those days the Ka`ba was supported by six pillars." Malik said: "There were two pillars on his (the Prophet's) right side
506. Narrated Nafi`:Whenever `Abdullah entered the Ka'bah, he used to go ahead leaving the door of the Ka'bah behind him. He would proceed on till the remaining distance between him and the opposite wall was about three cubits. Then he would offer prayer there where the Prophet () had offered Salat, as Bilal informed me. Ibn 'Umar said, "It does not matter for any of us to offer prayers at any place inside the Ka'bah
507. Narrated Nafi`:"The Prophet () used to make his she-camel sit across and he would pray facing it (as a Sutra)." I asked, "What would the Prophet () do if the she-camel was provoked and moved?" He said, "He would take its camel-saddle and put it in front of him and pray facing its back part (as a Sutra). And Ibn `Umar used to do the same." (This indicates that one should not pray except behind a Sutra)
508. Narrated `Aisha:Do you make us (women) equal to dogs and donkeys? While I used to lie in my bed, the Prophet () would come and pray facing the middle of the bed. I used to consider it not good to stand in front of him in his prayers. So I used to slip away slowly and quietly from the foot of the bed till I got out of my guilt
509. Narrated Abu Sa`id:The Prophet () said, (what is ascribed to him in the following Hadith): Narrated Abu Salih As-Samman: I saw Abu Sa`id Al-Khudri praying on a Friday, behind something which acted as a Sutra. A young man from Bani Abi Mu'ait [??] , wanted to pass in front of him, but Abu Sa`id repulsed him with a push on his chest. Finding no alternative he again tried to pass but Abu Sa`id pushed him with a greater force. The young man abused Abu Sa`id and went to Marwan and lodged a complaint against Abu Sa`id and Abu Sa`id followed the young man to Marwan who asked him, "O Abu Sa`id! What has happened between you and the son of your brother?" Abu Sa`id said to him, "I heard the Prophet () saying, 'If anybody amongst you is praying behind something as a Sutra and somebody tries to pass in front of him, then he should repulse him and if he refuses, he should use force against him for he is a Shaitan (a Satan)
510. Narrated Busr bin Sa`id:that Zaid bin Khalid sent him to Abi Juhaim to ask him what he had heard from Allah's Messenger () about a person passing in front of another person who was praying. Abu Juhaim replied, "Allah's Messenger () said, 'If the person who passes in front of another person in prayer knew the magnitude of his sin he would prefer to wait for 40 (days, months or years) rather than to pass in front of him.'" Abu An-Nadr said, "I do not remember exactly whether he said 40 days, months or years
511. Narrated `Aisha:The things which annul the prayers were mentioned before me. They said, "Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people)." I said, "You have made us (i.e. women) dogs. I saw the Prophet () praying while I used to lie in my bed between him and the Qibla. Whenever I was in need of something, I would slip away. for I disliked to face him
512. Narrated `Aisha:The Prophet () used to pray while I was sleeping across in his bed in front of him. Whenever he wanted to pray witr, he would wake me up and I would pray witr

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513. Narrated `Aisha:the wife of the Prophet, "I used to sleep in front of Allah's Messenger () with my legs opposite his Qibla (facing him); and whenever he prostrated, he pushed my feet and I withdrew them and whenever he stood, I stretched them." `Aisha added, "In those days there were no lamps in the houses
514. Narrated `Aisha:The things which annul prayer were mentioned before me (and those were): a dog, a donkey and a woman. I said, "You have compared us (women) to donkeys and dogs. By Allah! I saw the Prophet () praying while I used to lie in (my) bed between him and the Qibla. Whenever I was in need of something, I disliked to sit and trouble the Prophet. So, I would slip away by the side of his feet
515. Narrated `Aisha:(the wife of the Prophet) Allah's Messenger () used to get up at night and pray while I used to lie across between him and the Qibla on his family's bed
516. Narrated Abu Qatada Al-Ansari:Allah's Messenger () was praying and he was carrying Umama the daughter of Zainab, the daughter of Allah's Messenger () and she was the daughter of 'As bin Rabi'a bin `Abd Shams. When he prostrated, he put her down and when he stood, he carried her (on his neck)
517. Narrated Maimuna bint Al-Harith:My bed was beside the praying place (Musalla) of the Prophet () and sometimes his garment fell on me while I used to lie in my bed
518. Narrated Maimuna:The Prophet () used to pray while I used to sleep beside him during my periods (menses) and in prostration his garment used to touch me
519. Narrated `Aisha:It is not good that you people have made us (women) equal to dogs and donkeys. No doubt I saw Allah's Messenger () praying while I used to lie between him and the Qibla and when he wanted to prostrate, he pushed my legs and I withdrew them
520. Narrated `Amr bin Maimun [???]:`Abdullah bin Mas`ud said, "While Allah's Messenger () was praying beside the Ka`ba, there were some Quraish people sitting in a gathering. One of them said, 'Don't you see this (who does deeds just to show off)? Who amongst you can go and bring the dung, blood and the Abdominal contents (intestines, etc.) of the slaughtered camels of the family of so and so and then wait till he prostrates and put that in between his shoulders?' The most unfortunate amongst them ('Uqba bin Abi Mu'ait) went (and brought them) and when Allah's Messenger () prostrated, he put them between his shoulders. The Prophet remained in prostration and they laughed so much so that they fell on each other. A passerby went to Fatima, who was a young girl in those days. She came running and the Prophet () was still in prostration. She removed them and cursed upon the Quraish on their faces. When Allah's Messenger () completed his prayer, he said, 'O Allah! Take revenge on Quraish.' He said so thrice and added, 'O Allah! take revenge on `Amr bin Hisham, `Utba bin Rabi'a, Shaiba bin Rabi'a, Al-Walid bin `Utba, Umaiya bin Khalaf, `Uqba bin Abi Mu'ait and `Umara bin Al-Walid.'" `Abdullah added, "By Allah! I saw all of them dead in the battle field on the day of Badr and they were dragged and thrown in the Qalib (a well) at Badr: Allah's Messenger () then said, 'Allah's curse has descended upon the people of the Qalib (well)
521. Narrated Ibn Shihab:Once `Umar bin `Abdul `Aziz delayed the prayer and `Urwa bin Az-Zubair went to him and said, "Once in 'Iraq, Al-Mughira bin Shu'ba delayed his prayers and Abi Mas`ud Al-Ansari went to him and said, 'O Mughira! What is this? Don't you know that once Gabriel came and offered the prayer (Fajr prayer) and Allah's Messenger () prayed too, then he prayed again (Zuhr prayer) and so did Allah's Apostle and again he prayed ('Asr prayers and Allah's Messenger () did the same; again he prayed (Maghrib-prayer) and so did Allah's Messenger () and again prayed ('Isha prayer) and so did Allah's Apostle and (Gabriel) said, 'I was ordered to do so (to demonstrate the prayers prescribed to you)?'" `Umar (bin `Abdul `Aziz) said to `Urwa, "Be sure of what you Say. Did Gabriel lead Allah's Messenger () at the stated times of the prayers?" `Urwa replied, "Bashir bin Abi Mas`ud narrated like this on the authority of his father." `Urwa added, "Aisha told me that Allah's Messenger () used to pray `Asr prayer when the sunshine was still inside her residence (during the early time of `Asr)

Times of the Prayers

522. Narrated Ibn Shihab:Once `Umar bin `Abdul `Aziz delayed the prayer and `Urwa bin Az-Zubair went to him and said, "Once in 'Iraq, Al-Mughira bin Shu'ba delayed his prayers and Abi Mas`ud Al-Ansari went to him and said, 'O Mughira! What is this? Don't you know that once Gabriel came and offered the prayer (Fajr prayer) and Allah's Messenger () prayed too, then he prayed again (Zuhr prayer) and so did Allah's Apostle and again he prayed ('Asr prayers and Allah's Messenger () did the same; again he prayed (Maghrib-prayer) and so did Allah's Messenger () and again prayed ('Isha prayer) and so did Allah's Apostle and (Gabriel) said, 'I was ordered to do so (to demonstrate the prayers prescribed to you)?'" `Umar (bin `Abdul `Aziz) said to `Urwa, "Be sure of what you Say. Did Gabriel lead Allah's Messenger () at the stated times of the prayers?" `Urwa replied, "Bashir bin Abi Mas`ud narrated like this on the authority of his father." `Urwa added, "Aisha told me that Allah's Messenger () used to pray `Asr prayer when the sunshine was still inside her residence (during the early time of `Asr)
523. Narrated Ibn `Abbas:"Once a delegation of `Abdul Qais came to Allah's Messenger () and said, "We belong to such and such branch of the tribe of Rabi'ah and we can only come to you in the sacred months. Order us to do something good so that we may take it from you and also invite to it those whom we have left behind (at home)." So he said, "I order you to do four things and forbid you from four things: To believe in Allah" - and then he explained it to them "to testify that none has the right to be worshipped but Allah and that I am Allah's Messenger (), to establish the prayers (at the stated times), to pay the Zakat (obligatory charity), to hand me the Khumus (fifth) if you acquire spoils of war. And I forbid from (using) Dubba, Hantam, Muqaiyyar, and Naqir (all these were utensils used for the preparation of alcoholic drinks)
524. Narrated Jarir bin `Abdullah:I gave the pledge of allegiance to Allah's Messenger () for to offer prayers perfectly, to pay Zakat regularly, and to give good advice to every Muslim

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525. Narrated Shaqiq:that he had heard Hudhaifa saying, "Once I was sitting with `Umar and he said, 'Who amongst you remembers the statement of Allah's Messenger () about the afflictions?' I said, 'I know it as the Prophet () had said it.' `Umar said, 'No doubt you are bold.' I said, 'The afflictions caused for a man by his wife, money, children and neighbor are expiated by his prayers, fasting, charity and by enjoining (what is good) and forbidding (what is evil).' `Umar said, 'I did not mean that but I asked about that affliction which will spread like the waves of the sea.' I (Hudhaifa) said, 'O leader of the faithful believers! You need not be afraid of it as there is a closed door between you and it.' `Umar asked, 'Will the door be broken or opened?' I replied, 'It will be broken.' `Umar said, 'Then it will never be closed again.' I was asked whether `Umar knew that door. I replied that he knew it as one knows that there will be night before the tomorrow morning. I narrated a Hadith that was free from any misstatement" The subnarrator added that they deputized Masruq to ask Hudhaifa (about the door). Hudhaifa said, "The door was `Umar himself

526. Narrated Ibn Mas`ud:A man kissed a woman (unlawfully) and then went to the Prophet () and informed him. Allah revealed: And offer prayers perfectly At the two ends of the day And in some hours of the night (i.e. the five compulsory prayers). Verily! good deeds remove (annul) the evil deeds (small sins) (11.114). The man asked Allah's Messenger (), "Is it for me?" He said, "It is for all my followers

527. Narrated `Abdullah:I asked the Prophet () "Which deed is the dearest to Allah?" He replied, "To offer the prayers at their early stated fixed times." I asked, "What is the next (in goodness)?" He replied, "To be good and dutiful to your parents" I again asked, "What is the next (in goodness)?" He replied, "To participate in Jihad (religious fighting) in Allah's cause." `Abdullah added, "I asked only that much and if I had asked more, the Prophet () would have told me more

528. Narrated Abu Huraira:I heard Allah's Messenger () saying, "If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet () added, "That is the example of the five prayers with which Allah blots out (annuls) evil deeds

529. Narrated Ghailan: Anas said, "I do not find (now-a-days) things as they were (practiced) at the time of the Prophet." Somebody said "The prayer (is as it was.)" Anas said, "Have you not done in the prayer what you have done?

530. Narrated Az-Zuhri that he visited Anas bin Malik at Damascus and found him weeping and asked him why he was weeping. He replied, "I do not know anything which I used to know during the life-time of Allah's Apostle except this prayer which is being lost (not offered as it should be)

531. Narrated Anas:The Prophet () said, "Whenever anyone of you offers his prayer he is speaking in private to his Lord. So he should not spit to his right but under his left foot." Qatada said, "He should not spit in front of him but to his left or under his feet." And Shu`ba said, "He should not spit in front of him, nor to his right but to his left or under his foot." Anas said: The Prophet () said, "He should neither spit in the direction of his Qibla nor to his right but to his left or under his foot

532. Narrated Anas:The Prophet () said, "Do the prostration properly and do not put your forearms flat with elbows touching the ground like a dog. And if you want to spit, do not spit in front, nor to the right for the person in prayer is speaking in private to his Lord

533. Narrated Abu Huraira and `Abdullah bin `Umar:Allah's Messenger () said, "If it is very hot, then pray the Zuhr prayer when it becomes (a bit) cooler, as the severity of the heat is from the raging of the Hell-fire

534. Narrated Abu Huraira and `Abdullah bin `Umar:Allah's Messenger () said, "If it is very hot, then pray the Zuhr prayer when it becomes (a bit) cooler, as the severity of the heat is from the raging of the Hell-fire

535. Narrated Abu Dhar:The Mu'adh-dhin (call-maker) of the Prophet () pronounced the Adhan (call) for the Zuhr prayer but the Prophet said, "Let it be cooler, let it be cooler." Or said, 'Wait, wait, because the severity of heat is from the raging of the Hell-fire. In severe hot weather, pray when it becomes (a bit) cooler and the shadows of hillocks appear

536. Narrated Abu Huraira:The Prophet () said, "In very hot weather delay the Zuhr prayer till it becomes (a bit) cooler because the severity of heat is from the raging of the Hell-fire. The Hell-fire of Hell complained to its Lord saying: O Lord! My parts are eating (destroying) one another. So Allah allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold

537. Narrated Abu Huraira:The Prophet () said, "In very hot weather delay the Zuhr prayer till it becomes (a bit) cooler because the severity of heat is from the raging of the Hell-fire. The Hell-fire of Hell complained to its Lord saying: O Lord! My parts are eating (destroying) one another. So Allah allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold

538. Narrated Abu Sa`id:that Allah's Messenger () said, "Pray Zuhr prayer when it becomes (a bit) cooler as the severity of heat is from the raging of the Hell-fire

539. Narrated Abu Dhar Al-Ghifari:We were with the Prophet () on a journey and the Mu'adh-dhin (call maker for the prayer) wanted to pronounce the Adhan (call) for the Zuhr prayer. The Prophet () said, 'Let it become cooler.' He again (after a while) wanted to pronounce the Adhan but the Prophet () said to him, "Let it become cooler till we see the shadows of hillocks." The Prophet () added, "The severity of heat is from the raging of the Hell-fire, and in very hot weather pray (Zuhr) when it becomes cooler

540. Narrated Anas bin Malik:Allah's Messenger () came out as the sun declined at midday and offered the Zuhr prayer. He then stood on the pulpit and spoke

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about the Hour (Day of Judgment) and said that in it there would be tremendous things. He then said, "Whoever likes to ask me about anything he can do so and I shall reply as long as I am at this place of mine. Most of the people wept and the Prophet () said repeatedly, "Ask me." `Abdullah bin Hudhafa As-Sahmi stood up and said, "Who is my father?" The Prophet () said, "Your father is Hudhafa." The Prophet () repeatedly said, "Ask me." Then `Umar knelt before him and said, "We are pleased with Allah as our Lord, Islam as our religion, and Muhammad as our Prophet." The Prophet then became quiet and said, "Paradise and Hell-fire were displayed in front of me on this wall just now and I have never seen a better thing (than the former) and a worse thing (than the latter)

541. Narrated Abu Al-Minhal: Abu Barza said, "The Prophet () used to offer the Fajr (prayer) when one could recognize the person sitting by him (after the prayer) and he used to recite between 60 to 100 Ayat (verses) of the Qur'an. He used to offer the Zuhr prayer as soon as the sun declined (at noon) and the `Asr prayer at a time when a man might go and return from the farthest place in Medina and find the sun still hot. (The sub-narrator forgot what was said about the Maghrib). He did not mind delaying the `Isha prayer to one third of the night or the middle of the night

542. Narrated Anas bin Malik: When we offered the Zuhr prayers behind Allah's Messenger () we used to prostrate on our clothes to protect ourselves from the heat

543. Narrated Ibn `Abbas: "The Prophet () prayed eight rak`at for the Zuhr and `Asr, and seven for the Maghrib and `Isha prayers in Medina." Aiyub said, "Perhaps those were rainy nights." Anas said, "May be

544. Narrated Aisha: Allah's Messenger () used to offer the `Asr prayer when the sunshine had not disappeared from my chamber

545. Narrated `Aisha: Allah's Messenger () used to offer the `Asr prayers at a time when the sunshine was still inside my chamber and no shadow had yet appeared in it

546. Narrated Aisha: The Prophet () used to pray the `Asr prayers at a time when the sunshine was still inside my chamber and no shadow had yet appeared in it

547. Narrated Saiyar bin Salama: I along with my father went to Abu- Barza Al-Aslami and my father asked him, "How Allah's Messenger () used to offer the five compulsory congregational prayers?" Abu- Barza said, "The Prophet () used to pray the Zuhr prayer which you (people) call the first one at midday when the sun had just declined The `Asr prayer at a time when after the prayer, a man could go to the house at the farthest place in Medina (and arrive) while the sun was still hot. (I forgot about the Maghrib prayer). The Prophet () Loved to delay the `Isha which you call Al- `Atama [??] and he disliked sleeping before it and speaking after it. After the Fajr prayer he used to leave when a man could recognize the one sitting beside him and he used to recite between 60 to 100 Ayat (in the Fajr prayer)

548. Narrated Anas bin Malik: We used to pray the `Asr prayer and after that if someone happened to go to the tribe of Bani `Amr bin `Auf, he would find them still praying the `Asr (prayer)

549. Narrated Abu Bakr bin `Uthman bin Sahl bin Hunaif: that he heard Abu Umama saying: We prayed the Zuhr prayer with `Umar bin `Abdul `Aziz and then went to Anas bin Malik and found him offering the `Asr prayer. I asked him, "O uncle! Which prayer have you offered?" He said 'The `Asr and this is (the time of) the prayer of Allah's Apostle which we used to pray with him

550. Narrated Anas bin Malik: Allah's Messenger () used to offer the `Asr prayer at a time when the sun was still hot and high and if a person went to Al-`Awali (a place) of Medina, he would reach there when the sun was still high. Some of Al-`Awali of Medina were about four miles or so from the town

551. Narrated Anas bin Malik: We used to pray the `Asr and after that if one of us went to Quba' he would arrive there while the sun was still high

552. Narrated Ibn `Umar: Allah's Messenger () said, "Whoever misses the `Asr prayer (intentionally) then it is as if he lost his family and property

553. Narrated Abu Al-Malih [?]: We were with Buraida in a battle on a cloudy day and he said, "Offer the `Asr prayer early as the Prophet said, "Whoever leaves the `Asr prayer, all his (good) deeds will be annulled

554. Narrated Qais: Jarir said, "We were with the Prophet () and he looked at the moon--full-moon--and said, 'Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business, etc.) a prayer before the sunrise (Fajr) and a prayer before sunset (`Asr), you must do so.' He then recited Allah's Statement: And celebrate the praises Of your Lord before the rising of the sun and before (its) setting." (50:39) Isma'il said, "Offer those prayers and do not miss them

555. Narrated Abu Huraira: Allah's Messenger () said, "Angels come to you in succession by night and day and all of them get together at the time of the Fajr and `Asr prayers. Those who have passed the night with you (or stayed with you) ascend (to the Heaven) and Allah asks them, though He knows everything about you, well, "In what state did you leave my slaves?" The angels reply: "When we left them they were praying and when we reached them, they were praying

556. Narrated Abu Huraira: Allah's Messenger () said, "If anyone of you can get one rak`a of the `Asr prayer before sunset, he should complete his prayer. If any of you can get one rak`a of the Fajr prayer before sunrise, he should complete his prayer

557. Narrated Salim bin `Abdullah: My father said, "I heard Allah's Messenger () saying, 'The period of your stay as compared to the previous nations is like the period equal to the time between the `Asr prayer and sunset. The people of the Torah were given the Torah and they acted (upon it) till midday then they were exhausted and were given one Qirat (of gold) each. And then the people of the Gospel were given the Gospel and they acted (upon it) till the `Asr prayer then they were exhausted and were given one Qirat each. And then we were given the Qur'an and we acted (upon it) till sunset and we were given two Qirats each. On that

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the people of both the scriptures said, 'O our Lord! You have given them two Qirats and given us one Qirat, though we have worked more than they.' Allah said, 'Have I usurped some of your right?' They said, 'No.' Allah said: "That is my blessing I bestow upon whomsoever I wish

558. Narrated Abu Musa: The Prophet (ﷺ) said, "The example of Muslims, Jews and Christians is like the example of a man who employed laborers to work for him from morning till night. They worked till midday and they said, 'We are not in need of your reward.' So the man employed another batch and said to them, 'Complete the rest of the day and yours will be the wages I had fixed (for the first batch). They worked until the time of the 'Asr prayer and said, 'Whatever we have done is for you.' He employed another batch. They worked for the rest of the day till sunset, and they received the wages of the two former batches

559. Narrated Rafi' bin Khadij: We used to offer the Maghrib prayer with the Prophet (ﷺ) and after finishing the prayer one of us may go away and could still see as far as the spots where one's arrow might reach when shot by a bow

560. Narrated Jabir bin 'Abdullah: The Prophet (ﷺ) used to pray the Zuhr at midday, and the 'Asr at a time when the sun was still bright, the Maghrib after sunset (at its stated time) and the 'Isha at a variable time. Whenever he saw the people assembled (for 'Isha' prayer) he would pray earlier and if the people delayed, he would delay the prayer. And they or the Prophet (ﷺ) used to offer the Fajr Prayers when it was still dark

561. Narrated Salama: We used to pray the Maghrib prayer with the Prophet (ﷺ) when the sun disappeared from the horizon

562. Narrated Ibn 'Abbas: The Prophet (ﷺ) prayed seven rak'at together and eight rak'at together

563. Narrated 'Abdullah Al-Muzani: The Prophet (ﷺ) said, "Do not be influenced by bedouins regarding the name of your Maghrib prayer which is called 'Isha' by them

564. Narrated 'Abdullah: "One night Allah's Messenger (ﷺ) led us in the 'Isha' prayer and that is the one called Al-'Atma [??] by the people. After the completion of the prayer, he faced us and said, "Do you know the importance of this night? Nobody present on the surface of the earth tonight will be living after one hundred years from this night." (See Hadith No)

565. Narrated Muhammad bin 'Amr: We asked Jabir bin 'Abdullah about the prayers of the Prophet (ﷺ). He said, "He used to pray Zuhr prayer at midday, the 'Asr when the sun was still hot, and the Maghrib after sunset (at its stated time). The 'Isha was offered early if the people gathered, and used to be delayed if their number was less; and the morning prayer was offered when it was still dark

566. Narrated 'Aisha: Allah's Messenger (ﷺ) once delayed the 'Isha' prayer and that was during the days when Islam still had not spread. The Prophet (ﷺ) did not come out till 'Umar informed him that the women and children had slept. Then he came out and said to the people of the mosque: "None amongst the dwellers of the earth has been waiting for it ('Isha prayer) except you

567. Narrated Abu Musa: My companions, who came with me in the boat and I landed at a place called Baqi [??] Buthan [??]. The Prophet (ﷺ) was in Medina at that time. One of us used to go to the Prophet (ﷺ) by turns every night at the time of the 'Isha prayer. Once I along with my companions went to the Prophet (ﷺ) and he was busy in some of his affairs, so the 'Isha' prayer was delayed to the middle of the night. He then came out and led the people (in prayer). After finishing from the prayer, he addressed the people present there saying, "Be patient! Don't go away. Have the glad tiding. It is from the blessing of Allah upon you that none amongst mankind has prayed at this time save you." Or said, "None except you has prayed at this time." Abu Musa added, 'So we returned happily after what we heard from Allah's Messenger (ﷺ)

568. Narrated Abu Barza: Allah's Messenger (ﷺ) disliked to sleep before the 'Isha' prayer and to talk after it

569. Narrated Ibn Shihab from 'Urwa: 'Aisha said, "Once Allah's Messenger (ﷺ) delayed the 'Isha' prayer till 'Umar reminded him by saying, "The prayer!" The women and children have slept. Then the Prophet (ﷺ) came out and said, 'None amongst the dwellers of the earth has been waiting for it (the prayer) except you.' 'Urwa said, "Nowhere except in Medina the prayer used to be offered (in those days)." He further said, "The Prophet (ﷺ) used to offer the 'Isha' prayer in the period between the disappearance of the twilight and the end of the first third of the night

570. Narrated Ibn Juraij from Nafi': 'Abdullah bin 'Umar said, "Once Allah's Messenger (ﷺ) was busy (at the time of the 'Isha'), so the prayer was delayed so much so that we slept and woke up and slept and woke up again. The Prophet (ﷺ) came out and said, 'None amongst the dwellers of the earth but you have been waiting for the prayer.' Ibn 'Umar did not find any harm in praying it earlier or in delaying it unless he was afraid that sleep might overwhelm him and he might miss the prayer, and sometimes he used to sleep before the 'Isha' prayer. Ibn Juraij said, "I said to 'Ata', 'I heard Ibn 'Abbas saying: Once Allah's Messenger (ﷺ) delayed the 'Isha' prayer to such an extent that the people slept and got up and slept again and got up again. Then 'Umar bin Al-Khattab, stood up and reminded the Prophet (ﷺ) of the prayer.' 'Ata' said, 'Ibn 'Abbas said: The Prophet came out as if I was looking at him at this time, and water was trickling from his head and he was putting his hand on his head and then said, 'Hadn't I thought it hard for my followers, I would have ordered them to pray ('Isha' prayer) at this time.' I asked 'Ata' for further information, how the Prophet had kept his hand on his head as he was told by Ibn 'Abbas. 'Ata' separated his fingers slightly and put their tips on the side of the head, brought the fingers downwards approximating them till the thumb touched the lobe of the ear at the side of the temple and the beard on the face. He neither slowed nor hurried in this action but he acted like that. The Prophet (ﷺ) said: "Hadn't I thought it hard for my followers I would have ordered them to pray at this time

571. Narrated Ibn Juraij from Nafi': 'Abdullah bin 'Umar said, "Once Allah's Messenger (ﷺ) was busy (at the time of the 'Isha'), so the prayer was delayed so much so that we slept and woke up and slept and woke up again. The Prophet (ﷺ) came out and said, 'None amongst the dwellers of the earth but you have been waiting

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572. Narrated Anas:The Prophet () delayed the `Isha' prayer till midnight and then he offered the prayer and said, "The people prayed and slept but you have been in prayer as long as you have been waiting for it (the prayer)." Anas added: As if I am looking now at the glitter of the ring of the Prophet () on that night

573. Narrated Jarir bin `Abdullah:We were with the Prophet () on a full moon night. He looked at the moon and said, "You will certainly see your Lord as you see this moon, and there will be no trouble in seeing Him. So if you can avoid missing (through sleep, business, etc.) a prayer before the rising of the sun (Fajr) and before its setting (`Asr) you must do so. He (the Prophet ()) then recited the following verse: And celebrate the praises Of Your Lord before The rising of the sun And before (its) setting

574. Narrated Abu Bakr bin Abi Musa:My father said, "Allah's Messenger () said, 'Whoever prays the two cool prayers (`Asr and Fajr) will go to Paradise

575. Narrated Anas:Zaid bin Thabit said, "We took the "Suhur" (the meal taken before dawn while fasting is observed) with the Prophet () and then stood up for the (morning) prayer." I asked him how long the interval between the two (Suhur and prayer) was. He replied, 'The interval between the two was just sufficient to recite fifty to sixty 'Ayat

576. Narrated Qatada:Anas bin Malik said, "The Prophet () and Zaid bin Thabit took the 'Suhur' together and after finishing the meal, the Prophet () stood up and prayed (Fajr prayer)." I asked Anas, "How long was the interval between finishing their 'Suhur' and starting the prayer?" He replied, "The interval between the two was just sufficient to recite fifty 'Ayat." (Verses of the Qur'an)

577. Narrated Sahl bin Sa`d:I used to take the "Suhur" meal with my family and hasten so as to catch the Fajr (morning prayer) with Allah's Messenger ()

578. Narrated `Aisha:The believing women covered with their veiling sheets used to attend the Fajr prayer with Allah's Apostle, and after finishing the prayer they would return to their home and nobody could recognize them because of darkness

579. Narrated Abu Huraira:Allah's Messenger () said, "Whoever could get one rak'a (of the Fajr prayer) before sunrise, he has got the (morning) prayer and whoever could get one rak'a of the `Asr prayer before sunset, he has got the (`Asr) prayer

580. Narrated Abu Huraira:Allah's Messenger () said, "Whoever could get one rak'a of a prayer, (in its proper time) he has got the prayer

581. Narrated `Umar:"The Prophet () forbade praying after the Fajr prayer till the sun rises and after the `Asr prayer till the sun sets." Narrated Ibn `Abbas: Some people told me the same narration (as above)

582. Narrated Hisham's father:Ibn `Umar said, "Allah's Messenger () said, 'Do not pray at the time of sunrise and at the time of sunset.' " Ibn `Umar said, "Allah's Messenger () said, 'If the edge of the sun appears (above the horizon) delay the prayer till it becomes high, and if the edge of the sun disappears, delay the prayer till it sets (disappears completely)

583. Narrated Hisham's father:Ibn `Umar said, "Allah's Messenger () said, 'Do not pray at the time of sunrise and at the time of sunset.' " Ibn `Umar said, "Allah's Messenger () said, 'If the edge of the sun appears (above the horizon) delay the prayer till it becomes high, and if the edge of the sun disappears, delay the prayer till it sets (disappears completely)

584. Narrated Abu Huraira:Allah's Messenger () forbade two kinds of sales, two kinds of dresses, and two prayers. He forbade offering prayers after the Fajr prayer till the rising of the sun and after the `Asr prayer till its setting. He also forbade "Ishtimal-Assama [??]" and "al-Ihtiba" in one garment in such a way that one's private parts are exposed towards the sky. He also forbade the sales called "Munabadha" and "Mulamasa." (See Hadith No. 354 and 355 Vol)

585. Narrated Ibn `Umar:Allah's Messenger () said, "None of you should try to pray at sunrise or sunset

586. Narrated Abu Sa`id Al-Khudri:I heard Allah's Messenger () saying, "There is no prayer after the morning prayer till the sun rises, and there is no prayer after the `Asr prayer till the sun sets

587. Narrated Muawiya:You offer a prayer which I did not see being offered by Allah's Messenger () when we were in his company and he certainly had forbidden it (i.e. two rak'at after the `Asr prayer)

588. Narrated Abu Huraira:Allah's Messenger () forbade the offering of two prayers: -1. after the morning prayer till the sunrises. -2. after the `Asr prayer till the sun sets

589. Narrated Ibn `Umar:I pray as I saw my companions praying. I do not forbid praying at any time during the day or night except at sunset and sunrise

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590. Narrated `Aisha:By Allah, Who took away the Prophet. The Prophet () never missed them (two rak`at) after the `Asr prayer till he met Allah and he did not meet Allah till it became heavy for him to pray while standing so he used to offer most of the prayers while sitting. (She meant the two rak`at after `Asr) He used to pray them in the house and never prayed them in the mosque lest it might be hard for his followers and he loved what was easy for them

591. Narrated Hisham's father:`Aisha (addressing me) said, "O son of my sister! The Prophet () never missed two prostrations (i.e. rak`at) after the `Asr prayer in my house

592. Narrated `Aisha:Allah's Messenger () never missed two rak`at before the Fajr prayer and after the `Asr prayer openly and secretly

593. Narrated `Aisha:Whenever the Prophet () come to me after the `Asr prayer, he always prayed two rak`at

594. Narrated Ibn Abu Malih [??]:I was with Buraida on a cloudy day and he said, "Offer the `Asr prayer earlier as the Prophet () said, 'Whoever leaves the `Asr prayer will have all his (good) deeds annulled.'" (See Hadith No. 527 and)

595. Narrated `Abdullah bin Abi Qatada:My father said, "One night we were traveling with the Prophet () and some people said, 'We wish that Allah's Messenger () would take a rest along with us during the last hours of the night.' He said, 'I am afraid that you will sleep and miss the (Fajr) prayer.' Bilal said, 'I will make you get up.' So all slept and Bilal rested his back against his Rahila and he too was overwhelmed (by sleep) and slept. The Prophet () got up when the edge of the sun had risen and said, 'O Bilal! What about your statement?' He replied, 'I have never slept such a sleep.' The Prophet () said, 'Allah captured your souls when He wished, and released them when He wished. O Bilal! Get up and pronounce the Adhan for the prayer.' The Prophet () performed ablution and when the sun came up and became bright, he stood up and prayed

596. Narrated Jabir bin `Abdullah:On the day of Al-Khandaq (the battle of trench.) `Umar bin Al-Khattab came cursing the disbelievers of Quraish after the sun had set and said, "O Allah's Messenger () I could not offer the `Asr prayer till the sun had set." The Prophet () said, "By Allah! I, too, have not prayed." So we turned towards Buthan, and the Prophet () performed ablution and we too performed ablution and offered the `Asr prayer after the sun had set, and then he offered the Maghrib prayer

597. Narrated Anas:The Prophet () said, "If anyone forgets a prayer he should pray that prayer when he remembers it. There is no expiation except to pray the same." Then he recited: "Establish prayer for My (i.e. Allah's) remembrance

598. Narrated Jabir:`Umar came cursing the disbelievers (of Quraish) on the day of Al-Khandaq (the battle of Trench) and said, "I could not offer the `Asr prayer till the sun had set. Then we went to Buthan and he offered the (`Asr) prayer after sunset and then he offered the Maghrib prayer

599. Narrated Abu-I-Minhal:My father and I went to Abi Barza Al-Aslami and my father said to him, "Tell us how Allah's Messenger () used to offer the compulsory congregational prayers." He said, "He used to pray the Zuhr prayer, which you call the first prayer, as the sun declined at noon, the `Asr at a time when one of US could go to his family at the farthest place in Medina while the sun was still hot. (The narrator forgot what Abu Barza had said about the Maghrib prayer), and the Prophet () preferred to pray the `Isha' late and disliked to sleep before it or talk after it. And he used to return after finishing the morning prayer at such a time when it was possible for one to recognize the person sitting by his side and he (the Prophet) used to recite 60 to 100 'Ayat' (verses) of the Qur'an in it

600. Narrated Qurra bin Khalid:Once he waited for Al-Hasan and he did not show up till it was about the usual time for him to start his speech; then he came and apologized saying, "Our neighbors invited us." Then he added, "Narrated Anas, 'Once we waited for the Prophet () till it was midnight or about midnight. He came and led the prayer, and after finishing it, he addressed us and said, 'All the people prayed and then slept and you had been in prayer as long as you were waiting for it.' Al-Hasan said, "The people are regarded as performing good deeds as long as they are waiting for doing good deeds." Al-Hasan's statement is a portion of Anas's [??] Hadith from the Prophet ()

601. Narrated `Abdullah bin `Umar:The Prophet () prayed one of the `Isha' prayer in his last days and after finishing it with Taslim, he stood up and said, "Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight would be living after the completion of one hundred years from this night." The people made a mistake in grasping the meaning of this statement of Allah's Messenger () and they indulged in those things which are said about these narrators (i.e. some said that the Day of Resurrection will be established after 100 years etc.) But the Prophet () said, "Nobody present on the surface of earth tonight would be living after the completion of 100 years from this night"; he meant "When that century (people of that century) would pass away

602. Narrated Abu `Uthman:`Abdur Rahman bin Abi Bakr said, "The Suffa Companions were poor people and the Prophet () said, 'Whoever has food for two persons should take a third one from them (Suffa companions). And whosoever has food for four persons he should take one or two from them' Abu Bakr took three men and the Prophet () took ten of them." `Abdur Rahman added, my father my mother and I were there (in the house). (The sub-narrator is in doubt whether `Abdur Rahman also said, 'My wife and our servant who was common for both my house and Abu Bakr's house). Abu Bakr took his supper with the Prophet () and remained there till the `Isha' prayer was offered. Abu Bakr went back and stayed with the Prophet () till the Prophet () took his meal and then Abu Bakr returned to his house after a long portion of the night had passed. Abu Bakr's wife said, 'What detained you from your guests (or guest)?' He said, 'Have you not served them yet?' She said, 'They refused to eat until you come. The food was served for them but they refused.' `Abdur Rahman added, "I went away and hid myself (being afraid of Abu Bakr) and in the meantime he (Abu Bakr) called me, 'O Ghunthar (a harsh word)!' and also called me bad names and abused me and then said (to his family), 'Eat. No welcome for you.' Then (the supper was served). Abu Bakr took an oath that he would not eat that food. The narrator added: By Allah, whenever any one of us (myself and the guests of Suffa companions) took anything from the food, it increased from underneath. We all ate to our fill

and the food was more than it was before its serving. Abu Bakr looked at it (the food) and found it as it was before serving or even more than that. He addressed his wife (saying) 'O the sister of Bani Firas! What is this?' She said, 'O the pleasure of my eyes! The food is now three times more than it was before.' Abu Bakr ate from it, and said, 'That (oath) was from Satan' meaning his oath (not to eat). Then he again took a morsel (mouthful) from it and then took the rest of it to the Prophet. So that meal was with the Prophet. There was a treaty between us and some people, and when the period of that treaty had elapsed the Prophet (ﷺ) divided us into twelve (groups) (the Prophet's companions) each being headed by a man. Allah knows how many men were under the command of each (leader). So all of them (12 groups of men) ate of that meal

Call to Prayers (Adhaan)

603. Narrated Anas: The people mentioned the fire and the bell (they suggested those as signals to indicate the starting of prayers), and by that they mentioned the Jews and the Christians. Then Bilal was ordered to pronounce Adhan for the prayer by saying its wordings twice, and for the Iqama (the call for the actual standing for the prayers in rows) by saying its wordings once. (Iqama is pronounced when the people are ready for the prayer)

604. Narrated Ibn `Umar: When the Muslims arrived at Medina, they used to assemble for the prayer, and used to guess the time for it. During those days, the practice of Adhan for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but `Umar was the first to suggest that a man should call (the people) for the prayer; so Allah's Messenger (ﷺ) ordered Bilal to get up and pronounce the Adhan for prayers

605. Narrated Anas: Bilal was ordered to repeat the wording of the Adhan for prayers twice, and to pronounce the wording of the Iqama once except "Qad-qamat-is-salat"

606. Narrated Anas bin Malik: When the number of Muslims increased they discussed the question as to how to know the time for the prayer by some familiar means. Some suggested that a fire be lit (at the time of the prayer) and others put forward the proposal to ring the bell. Bilal was ordered to pronounce the wording of Adhan twice and of the Iqama once only

607. Narrated Abu Qilaba: Anas said, "Bilal was ordered to pronounce the wording of Adhan twice and of Iqama once only." The sub narrator Isma'il said, "I mentioned that to Aiyub and he added (to that), "Except Iqama (i.e. Qad-qamat-is-salat which should be said twice)

608. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "When the Adhan is pronounced Satan takes to his heels and passes wind with noise during his flight in order not to hear the Adhan. When the Adhan is completed he comes back and again takes to his heels when the Iqama is pronounced and after its completion he returns again till he whispers into the heart of the person (to divert his attention from his prayer) and makes him remember things which he does not recall to his mind before the prayer and that causes him to forget how much he has prayed

609. Narrated `Abdur-Rahman: Abu Sa'id Al-Khudri told my father, "I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce Adhan for the prayer raise your voice in doing so, for whoever hears the Adhan, whether a human being, a jinn or any other creature, will be a witness for you on the Day of Resurrection." Abu Sa'id added, "I heard it (this narration) from Allah's Messenger (ﷺ)

610. Narrated Humaid: Anas bin Malik said, "Whenever the Prophet (ﷺ) went out with us to fight (in Allah's cause) against any nation, he never allowed us to attack till morning and he would wait and see: if he heard Adhan he would postpone the attack and if he did not hear Adhan he would attack them." Anas added, "We reached Khaibar at night and in the morning when he did not hear the Adhan for the prayer, he (the Prophet ﷺ) rode and I rode behind Abi Talha and my foot was touching that of the Prophet. The inhabitants of Khaibar came out with their baskets and spades and when they saw the Prophet (ﷺ) they shouted 'Muhammad! By Allah, Muhammad and his army.' When Allah's Messenger (ﷺ) saw them, he said, 'Allahu-Akbar! Allahu-Akbar! Khaibar is ruined. Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned

611. Narrated Abu Sa'id Al-Khudri: Allah's Messenger (ﷺ) said, "Whenever you hear the Adhan, say what the Mu'adh-dhin is saying

612. Narrated `Isa bin Talha: that he had heard Muawiya repeating the words of Adhan up to "Wa ash-hadu anna Muhammadan rasulul-lah (and I testify that Muhammad is Allah's Messenger (ﷺ))

613. Narrated Yahya as above (586) and added: "Some of my companions told me that Hisham had said, "When the Mu'adh-dhin said, "Haiyi `alassala (come for the prayer)." Muawiya said, "La hawla wala quwata illa billah (There is neither might nor any power except with Allah)" and added, "We heard your Prophet saying the same

614. Narrated Jabir bin `Abdullah: Allah's Messenger (ﷺ) said, "Whoever after listening to the Adhan says, 'Allahumma Rabba hadhihi-dda` watit-tammah, was-salatil qa'imah, ati Muhammadan al-wasilata wal-fadilah, wa b'ath-hu maqaman mahmudan-il-ladhi wa'adtahu' [O Allah! Lord of this perfect call (perfect by not ascribing partners to You) and of the regular prayer which is going to be established, give Muhammad the right of intercession and illustriousness, and resurrect him to the best and the highest place in Paradise that You promised him (of)], then my intercession for him will be allowed on the Day of Resurrection

615. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "If the people knew the reward for pronouncing the Adhan and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots, and if they knew the reward of the Zuhr prayer (in the early moments of its stated time) they would race for it (go early) and if they knew the reward of `Isha' and Fajr (morning) prayers in congregation, they would

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come to offer them even if they had to crawl

616. Narrated `Abdullah bin Al-Harith: Once on a rainy muddy day, Ibn `Abbas delivered a sermon in our presence and when the Mu'adhdhin pronounced the Adhan and said, "Haiyi `ala-s-sala(t) (come for the prayer)" Ibn `Abbas ordered him to say 'Pray at your homes.' The people began to look at each other (surprisingly). Ibn `Abbas said, "It was done by one who was much better than I (i.e. the Prophet ()) or his Mu'adh-dhin), and it is a license

617. Narrated Salim bin `Abdullah: My father said that Allah's Apostle said, "Bilal pronounces 'Adhan at night, so keep on eating and drinking (Suhur) till Ibn Um Maktum pronounces Adhan." Salim added, "He was a blind man who would not pronounce the Adhan unless he was told that the day had dawned

618. Narrated Hafsa: When the Mu'adh-dhin pronounced the Adhan for Fajr prayer and the dawn became evident the Prophet ordered a two rak'at light prayer (Sunna) before the Iqama of the compulsory (congregational) prayer

619. Narrated `Aisha: The Prophet () used to offer two light rak'at between the Adhan and the Iqama of the Fajr prayer

620. Narrated `Abdullah bin `Umar: Allah's Messenger () said, "Bilal pronounces the Adhan at night, so keep on eating and drinking (Suhur) till Ibn Um Maktum pronounces the Adhan

621. Narrated `Abdullah bin Mas`ud: The Prophet () said, "The Adhan pronounced by Bilal should not stop you from taking Suhur, for he pronounces the Adhan at night, so that the one offering the late night prayer (Tahajjud) from among you might hurry up and the sleeping from among you might wake up. It does not mean that dawn or morning has started." Then he (the Prophet) pointed with his fingers and raised them up (towards the sky) and then lowered them (towards the earth) like this (Ibn Mas`ud imitated the gesture of the Prophet). Az-Zuhri gestured with his two index fingers which he put on each other and then stretched them to the right and left. These gestures illustrate the way real dawn appears. It spreads left and right horizontally. The dawn that appears in the high sky and lowers down is not the real dawn

622. Narrated `Aisha: The Prophet () said, "Bilal pronounces the Adhan at night, so eat and drink (Suhur) till Ibn Um Maktum pronounces the Adhan

623. Narrated `Aisha: The Prophet () said, "Bilal pronounces the Adhan at night, so eat and drink (Suhur) till Ibn Um Maktum pronounces the Adhan

624. Narrated `Abdullah bin Mughaffal Al-Muzani: Allah's Messenger () said thrice, "There is a prayer between the two Adhans (Adhan and Iqama)," and added, "For the one who wants to pray

625. Narrated Anas bin Malik: "When the Mu'adh-dhin pronounced the Adhan, some of the companions of the Prophet () would proceed to the pillars of the mosque (for the prayer) till the Prophet () arrived and in this way they used to pray two rak'at before the Maghrib prayer. There used to be a little time between the Adhan and the Iqama." Shu'ba said, "There used to be a very short interval between the two (Adhan and Iqama)

626. Narrated `Aisha: Allah's Messenger () used to pray two light rak'at before the morning (compulsory) prayer after the day dawned and the Mu'adh-dhin had finished his Adhan. He then would lie on his right side till the Mu'adh-dhin came to pronounce the Iqama

627. Narrated `Abdullah bin Mughaffal: The prophet said, "There is a prayer between the two Adhans (Adhan and Iqama), there is a prayer between the two Adhans." And then while saying it the third time he added, "For the one who wants to (pray)

628. Narrated Malik bin Huwairith: I came to the Prophet () with some men from my tribe and stayed with him for twenty nights. He was kind and merciful to us. When he realized our longing for our families, he said to us, "Go back and stay with your families and teach them the religion, and offer the prayer and one of you should pronounce the Adhan for the prayer when its time is due and the oldest one amongst you should lead the prayer

629. Narrated Abu Dhar: We were in the company of the Prophet () on a journey and the Mu'adh-dhin wanted to pronounce the Adhan for the (Zuhr) prayer. The Prophet () said to him, "Let it become cooler." Then he again wanted to pronounce the Adhan but the Prophet; said to him, "Let it become cooler." The Mu'adh-dhin again wanted to pronounce the Adhan for the prayer but the Prophet () said, "Let it become cooler," till the shadows of the hillocks become equal to their sizes. The Prophet () added, "The severity of the heat is from the raging of Hell

630. Narrated Malik bin Huwairith: Two men came to the Prophet () with the intention of a journey. The Prophet () said, "When (both of) you set out, pronounce Adhan and then Iqama and the oldest of you should lead the prayer

631. Narrated Malik: We came to the Prophet () and stayed with him for twenty days and nights. We were all young and of about the same age. The Prophet () was very kind and merciful. When he realized our longing for our families, he asked about our homes and the people there and we told him. Then he asked us to go back to our families and stay with them and teach them (the religion) and to order them to do good things. He also mentioned some other things which I have (remembered or [??]) forgotten. The Prophet () then added, "Pray as you have seen me praying and when it is the time for the prayer one of you should pronounce the Adhan and the oldest of you should lead the prayer

632. Narrated Nafi': Once in a cold night, Ibn `Umar pronounced the Adhan for the prayer at Dajnan (the name of a mountain) and then said, "Pray at your homes", and informed us that Allah's Messenger () used to tell the Mu'adh-dhin to pronounce Adhan and say, "Pray at your homes" at the end of the Adhan on a rainy or a very cold night during the journey

633. Narrated `Aun bin Abi Juhaifa: My father said, "I saw Allah's Messenger () at a place called Al-Abtah. Bilal came and informed him about the prayer and then came out with a short spear (or stick) and planted it in front of Allah's Messenger () at Al-Abtah and pronounced the Iqama

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634. Narrated `Aun bin Abi Juhaifa: My father said, "I saw Bilal turning his face from side to side while pronouncing the Adhan for the prayer
635. Narrated `Abdullah bin Abi Qatada: My father said, "While we were praying with the Prophet () he heard the noise of some people. After the prayer he said, 'What is the matter?' They replied 'We were hurrying for the prayer.' He said, 'Do not make haste for the prayer, and whenever you come for the prayer, you should come with calmness, and pray whatever you get (with the people) and complete the rest which you have missed
636. Narrated Abu Huraira: The Prophet () said, "When you hear the Iqama, proceed to offer the prayer with calmness and solemnity and do not make haste. And pray whatever you are able to pray and complete whatever you have missed
637. Narrated `Abdullah bin Abi Qatada: My father said. "Allah's Messenger () said, 'If the Iqama is pronounced then do not stand for the prayer till you see me (in front of you)
638. Narrated `Abdullah bin Abi Qatada: My father said, "Allah's Messenger () said, 'If the Iqama is pronounced, then do not stand for the prayer till you see me (in front of you) and do it calmly
639. Narrated Abu Huraira: Allah's Messenger () went out (of the mosque) when the Iqama had been pronounced and the rows straightened. The Prophet () stood at his Musalla (praying place) and we waited for the Prophet () to begin the prayer with Takbir. He left and asked us to remain in our places. We kept on standing till the Prophet returned and the water was trickling from his head for he had taken a bath (of Janaba)
640. Narrated Abu Huraira: Once Iqama was pronounced and the people had straightened the rows, Allah's Messenger () went forward (to lead the prayer) but he was Junub, so he said, "Remain in your places." And he went out, took a bath and returned with water trickling from his head. Then he led the prayer
641. Narrated Jabir bin `Abdullah: On the day of Al-Khandaq (the trench), `Umar bin Al-Khattab went to the Prophet () and said, "O Allah's Messenger (!) By Allah, I could not pray (the `Asr) till the sun had set." `Umar told this to the Prophet at the time when a fasting person had done Iftar (taken his meals). The Prophet () then went to Buthan and I was with him. He performed ablution and offered the `Asr prayer after the sun had set and then the Maghrib prayer
642. Narrated Anas: Once the Iqama was pronounced and the Prophet () was talking to a man (in a low voice) in a corner of the mosque and he did not lead the prayer till (some of) the people had slept (dozed in a sitting posture)
643. Narrated Anas bin Malik: Once Iqama was pronounced a man came to the Prophet () and detained him (from the prayer)
644. Narrated Abu Huraira: Allah's Messenger () said, "By Him in Whose Hand my soul is I was about to order for collecting firewood (fuel) and then order Someone to pronounce the Adhan for the prayer and then order someone to lead the prayer then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer. By Him, in Whose Hands my soul is, if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the `Isha' prayer
645. Narrated `Abdullah bin `Umar: Allah's Messenger () said, "The prayer in congregation is twenty seven times superior to the prayer offered by a person alone
646. Narrated Abu Sa`id Al-Khudri: The Prophet () said, "The prayer in congregation is twenty five times superior to the prayer offered by a person alone
647. Narrated Abu Huraira: Allah's Messenger () said, "The reward of the prayer offered by a person in congregation is twenty five times greater than that of the prayer offered in one's house or in the market (alone). And this is because if he performs ablution and does it perfectly and then proceeds to the mosque with the sole intention of praying, then for every step he takes towards the mosque, he is upgraded one degree in reward and his one sin is taken off (crossed out) from his accounts (of deeds). When he offers his prayer, the angels keep on asking Allah's Blessings and Allah's forgiveness for him as long as he is (staying) at his Musalla. They say, 'O Allah! Bestow Your blessings upon him, be Merciful and kind to him.' And one is regarded in prayer as long as one is waiting for the prayer
648. Narrated Abu Salama bin `Abdur Rahman: Abu Huraira said, "I heard Allah's Messenger () saying, 'The reward of a prayer in congregation is twenty five times greater than that of a prayer offered by a person alone. The angels of the night and the angels of the day gather at the time of Fajr prayer.' " Abu Huraira then added, "Recite the Holy Book if you wish, for "Indeed, the recitation of the Qur'an in the early dawn (Fajr prayer) is ever witnessed." (17:-)
649. Narrated `Abdullah bin `Umar: The reward of the congregational prayer is twenty seven times greater (than that of the prayer offered by a person alone)
650. Narrated Salim: I heard Um Ad-Darda' saying, "Abu Ad-Darda' entered the house in an angry mood. I said to him. 'What makes you angry?' He replied, 'By Allah! I do not find the followers of Muhammad doing those good things (which they used to do before) except the offering of congregational prayer.'" (This happened in the last days of Abu Ad-Darda' during the rule of `Uthman)
651. Narrated Abu Musa: The Prophet () said, "The people who get tremendous reward for the prayer are those who are farthest away (from the mosque) and then those who are next farthest and so on. Similarly one who waits to pray with the Imam has greater reward than one who prays and goes to bed
652. Narrated Abu Huraira: Allah's Messenger () said, "While a man was going on a way, he saw a thorny branch and removed it from the way and Allah became pleased by his action and forgave him for that." Then the Prophet () said, "Five are martyrs: One who dies of plague, one who dies of an Abdominal disease, one who dies of drowning, one who is buried alive (and) dies and one who is killed in Allah's cause." (The Prophet () further said, "If the people knew the reward for pronouncing the Adhan and for standing in the first row (in the congregational prayer) and found no other way to get it except by drawing lots they would do so, and if they knew the reward of offering the Zuhr prayer early (in its stated time), they would race for it and if they knew the reward for `Isha' and Fajr prayers in congregation, they would attend them even if they were to crawl

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655. Narrated Humaid:Anas said, "The Prophet () said, 'O Bani Salima! Don't you think that for every step of yours (that you take towards the mosque) there is a reward (while coming for prayer)?" Mujahid said: "Regarding Allah's Statement: "We record that which they have sent before (them), and their traces" (36.12). 'Their traces' means 'their steps.' " And Anas said that the people of Bani Salima wanted to shift to a place near the Prophet () but Allah's Messenger () disliked the idea of leaving their houses uninhabited and said, "Don't you think that you will get the reward for your footprints." Mujahid said, "Their foot prints mean their foot steps and their going on foot

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657. Narrated Abu Huraira:The Prophet () said, "No prayer is heavier upon the hypocrites than the Fajr and the 'Isha' prayers and if they knew what is in them (in reward), they would have attended them, even if (it was) crawling. Certainly, I felt the urge to order the Mu'adh-dhin (call-maker) so that he would pronounce Iqama, then order a man to lead the people (in prayer), then take a flame of fire so that I burn (the houses) upon those who had not left for the prayer yet

658. Narrated Malik bin Huwairith:Prophet said (to two persons), "Whenever the prayer time becomes due, you should pronounce Adhan and then Iqama and the older of you should lead the prayer

659. Narrated Abu Huraira:Allah's Messenger () said, "The angels keep on asking for Allah's Blessing and Forgiveness for anyone of you as long as he is at his Musalla (praying place) and does not do Hadath (passes wind). The angels say, 'O Allah! Forgive him and be Merciful to him.' Each one of you is in the prayer as long as he is waiting for the prayer and nothing but the prayer detains him from going to his family

660. Narrated Abu Huraira:The Prophet () said, "Allah will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allah in seclusion and his eyes are then flooded with tears

661. Narrated Humaid:Anas was asked, "Did Allah's Messenger () wear a ring?" He said, "Yes. Once he delayed the 'Isha' prayer till midnight and after the prayer, he faced us and said, 'The people prayed and have slept and you remained in prayer as long as you waited for it.' " Anas added, "As if I were just now observing the glitter of his ring

662. Narrated Abu Huraira:The Prophet () said, "Allah will prepare for him who goes to the mosque (every) morning and in the afternoon (for the congregational prayer) an honorable place in Paradise with good hospitality for (what he has done) every morning and afternoon goings

663. Narrated Malik Ibn Buhaina:Allah's Messenger () passed by a man praying two rak`at after the Iqama (had been pronounced). When Allah's Messenger () completed the prayer, the people gathered around him (the Prophet) or that man and Allah's Messenger () said to him (protesting), Are there four rak`at in Fajr prayer? Are there four rak`at in Fajr prayer?

664. Narrated Al-Aswad:"We were with 'Aisha discussing the regularity of offering the prayer and dignifying it. She said, 'When Allah's Messenger () fell sick with the fatal illness and when the time of prayer became due and Adhan was pronounced, he said, 'Tell Abu Bakr to lead the people in prayer.' He was told that Abu Bakr was a softhearted man and would not be able to lead the prayer in his place. The Prophet () gave the same order again but he was given the same reply. He gave the order for the third time and said, 'You (women) are the companions of Joseph. Tell Abu Bakr to lead the prayer.' So Abu Bakr came out to lead the prayer.

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In the meantime the condition of the Prophet () improved a bit and he came out with the help of two men one on each side. As if I was observing his legs dragging on the ground owing to the disease. Abu Bakr wanted to retreat but the Prophet () beckoned him to remain at his place and the Prophet () was brought till he sat beside Abu Bakr." Al-A'mash was asked, "Was the Prophet () praying and Abu Bakr following him, and were the people following Abu Bakr in that prayer?" Al- A'mash replied in the affirmative with a nod of his head. Abu Muawiya said, "The Prophet () was sitting on the left side of Abu Bakr who was praying while standing

665. Narrated `Aisha:"When the Prophet () became seriously ill and his disease became aggravated he asked for permission from his wives to be nursed in my house and he was allowed. He came out with the help of two men and his legs were dragging on the ground. He was between Al-`Abbas and another man." 'Ubaidullah said, "I told Ibn `Abbas what `Aisha had narrated and he said, 'Do you know who was the (second) man whose name `Aisha did not mention'" I said, 'No.' Ibn `Abbas said, 'He was `Ali Ibn Abi Talib

666. Narrated Nafi':Once on a very cold and stormy night, Ibn `Umar pronounced the Adhan for the prayer and then said, "Pray in your homes." He (Ibn `Umar) added. "On very cold and rainy nights Allah's Messenger () used to order the Mu'adh-dhin to say, 'Pray in your homes

667. Narrated Mahmud bin Rabi' Al-Ansari:'Itban bin Malik used to lead his people (tribe) in prayer and was a blind man, he said to Allah's Apostle , "O Allah's Messenger (!) At times it is dark and flood water is flowing (in the valley) and I am a blind man, so please pray at a place in my house so that I can take it as a Musalla (praying place)." So Allah's Messenger () went to his house and said, "Where do you like me to pray?" 'Itban pointed to a place in his house and Allah's Messenger (), offered the prayer there

668. Narrated `Abdullah bin Al-Harith:Ibn `Abbas addressed us on a (rainy and) muddy day and when the Mu'adh-dhin said, "Come for the prayer" Ibn `Abbas ordered him to say, "Pray in your homes." The people began to look at one another with surprise as if they did not like it. Ibn `Abbas said, "It seems that you thought ill of it but no doubt it was done by one who was better than I (i.e. the Prophet). It (the prayer) is a strict order and I disliked to bring you out." Ibn `Abbas narrated the same as above but he said, "I did not like you to make you sinful (in refraining from coming to the mosque) and to come (to the mosque) covered with mud up to the knees

669. Narrated Abu Sa'id Al-Khudri:A cloud came and it rained till the roof started leaking and in those days the roof used to be of the branches of date-palms. Iqama was pronounced and I saw Allah's Messenger () prostrating in water and mud and even I saw the mark of mud on his forehead

670. Narrated Anas bin Seereen:I heard Anas saying, "A man from Ansar said to the Prophet, 'I cannot pray with you (in congregation).'" He was a very fat man and he prepared a meal for the Prophet () and invited him to his house. He spread out a mat for the Prophet, and washed one of its sides with water, and the Prophet () prayed two rak'at on it." A man from the family of Al-Jaruid [??] asked, "Did the Prophet () used to pray the Duha (forenoon) prayer?" Anas said, "I did not see him praying the Duha prayer except on that day

671. Narrated `Aisha:The Prophet () said, "If supper is served, and Iqama is pronounced one should start with the supper

672. Narrated Anas bin Malik:Allah's Messenger () said, "If the supper is served start having it before praying the Maghrib prayer and do not be hasty in finishing it

673. Narrated Nafi':Ibn `Umar said, "Allah's Messenger () said, 'If the supper is served for anyone of you and the Iqama is pronounced, start with the supper and don't be in haste (and carry on eating) till you finish it.'" If food was served for Ibn `Umar and Iqama was pronounced, he never came to the prayer till he finished it (i.e. food) in spite of the fact that he heard the recitation (of the Qur'an) by the Imam (in the prayer)

674. Narrated Ibn `Umar:The Prophet () said, "If anyone of you is having his meals, he should not hurry up till he is satisfied even if the prayer has been started

675. Narrated Ja'far bin `Amr bin Umaiyah:My father said, "I saw Allah's Messenger () eating a piece of meat from the shoulder of a sheep and he was called for the prayer. He stood up, put down the knife and prayed but did not perform ablution

676. Narrated Al-Aswad:That he asked `Aisha "What did the Prophet () use to do in his house?" She replied, "He used to keep himself busy serving his family and when it was the time for prayer he would go for it

677. Narrated Aiyub:Abu Qilaba said, "Malik bin Huwairith came to this Mosque of ours and said, 'I pray in front of you and my aim is not to lead the prayer but to show you the way in which the Prophet () used to pray.'" I asked Abu Qilaba, "How did he use to pray?" " He replied, "(The Prophet () used to pray) like this Sheikh of ours and the Sheikh used to sit for a while after the prostration, before getting up after the first rak'a

678. Narrated Abu Musa:"The Prophet () became sick and when his disease became aggravated, he said, "Tell Abu Bakr to lead the prayer." `Aisha said, "He is a softhearted man and would not be able to lead the prayer in your place." The Prophet () said again, "Tell Abu Bakr to lead the people in prayer." She repeated the same reply but he said, "Tell Abu Bakr to lead the people in prayer. You are the companions of Joseph." So the messenger went to Abu Bakr (with that order) and he led the people in prayer in the lifetime of the Prophet

679. Narrated `Aisha:the mother of the believers: Allah's Messenger () in his illness said, "Tell Abu Bakr to lead the people in prayer." I said to him, "If Abu Bakr stands in your place, the people would not hear him owing to his (excessive) weeping. So please order `Umar to lead the prayer." `Aisha added I said to Hafsa, "Say to him: If Abu Bakr should lead the people in the prayer in your place, the people would not be able to hear him owing to his weeping; so please, order `Umar to lead the prayer." Hafsa did so but Allah's Apostle said, "Keep quiet! You are verily the Companions of Joseph. Tell Abu Bakr to lead the people in the prayer. " Hafsa

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said to `Aisha, "I never got anything good from you

680. Narrated Az-Zuhri:Anas bin Malik Al-Ansari, told me, "Abu Bakr used to lead the people in prayer during the fatal illness of the Prophet () till it was Monday. When the people aligned (in rows) for the prayer the Prophet () lifted the curtain of his house and started looking at us and was standing at that time. His face was (glittering) like a page of the Qur'an and he smiled cheerfully. We were about to be put to trial for the pleasure of seeing the Prophet, Abu Bakr retreated to join the row as he thought that the Prophet () would lead the prayer. The Prophet () beckoned us to complete the prayer and he let the curtain fall. On the same day he died

681. Narrated Anas:The Prophet () did not come out for three days. The people stood for the prayer and Abu Bakr went ahead to lead the prayer. (In the meantime) the Prophet () caught hold of the curtain and lifted it. When the face of the Prophet () appeared we had never seen a scene more pleasing than the face of the Prophet () as it appeared then. The Prophet () beckoned to Abu Bakr to lead the people in the prayer and then let the curtain fall. We did not see him (again) till he died

682. Narrated Hamza bin `Abdullah:My father said, "When Allah's Messenger () became seriously ill, he was told about the prayer. He said, 'Tell Abu Bakr to lead the people in the prayer.' `Aisha said, 'Abu Bakr is a softhearted man and he would be overpowered by his weeping if he recited the Qur'an.' He said to them, 'Tell him (Abu Bakr) to lead the prayer. The same reply was given to him. He said again, 'Tell him to lead the prayer. You (women) are the companions of Joseph

683. Narrated Hisham ibn `Urwa's father:`Aisha said, "Allah's Messenger () ordered Abu Bakr to lead the people in the prayer during his illness and so he led them in prayer." `Urwa, a sub narrator, added, "Allah's Messenger () felt a bit relieved and came out and Abu Bakr was leading the people. When Abu Bakr saw the Prophet () he retreated but the Prophet beckoned him to remain there. Allah's Messenger () sat beside Abu Bakr. Abu Bakr was following the prayer of Allah's Messenger () and the people were following the prayer of Abu Bakr

684. Narrated Sahl bin Sa'd As-Sa'idi:Allah's Messenger () went to establish peace among Bani `Amr bin `Auf. In the meantime the time of prayer was due and the Mu'adh-dhin went to Abu Bakr and said, "Will you lead the prayer, so that I may pronounce the Iqama?" Abu Bakr replied in the affirmative and led the prayer. Allah's Messenger () came while the people were still praying and he entered the rows of the praying people till he stood in the (first row). The people clapped their hands. Abu Bakr never glanced sideways in his prayer but when the people continued clapping, Abu Bakr looked and saw Allah's Messenger (). Allah's Messenger () beckoned him to stay at his place. Abu Bakr raised his hands and thanked Allah for that order of Allah's Messenger () and then he retreated till he reached the first row. Allah's Messenger () went forward and led the prayer. When Allah's Messenger () finished the prayer, he said, "O Abu Bakr! What prevented you from staying when I ordered you to do so?" Abu Bakr replied, "How can Ibn Abi Quhafa (Abu Bakr) dare to lead the prayer in the presence of Allah's Messenger ()?" Then Allah's Messenger () said, "Why did you clap so much? If something happens to anyone during his prayer he should say Subhan Allah. If he says so he will be attended to, for clapping is for women

685. Narrated Malik bin Huwairith:We went to the Prophet () and we were all young men and stayed with him for about twenty nights. The Prophet () was very merciful. He said, "When you return home, impart religious teachings to your families and tell them to offer perfectly such and such a prayer at such and such a time and such and such a prayer at such and such a time. And at the time of the prayer one of you should pronounce the Adhan and the oldest of you should lead the prayer

686. Narrated `Ibhan bin Malik Al-Ansari:The Prophet (came to my house and) asked permission for entering and I allowed him. He asked, "Where do you like me to pray in your house?" I pointed to a place which I liked. He stood up for prayer and we aligned behind him and he finished the prayer with Taslim and we did the same

687. Narrated 'Ubaidullah Ibn `Abdullah bin `Utba:I went to `Aisha and asked her to describe to me the illness of Allah's Messenger (). `Aisha said, "Yes. The Prophet became seriously ill and asked whether the people had prayed. We replied, 'No. O Allah's Apostle! They are waiting for you.' He added, 'Put water for me in a trough.'" `Aisha added, "We did so. He took a bath and tried to get up but fainted. When he recovered, he again asked whether the people had prayed. We said, 'No, they are waiting for you. O Allah's Messenger (),' He again said, 'Put water in a trough for me.' He sat down and took a bath and tried to get up but fainted again. Then he recovered and said, 'Have the people prayed?' We replied, 'No, they are waiting for you. O Allah's Apostle.' He said, 'Put water for me in the trough.' Then he sat down and washed himself and tried to get up but he fainted. When he recovered, he asked, 'Have the people prayed?' We said, 'No, they are waiting for you. O Allah's Messenger ()! The people were in the mosque waiting for the Prophet () for the `Isha prayer. The Prophet () sent for Abu Bakr to lead the people in the prayer. The messenger went to Abu Bakr and said, 'Allah's Messenger () orders you to lead the people in the prayer.' Abu Bakr was a softhearted man, so he asked `Umar to lead the prayer but `Umar replied, 'You are more rightful.' So Abu Bakr led the prayer in those days. When the Prophet () felt a bit better, he came out for the Zuhur prayer with the help of two persons one of whom was Al-`Abbas. while Abu Bakr was leading the people in the prayer. When Abu Bakr saw him he wanted to retreat but the Prophet () beckoned him not to do so and asked them to make him sit beside Abu Bakr and they did so. Abu Bakr was following the Prophet (in the prayer) and the people were following Abu Bakr. The Prophet (prayed) sitting." `Ubaidullah added "I went to `Abdullah bin `Abbas and asked him, Shall I tell you what Aisha has told me about the fatal illness of the Prophet?" Ibn `Abbas said, 'Go ahead. I told him her narration and he did not deny anything of it but asked whether `Aisha told me the name of the second person (who helped the Prophet ()) along with Al-Abbas. I said. 'No.' He said, 'He was `Ali (Ibn Abi Talib)

688. Narrated Aisha:the mother of the believers: Allah's Messenger () during his illness prayed at his house while sitting whereas some people prayed behind

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him standing. The Prophet (ﷺ) beckoned them to sit down. On completion of the prayer, he said, 'The Imam is to be followed: bow when he bows, raise up your heads (stand erect) when he raises his head and when he says, 'Sami'a l-lahu liman hamidah' (Allah heard those who sent praises to Him) say then 'Rabbana wa laka l-hamd' (O our Lord! All the praises are for You), and if he prays sitting then pray sitting

689. Narrated Anas bin Malik: Once Allah's Messenger (ﷺ) rode a horse and fell down and the right side (of his body) was injured. He offered one of the prayers while sitting and we also prayed behind him sitting. When he completed the prayer, he said, "The Imam is to be followed. Pray standing if he prays standing and bow when he bows; rise when he rises; and if he says, 'Sami'a l-lahu-liman hamidah, say then, 'Rabbana wa laka l-hamd' and pray standing if he prays standing and pray sitting (all of you) if he prays sitting." Humaid said: The saying of the Prophet (ﷺ) "Pray sitting, if he (Imam) prays sitting" was said in his former illness (during his early life) but the Prophet (ﷺ) prayed sitting afterwards (in the last illness) and the people were praying standing behind him and the Prophet (ﷺ) did not order them to sit. We should follow the latest actions of the Prophet

690. Narrated Al-Bara: (and he was not a liar) When Allah's Messenger (ﷺ) said, "Sami'a l-lahu liman hamidah" none of us bent his back (for prostration) till the Prophet (ﷺ) prostrated and then we would prostrate after him

690.2. Narrated Abu 'Is-haq: As above

691. Narrated Abu Huraira: The Prophet (ﷺ) said, "Isn't he who raises his head before the Imam afraid that Allah may transform his head into that of a donkey or his figure (face) into that of a donkey?"

692. Narrated Ibn 'Umar: When the earliest emigrants came to Al-'Usba [??] a place in Quba', before the arrival of the Prophet- Salim, the slave of Abu Hudhaifa, who knew the Qur'an more than the others used to lead them in prayer

693. Narrated Anas: The Prophet (ﷺ) said, "Listen and obey (your chief) even if an Ethiopian whose head is like a raisin were made your chief

694. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "If the Imam leads the prayer correctly then he and you will receive the rewards but if he makes a mistake (in the prayer) then you will receive the reward for the prayer and the sin will be his

695. Narrated 'Ubaid-Ullah bin Adi bin Khiyar: I went to 'Uthman bin Affan while he was besieged, and said to him, "You are the chief of all Muslims in general and you see what has befallen you. We are led in the Salat (prayer) by a leader of Al-Fitan (trials and afflictions etc.) and we are afraid of being sinful in following him." 'Uthman said. "As-Salat (the prayers) is the best of all deeds so when the people do good deeds do the same with them and when they do bad deeds, avoid those bad deeds." Az-Zuhri said, "In our opinion one should not offer Salat behind an effeminate person unless there is no alternative

696. Narrated Anas bin Malik: The Prophet (ﷺ) said to Abu-Dhar, "Listen and obey (your chief) even if he is an Ethiopian with a head like a raisin

697. Narrated Ibn 'Abbas: Once I passed the night in the house of my aunt Maimuna. Allah's Messenger (ﷺ) offered the 'Isha' prayer and then came to the house and offered four rak'at and slept. Later on, he woke up and stood for the prayer and I stood on his left side. He drew me to his right and prayed five rak'at and then two. He then slept till I heard him snoring (or heard his breath sounds). Afterwards he went out for the morning prayer

698. Narrated Ibn 'Abbas: One night I slept at the house of (my aunt) Maimuna and the Prophet (ﷺ) was there on that night. He performed ablution and stood up for the prayer. I joined him and stood on his left side but he drew me to his right and prayed thirteen rak'at and then slept till I heard his breath sounds. And whenever he slept, he used to breathe with audible sounds. The Mu'adh-dhin came to the Prophet (ﷺ) and he went out and prayed the morning prayer) without repeating the ablution

699. Narrated Ibn 'Abbas: Once I passed the night in the house of my aunt Maimuna. The Prophet (ﷺ) stood for the night prayer and I joined him and stood on his left side but he drew me to his right by holding me by the head

700. Narrated Mu'adh bin Jabal: I used to pray the 'Isha prayer with the Prophet (ﷺ) and then go to lead my people in the prayer

701. Narrated 'Amr: Jabir bin 'Abdullah said, "Mu'adh bin Jabal used to pray with the Prophet (ﷺ) and then go to lead his people in prayer Once he led the 'Isha' prayer and recited Surat "Al-Baqara." Somebody left the prayer and Mu'adh criticized him. The news reached the Prophet (ﷺ) and he said to Mu'adh, 'You are putting the people to trial,' and repeated it thrice (or said something similar) and ordered him to recite two medium Suras of Mufasssal." ('Amr said that he had forgotten the names of those Suras)

702. Narrated Abu Mas'ud: A man came and said, "O Allah's Messenger (ﷺ)! By Allah, I keep away from the morning prayer only because So and so prolongs the prayer when he leads us in it." The narrator said, "I never saw Allah's Apostle more furious in giving advice than he was at that time. He then said, "Some of you make people dislike good deeds (the prayer). So whoever among you leads the people in prayer should shorten it because among them are the weak, the old and the needy

703. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "If anyone of you leads the people in the prayer, he should shorten it for amongst them are the weak, the sick and the old; and if anyone among you prays alone then he may prolong (the prayer) as much as he wishes

704. Narrated Abu Mas'ud: A man came and said, "O Allah's Messenger (ﷺ)! I keep away from the morning prayer because so-and-so (Imam) prolongs it too much." Allah's Messenger (ﷺ) became furious and I had never seen him more furious than he was on that day. The Prophet (ﷺ) said, "O people! Some of you make others dislike the prayer, so whoever becomes an Imam he should shorten the prayer, as behind him are the weak, the old and the needy

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705. Narrated Jabir bin `Abdullah Al-Ansari: Once a man was driving two Nadihas (camels used for agricultural purposes) and night had fallen. He found Mu`adh praying so he made his camel kneel and joined Mu`adh in the prayer. The latter recited Surat 'Al-Baqara" or Surat "An-Nisa", (so) the man left the prayer and went away. When he came to know that Mu`adh had criticized him, he went to the Prophet, and complained against Mu`adh. The Prophet said thrice, "O Mu`adh ! Are you putting the people to trial?" It would have been better if you had recited "Sabbih Isma Rabbika-l-A`la (87)", Wash-shamsi wa duhaha (91)", or "Wal-laili idha yaghsha (92)", for the old, the weak and the needy pray behind you." Jabir said that Mu`adh recited Sura Al-Baqara in the 'Isha' prayer

706. Narrated Anas: The Prophet () used to pray a short prayer (in congregation) but used to offer it in a perfect manner

707. Narrated `Abdullah bin 'Abi Qatada: My father said, "The Prophet () said, 'When I stand for prayer, I intend to prolong it but on hearing the cries of a child, I cut it short, as I dislike to trouble the child's mother

708. Narrated Anas bin Malik: I never prayed behind any Imam a prayer lighter and more perfect than that behind the Prophet () and he used to cut short the prayer whenever he heard the cries of a child lest he should put the child's mother to trial

709. Narrated Anas bin Malik: The Prophet () said, "When I start the prayer I intend to prolong it, but on hearing the cries of a child, I cut short the prayer because I know that the cries of the child will incite its mother's passions

710. Narrated Anas bin Malik: The Prophet, said, "Whenever I start the prayer I intend to prolong it, but on hearing the cries of a child, I cut short the prayer because I know that the cries of the child will incite its mother's passions

711. Narrated Jabir bin `Abdullah: Mu`adh used to pray with the Prophet () and then go and lead his people (tribe) in the prayer

712. Narrated `Aisha: When the Prophet, became ill in his fatal illness, Someone came to inform him about the prayer, and the Prophet () told him to tell Abu Bakr to lead the people in the prayer. I said, "Abu Bakr is a softhearted man and if he stands for the prayer in your place, he would weep and would not be able to recite the Qur'an." The Prophet () said, "Tell Abu Bakr to lead the prayer." I said the same as before. He (repeated the same order and) on the third or the fourth time he said, "You are the companions of Joseph. Tell Abu Bakr to lead the prayer." So Abu Bakr led the prayer and meanwhile the Prophet () felt better and came out with the help of two men; as if I see him just now dragging his feet on the ground. When Abu Bakr saw him, he tried to retreat but the Prophet () beckoned him to carry on. Abu Bakr retreated a bit and the Prophet () sat on his (left) side. Abu Bakr was repeating the Takbir (Allahu Akbar) of Allah's Messenger () for the people to hear

713. Narrated `Aisha: When Allah's Messenger () became seriously ill, Bilal came to him for the prayer. He said, "Tell Abu Bakr to lead the people in the prayer." I said, "O Allah's Messenger (!) Abu Bakr is a softhearted man and if he stands in your place, he would not be able to make the people hear him. Will you order `Umar (to lead the prayer)?" The Prophet () said, "Tell Abu Bakr to lead the people in the prayer." Then I said to Hafsa, "Tell him, Abu Bakr is a softhearted man and if he stands in his place, he would not be able to make the people hear him. Would you order `Umar to lead the prayer?" " Hafsa did so. The Prophet () said, "Verily you are the companions of Joseph. Tell Abu Bakr to lead the people in the prayer." So Abu Bakr stood for the prayer. In the meantime Allah's Messenger () felt better and came out with the help of two persons and both of his legs were dragging on the ground till he entered the mosque. When Abu Bakr heard him coming, he tried to retreat but Allah's Messenger () beckoned him to carry on. The Prophet () sat on his left side. Abu Bakr was praying while standing and Allah's Messenger () was leading the prayer while sitting. Abu Bakr was following the Prophet () and the people were following Abu Bakr (in the prayer)

714. Narrated Abu Huraira: Once Allah's Messenger () prayed two rak`at (instead of four) and finished his prayer. Dhul-Yadain asked him whether the prayer had been reduced or whether he had forgotten. Allah's Messenger () asked the people whether Dhul-Yadain was telling the truth. The people replied in the affirmative. Then Allah's Apostle stood up, offered the remaining two rak`at and then finished his prayer with Taslim and then said, "Allahu Akbar." He followed it with two prostrations like ordinary prostrations or a bit longer

715. Narrated Abu Huraira: The Prophet () prayed two rak`at of Zuhur prayer (instead of four) and he was told that he had prayed two rak`at only. Then he prayed two more rak`at and finished them with the Taslim followed by two prostrations

716. Narrated `Aisha: the mother of the faithful believers: Allah's Messenger () in his last illness said, "Tell Abu Bakr to lead the people in the prayer." I said, "If Abu Bakr stood in your place, he would not be able to make the people hear him owing to his weeping. So please order `Umar to lead the prayer." He said, "Tell Abu Bakr to lead the people in the prayer." I said to Hafsa, "Say to him, 'Abu Bakr is a softhearted man and if he stood in your place he would not be able to make the people hear him owing to his weeping. So order `Umar to lead the people in the prayer.'" Hafsa did so but Allah's Messenger () said, "Keep quiet. Verily you are the companions of (Prophet) Joseph. Tell Abu Bakr to lead the people in the prayer." Hafsa said to me, "I never got any good from you

717. Narrated An-Nu`man bin 'Bashir: The Prophet () said, "Straighten your rows or Allah will alter your faces

718. Narrated Anas: The Prophet () said, "Straighten your rows, for I see you from behind my back

719. Narrated Anas bin Malik: Once the Iqama was pronounced and Allah's Messenger () faced us and said, "Straighten your rows and stand closer together, for I see you from behind my back

720. Narrated Abu Huraira: The Prophet () said, "Martyrs are those who die because of drowning, plague, an Abdominal disease, or of being buried alive by a falling building." And then he added, "If the people knew the Reward for the Zuhur prayer in its early time, they would race for it. If they knew the reward for the 'Isha' and the Fajr prayers in congregation, they would join them even if they had to crawl. If they knew the reward for the first row, they would draw lots for it

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721. Narrated Abu Huraira: The Prophet (ﷺ) said, "Martyrs are those who die because of drowning, plague, an Abdominal disease, or of being buried alive by a falling building." And then he added, "If the people knew the Reward for the Zuhra prayer in its early time, they would race for it. If they knew the reward for the 'Isha' and the Fajr prayers in congregation, they would join them even if they had to crawl. If they knew the reward for the first row, they would draw lots for it"
722. Narrated Abu Huraira: The Prophet (ﷺ) said, "The Imam is (appointed) to be followed. So do not differ from him, bow when he bows, and say, "Rabbana-lakal hamd" if he says "Sami'a l-lahu liman hamidah"; and if he prostrates, prostrate (after him), and if he prays sitting, pray sitting all together, and straighten the rows for the prayer, as the straightening of the rows is amongst those things which make your prayer a correct and perfect one. (See Hadith No)
723. Narrated Anas bin Malik: The Prophet (ﷺ) said, "Straighten your rows as the straightening of rows is essential for a perfect and correct prayer"
724. Narrated Anas bin Malik: I arrived at Medina and was asked whether I found any change since the days of Allah's Messenger (ﷺ). I said, "I have not found any change except that you do not stand in alignment in your prayers"
725. Narrated Anas bin Malik: The Prophet (ﷺ) said, "Straighten your rows for I see you from behind my back." Anas added, "Everyone of us used to put his shoulder with the shoulder of his companion and his foot with the foot of his companion"
726. Narrated Ibn 'Abbas: I prayed with the Prophet (ﷺ) one night and stood on his left side. Allah's Messenger (ﷺ) caught hold of my head from behind and drew me to his right and then offered the prayer and slept. Later the Mu'adh-dhin came and the Prophet (ﷺ) stood up for prayer without performing ablution
727. Narrated Anas bin Malik: One night an orphan and I offered the prayers behind the Prophet (ﷺ) in my house and my mother (Um Sulaim) was standing behind us (by herself forming a row)
728. Narrated Ibn 'Abbas: One night I stood to the left of the Prophet (ﷺ) in the prayer but he caught hold of me by the hand or by the shoulder (arm) till he made me stand on his right and beckoned with his hand (for me) to go from behind (him). (Al-Kashmaihani [??] , Fath-ul-Bari
729. Narrated 'Aisha: Allah's Messenger (ﷺ) used to pray in his room at night. As the wall of the room was low, the people saw him and some of them stood up to follow him in the prayer. In the morning they spread the news. The following night the Prophet (ﷺ) stood for the prayer and the people followed him. This went on for two or three nights. Thereupon Allah's Messenger (ﷺ) did not stand for the prayer the following night, and did not come out. In the morning, the people asked him about it. He replied, that he was afraid that the night prayer might become compulsory
730. Narrated 'Aisha: The Prophet (ﷺ) had a mat which he used to spread during the day and use as a curtain at night. So a number of people gathered at night facing it and prayed behind him
731. Narrated Zaid bin Thabit: Allah's Messenger (ﷺ) made a small room in the month of Ramadan (Sa'id said, "I think that Zaid bin Thabit said that it was made of a mat") and he prayed there for a few nights, and so some of his companions prayed behind him. When he came to know about it, he kept on sitting. In the morning, he went out to them and said, "I have seen and understood what you did. You should pray in your houses, for the best prayer of a person is that which he prays in his house except the compulsory prayers"
732. Narrated Anas bin Malik Al-Ansari: Allah's Messenger (ﷺ) rode a horse and fell down and the right side of his body was injured. On that day he prayed one of the prayers sitting and we also prayed behind him sitting. When the Prophet (ﷺ) finished the prayer with Taslim, he said, "The Imam is to be followed and if he prays standing then pray standing, and bow when he bows, and raise your heads when he raises his head; prostrate when he prostrates; and if he says "Sami'a l-lahu liman hamidah", you should say, "Rabbana wa laka l-hamd.:
733. Narrated Anas bin Malik: Allah's Messenger (ﷺ) fell from a horse and got injured so he led the prayer sitting and we also prayed sitting. When he completed the prayer he said, "The Imam is to be followed; if he says Takbir then say Takbir, bow if he bows; raise your heads when he raises his head, when he says, 'Sami'a l-lahu liman hamidah say, 'Rabbana laka l-hamd', and prostrate when he prostrates"
734. Narrated Abu Huraira: The Prophet (ﷺ) said, "The Imam is to be followed. Say the Takbir when he says it; bow if he bows; if he says 'Sami'a l-lahu liman hamidah', say, ' Rabbana wa laka l-hamd', prostrate if he prostrates and pray sitting altogether if he prays sitting"
735. Narrated Salim bin 'Abdullah: My father said, "Allah's Messenger (ﷺ) used to raise both his hands up to the level of his shoulders when opening the prayer; and on saying the Takbir for bowing. And on raising his head from bowing he used to do the same and then say "Sami'a l-lahu liman hamidah, Rabbana wa laka l-hamd." And he did not do that (i.e. raising his hands) in prostrations"
736. Narrated 'Abdullah bin 'Umar: I saw that whenever Allah's Messenger (ﷺ) stood for the prayer, he used to raise both his hands up to the shoulders, and used to do the same on saying the Takbir for bowing and on raising his head from it and used to say, "Sami'a l-lahu liman hamidah". But he did not do that (i.e. raising his hands) in prostrations"
737. Narrated Abu Qilaba: I saw Malik bin Huwairith saying Takbir and raising both his hands (on starting the prayers and raising his hands on bowing and also on raising his head after bowing. Malik bin Huwairith said, "Allah's Messenger (ﷺ) did the same"
738. Narrated 'Abdullah bin 'Umar: I saw Allah's Messenger (ﷺ) opening the prayer with the Takbir and raising his hands to the level of his shoulders at the time of saying the Takbir, and on saying the Takbir for bowing he did the same; and when he said, "Sami'a l-lahu liman hamidah ", he did the same and then said, "Rabbana wa laka l-hamd." But he did not do the same on prostrating and on lifting the head from it"

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739. Narrated Nafi':Whenever Ibn `Umar started the prayer with Takbir, he used to raise his hands: whenever he bowed, he used to raise his hands (before bowing) and also used to raise his hands on saying, "Sami`a l-lahu liman hamidah", and he used to do the same on rising from the second rak`a (for the 3rd rak`a). Ibn `Umar said: "The Prophet () used to do the same

740. Narrated Sahl bin Sa`d:The people were ordered to place the right hand on the left forearm in the prayer. Abu Hazim said, "I knew that the order was from the Prophet ()

741. Narrated Abu Huraira:Allah's Messenger () said, "You see me facing the Qibla; but, by Allah, nothing is hidden from me regarding your bowing and submissiveness and I see you from behind my back

742. Narrated Anas bin Malik:The Prophet () said, "Perform the bowing and the prostrations properly. By Allah, I see you from behind me (or from behind my back) when you bow or prostrate

743. Narrated Anas bin Malik:The Prophet, Abu Bakr and `Umar used to start the prayer with "Al hamdu li l-lahi Rabbi l-`alamin (All praise is but to Allah, Lord of the Worlds)

744. Narrated Abu Huraira:Allah's Messenger () used to keep silent between the Takbir and the recitation of Qur'an and that interval of silence used to be a short one. I said to the Prophet () "May my parents be sacrificed for you! What do you say in the pause between Takbir and recitation?" The Prophet () said, "I say, 'Allahumma, baa'id baini wa baina khatayaya kama baa'adta baina l-mashriqi wa l-maghrib. Allahumma, naqqini min khatayaya kama yunaqqa th-thawbu l-abyadu mina d-danas. Allahumma, ighsil khatayaya bi l-maa'i wa th-thalji wa l-barad (O Allah! Set me apart from my sins (faults) as the East and West are set apart from each other and clean me from sins as a white garment is cleaned of dirt (after thorough washing). O Allah! Wash off my sins with water, snow and hail

745. Narrated Asma' bint Abi Bakr:The Prophet () once offered the eclipse prayer. He stood for a long time and then did a prolonged bowing. He stood up straight again and kept on standing for a long time, then bowed a long bowing and then stood up straight and then prostrated a prolonged prostration and then lifted his head and prostrated a prolonged prostration. And then he stood up for a long time and then did a prolonged bowing and then stood up straight again and kept on standing for a long time. Then he bowed a long bowing and then stood up straight and then prostrated a prolonged prostration and then lifted his head and went for a prolonged prostration. On completion of the prayer, he said, "Paradise became so near to me that if I had dared, I would have plucked one of its bunches for you and Hell became so near to me that I said, 'O my Lord will I be among those people?' Then suddenly I saw a woman and a cat was lacerating her with its claws. On inquiring, it was said that the woman had imprisoned the cat till it died of starvation and she neither fed it nor freed it so that it could feed itself

746. Narrated Abu Ma'mar:We asked Khabbab whether Allah's Messenger () used to recite (the Qur'an) in the Zuhr and the `Asr prayers. He replied in the affirmative. We said, "How did you come to know about it?" He said, "By the movement of his beard

747. Narrated Al-Bara:(And Al-Bara was not a liar) Whenever we offered prayer with the Prophet () and he raised his head from the bowing, we used to remain standing till we saw him prostrating

748. Narrated `Abdullah bin `Abbas:Once solar eclipse occurred during the lifetime of Allah's Messenger (). He offered the eclipse prayer. His companions asked, "O Allah's Messenger (! We saw you trying to take something while standing at your place and then we saw you retreating." The Prophet () said, "I was shown Paradise and wanted to have a bunch of fruit from it. Had I taken it, you would have eaten from it as long as the world remains

749. Narrated Anas bin Malik:The Prophet () led us in prayer and then went up to the pulpit and beckoned with both hands towards the Qibla of the mosque and then said, "When I started leading you in prayer, I saw the display of Paradise and Hell on the wall of the mosque (facing the Qibla). I never saw good and bad as I have seen today." He repeated the last statement thrice

750. Narrated Anas bin Malik:The Prophet () said, "What is wrong with those people who look towards the sky during the prayer?" His talk grew stern while delivering this speech and he said, "They should stop (looking towards the sky during the prayer); otherwise their eyesight would be taken away

751. Narrated `Aisha:I asked Allah's Messenger () about looking hither and thither in prayer. He replied, "It is a way of stealing by which Satan takes away (a portion) from the prayer of a person

752. Narrated `Aisha:Once the Prophet () prayed on a Khamisa with marks on it and said, "The marks on it diverted my attention, take this Khamisa to Abu Jahm and bring an Inbijaniya (from him)

753. Narrated Ibn `Umar:The Prophet () saw expectoration in the direction of the Qibla of the mosque while he was leading the prayer, and scratched it off. After finishing the prayer, he said, "Whenever any of you is in prayer he should know that Allah is in front of him. So none should spit in front of him in the prayer

754. Narrated Anas:While the Muslims were offering the Fajr prayer, Allah's Messenger () suddenly appeared before them by lifting the curtain of the dwelling place of `Aisha, looked towards the Muslims who were standing in rows. He smiled with pleasure. Abu Bakr started retreating to join the row on the assumption that the Prophet wanted to come out for the prayer. The Muslims intended to leave the prayer (and were on the verge of being put to trial), but the Prophet () beckoned them to complete their prayer and then he let the curtain fall. He died in the last hours of that day

755. Narrated Jabir bin Samura:The People of Kufa complained against Sa`d to `Umar and the latter dismissed him and appointed `Ammar as their chief . They

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lodged many complaints against Sa'd and even they alleged that he did not pray properly. `Umar sent for him and said, "O Aba 'Is-haq! These people claim that you do not pray properly." Abu 'Is-haq said, "By Allah, I used to pray with them a prayer similar to that of Allah's Apostle and I never reduced anything of it. I used to prolong the first two rak'at of 'Isha' prayer and shorten the last two rak'at." `Umar said, "O Aba 'Is-haq, this was what I thought about you." And then he sent one or more persons with him to Kufa so as to ask the people about him. So they went there and did not leave any mosque without asking about him. All the people praised him till they came to the mosque of the tribe of Bani `Abs; one of the men called Usama bin Qatada with a surname of Aba Sa'da stood up and said, "As you have put us under an oath; I am bound to tell you that Sa'd never went himself with the army and never distributed (the war booty) equally and never did justice in legal verdicts." (On hearing it) Sa'd said, "I pray to Allah for three things: O Allah! If this slave of yours is a liar and got up for showing off, give him a long life, increase his poverty and put him to trials." (And so it happened). Later on when that person was asked how he was, he used to reply that he was an old man in trial as the result of Sa'd's curse. `Abdul Malik, the sub narrator, said that he had seen him afterwards and his eyebrows were overhanging his eyes owing to old age and he used to tease and assault the small girls in the way

756. Narrated 'Ubada bin As-Samit:Allah's Messenger () said, "Whoever does not recite Al-Fatiha in his prayer, his prayer is invalid

757. Narrated Abu Huraira:Allah's Messenger () entered the mosque and a person followed him. The man prayed and went to the Prophet and greeted him. The Prophet () returned the greeting and said to him, "Go back and pray, for you have not prayed." The man went back prayed in the same way as before, returned and greeted the Prophet who said, "Go back and pray, for you have not prayed." This happened thrice. The man said, "By Him Who sent you with the Truth, I cannot offer the prayer in a better way than this. Please, teach me how to pray." The Prophet () said, "When you stand for Prayer say Takbir and then recite from the Holy Qur'an (of what you know by heart) and then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease (do not hurry) and do the same in all your prayers

758. Narrated Jabir bin Samura:Sa'd said, "I used to pray with them a prayer similar to that of Allah's Messenger () (the prayer of Zuhr and `Asr) reducing nothing from them. I used to prolong the first two rak'at and shorten the last two rak'at." `Umar said to Sa'd "This was what we thought about you

759. Narrated `Abdullah bin Abi Qatada:My father said, "The Prophet () in Zuhr prayers used to recite Al-Fatiha along with two other Suras in the first two rak'at: a long one in the first rak'a and a shorter (Sura) in the second, and at times the verses were audible. In the `Asr prayer the Prophet () used to recite Al-Fatiha and two more Suras in the first two rak'at and used to prolong the first rak'a. And he used to prolong the first rak'a of the Fajr prayer and shorten the second

760. Narrated Abu Ma'mar:I asked Khabbab whether the Prophet () used to recite the Qur'an in the Zuhr and the `Asr prayers. He replied in the affirmative. We said, "How did you come to know that?" He said, "From the movement of his beard

761. Narrated Abu Ma'mar:I asked Khabbab bin Al-Art whether the Prophet () used to recite the Qur'an in the Zuhr and the `Asr prayers. He replied in the affirmative. I said, "How did you come to know that?" He replied, "From the movement of his beard

762. Narrated `Abdullah bin Abi Qatada:My father said, "The Prophet () used to recite Al-Fatiha along with another Sura in the first two rak'at of the Zuhr and the `Asr prayers and at times a verse or so was audible to us

763. Narrated Ibn `Abbas:(My mother) Umu-l-Fadl heard me reciting "Wal Mursalati `Urfan" (77) and said, "O my son! By Allah, your recitation made me remember that it was the last Sura I heard from Allah's Messenger (). He recited it in the Maghrib prayer

764. Narrated Marwan bin Al-Hakam:Zaid bin Thabit said to me, "Why do you recite very short Suras in the Maghrib prayer while I heard the Prophet () reciting the longer of the two long Suras?

765. Narrated Jubair bin Mut'im:My father said, "I heard Allah's Messenger () reciting "at-Tur" (52) in the Maghrib prayer

766. Narrated Abu Rafi':I offered the `Isha' prayer behind Abu Huraira and he recited, "Idha s-samaa'u n-shaqqat" (84) and prostrated. On my inquiring, he said, "I prostrated behind Abul-Qasim (the Prophet) (when he recited that Sura) and I will go on doing it till I meet him

767. Narrated Al-Bara:The Prophet () was on a journey and recited in one of the first two rak'at of the `Isha' prayer "Wa t-teeni wa z-zaitun

768. Narrated Abu Rafi':Once I prayed the `Isha' prayer with Abu Huraira and he recited, "Idha s-samaa'u n-shaqqat" (84) and prostrated. I said, "What is that?" He said, "I prostrated behind Abul-Qasim, (the Prophet) (when he recited that Sura) and I will go on doing it till I meet him

769. Narrated Al-Bara:I heard the Prophet () reciting wa t-teeni wa z-zaitun" (95) in the `Isha' prayer, and I never heard a sweeter voice or a better way of recitation than that of the Prophet

770. Narrated Jabir bin Samura:`Umar said to Sa'd, "The people complained against you in everything, even in prayer." Sa'd replied, "Really I used to prolong the first two rak'at and shorten the last two and I will never shorten the prayer in which I follow Allah's Messenger ()." `Umar said, "You are telling the truth and that is what I think about you

771. Narrated Saiyar bin Salama:My father and I went to Abu Barza-al-Aslami to ask him about the stated times for the prayers. He replied, "The Prophet () used to offer the Zuhr prayer when the sun just declined from its highest position at noon; the `Asr at a time when if a man went to the farthest place in Medina (after praying) he would find the sun still hot (bright). (The sub narrator said: I have forgotten what Abu Barza said about the Maghrib prayer). The Prophet () never found any harm in delaying the `Isha' prayer to the first third of the night and he never liked to sleep before it and to talk after it. He used to offer the morning

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prayer at a time when after finishing it one could recognize the person sitting beside him and used to recite between 60 to 100 verses in one or both the rak'at

772. Narrated Abu Huraira: The Qur'an is recited in every prayer and in those prayers in which Allah's Messenger () recited aloud for us, we recite aloud in the same prayers for you; and the prayers in which the Prophet () recited quietly, we recite quietly. If you recite "Al-Fatiha" only it is sufficient but if you recite something else in addition, it is better

773. Narrated Ibn 'Abbas: The Prophet () set out with the intention of going to Suq 'Ukaz (market of 'Ukaz) along with some of his companions. At the same time, a barrier was put between the devils and the news of heaven. Fire commenced to be thrown at them. The Devils went to their people, who asked them, "What is wrong with you?" They said, "A barrier has been placed between us and the news of heaven. And fire has been thrown at us." They said, "The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven." Those who went towards Tihama came across the Prophet at a place called Nakhla and it was on the way to Suq 'Ukaz and the Prophet () was offering the Fajr prayer with his companions. When they heard the Qur'an they listened to it and said, "By Allah, this is the thing which has put a barrier between us and the news of heaven." They went to their people and said, "O our people; verily we have heard a wonderful recital (Qur'an) which shows the true path; we believed in it and would not ascribe partners to our Lord." Allah revealed the following verses to his Prophet (Sura 'Jinn') (72): "Say: It has been revealed to me." And what was revealed to him was the conversation of the Jinns

774. Narrated Ibn 'Abbas: The Prophet () recited aloud in the prayers in which he was ordered to do so and quietly in the prayers in which he was ordered to do so. "And your Lord is not forgetful." "Verily there was a good example for you in the ways of the Prophet

774.2. Anas said: One of the Ansar used to lead the Ansar in Salat in the Quba' mosque and it was his habit to recite Qul Huwal-lahu Ahad whenever he wanted to recite something in Salat. When he finished that Surah, he would recite another one with it. He followed the same procedure in each Rak'a. His companions discussed this with him and said, "You recite this Surah and do not consider it sufficient and then you recite another. So would you recite it alone or leave it and recite some other." He said, "I will never leave it and if you want me to be your Imam on this condition then it is all right; otherwise I will leave you." They knew that he was the best amongst them and they did not like someone else to lead them in Salat. When the Prophet () went to them as usual, they informed him about it. The Prophet () addressed him and said, "O so-and-so, what forbids you from doing what your companions ask you to do? Why do you read this Surah particularly in every Rak'a?" He replied, "I love this Surah." The Prophet () said, "Your love for this Surah will make you enter Paradise

775. Narrated Abu Wa'il: A man came to Ibn Mas'ud and said, "I recited the Mufassal (Suras) at night in one rak'a." Ibn Mas'ud said, "This recitation is (too quick) like the recitation of poetry. I know the identical Suras which the Prophet () used to recite in pairs." Ibn Mas'ud then mentioned 20 Mufassal Suras including two Suras from the family of (i.e. those verses which begin with) Ha, Meem [??] (which the Prophet () used to recite) in each rak'a

776. Narrated 'Abdullah bin Abi Qatada: My father said, "The Prophet () uses to recite Al-Fatiha followed by another Sura in the first two rak'at of the prayer and used to recite only Al-Fatiha in the last two rak'at of the Zuhr prayer. Sometimes a verse or so was audible and he used to prolong the first rak'a more than the second and used to do the same in the 'Asr and Fajr prayers

777. Narrated Abu Ma'mar: We said to Khabbab "Did Allah's Messenger () used to recite in Zuhr and 'Asr prayers?" He replied in the affirmative. We said, "How did you come to know about it?" He said, "By the movement of his beard

778. Narrated 'Abdullah bin Abi Qatada: My father said, "The Prophet () used to recite Al-Fatiha along with another Sura in the first two rak'at of the Zuhr and 'Asr prayers. A verse or so was audible at times and he used to prolong the first rak'a

779. Narrated 'Abdullah bin Abi Qatada: My father said, "The Prophet () used to prolong the first rak'a of the Zuhr prayer and shorten the second one and used to do the same in the Fajr prayer

780. Narrated Abu Huraira: The Prophet () said, "Say Amin" when the Imam says it and if the Amin of any one of you coincides with that of the angels then all his past sins will be forgiven." Ibn Shihab said, "Allah's Messenger () used to Say 'Amin

781. Narrated Abu Huraira: Allah's Messenger () said, "If any one of you says, 'Amin' and the angels in the heavens say 'Amin' and the former coincides with the latter, all his past sins will be forgiven

782. Narrated Abu Huraira: Allah's Messenger () said, "Say Amen when the Imam says 'Ghairi l-maghdubi 'alaihim wala d-daalleen' (not the path of those who earn Your Anger (such as Jews) nor of those who go astray (such as Christians)); all the past sins of the person whose saying (of Amin) coincides with that of the angels, will be forgiven

783. Narrated Abu Bakra: I reached the Prophet () in the mosque while he was bowing in prayer and I too bowed before joining the row. I mentioned it to the Prophet () and he said to me, "May Allah increase your love for the good. But do not repeat it again (bowing in that way)

784. Narrated 'Imran bin Husain: I offered the prayer with 'Ali in Basra and he made us remember the prayer which we used to pray with Allah's Messenger (). 'Ali said Takbir on each rising and bowing

785. Narrated Abu Salama: When Abu Huraira led us in prayer he used to say Takbir on each bowing and rising. On the completion of the prayer he used to say, "My prayer is more similar to the prayer of Allah's Messenger () than that of anyone of you

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786. Narrated Mutarrif bin `Abdullah:Imran bin Husain and I offered the prayer behind `Ali bin Abi Talib. When `Ali prostrated, he said the Takbir, when he raised his head, he said the Takbir and when he got up for the third rak'a he said the Takbir. On completion of the prayer Imran took my hand and said, "This (i.e. `Ali) made me remember the prayer of Muhammad" Or he said, "He led us in a prayer like that of Muhammad"

787. Narrated `Ikrima:I saw a person praying at Muqam-Ibrahim (the place of Abraham by the Ka'ba) and he was saying Takbir on every bowing, rising, standing and sitting. I asked Ibn `Abbas (about this prayer). He admonished me saying: "Isn't that the prayer of the Prophet?"

788. Narrated `Ikrima:I prayed behind a Sheikh at Mecca and he said twenty two Takbirs (during the prayer). I told Ibn `Abbas that he (i.e. that Sheikh) was foolish. Ibn `Abbas admonished me and said, "This is the tradition of Abul-Qasim"

789. And narrated Abu Huraira:Whenever Allah's Messenger () stood for the prayer, he said Takbir on starting the prayer and then on bowing. On rising from bowing he said, "Sami'a llahu liman hamidah," and then while standing straight he used to say, "Rabbana laka-l hamd" (Al- Laith said, "(The Prophet () said), 'Wa laka l-hamd'." He used to say Takbir on prostrating and on raising his head from prostration; again he would Say Takbir on prostrating and raising his head. He would then do the same in the whole of the prayer till it was completed. On rising from the second rak'a (after sitting for at-Tahiyyat), he used to say Takbir

790. Narrated Mus`ab bin Sa`d:I offered prayer beside my father and approximated both my hands and placed them in between the knees. My father told me not to do so and said, "We used to do the same but we were forbidden (by the Prophet) to do it and were ordered to place the hands on the knees"

791. Narrated Zaid bin Wahb:Hudhaifa saw a person who was not performing the bowing and prostration perfectly. He said to him, "You have not prayed and if you should die you would die on a religion other than that of Muhammad"

792. Narrated Al-Bara:The bowing, the prostration the sitting in between the two prostrations and the standing after the bowing of the Prophet () but not qiyam (standing in the prayer) and qu`ud (sitting in the prayer) used to be approximately equal (in duration)

793. Narrated Abu Huraira:Once the Prophet () entered the mosque, a man came in, offered the prayer and greeted the Prophet. The Prophet returned his greeting and said to him, "Go back and pray again for you have not prayed." The man offered the prayer again, came back and greeted the Prophet. He said to him thrice, "Go back and pray again for you have not prayed." The man said, "By Him Who has sent you with the truth! I do not know a better way of praying. Kindly teach Me how to pray." He said, "When you stand for the prayer, say Takbir and then recite from the Qur'an what you know and then bow with calmness till you feel at ease, then rise from bowing till you stand straight. Afterwards prostrate calmly till you feel at ease and then raise (your head) and sit with Calmness till you feel at ease and then prostrate with calmness till you feel at ease in prostration and do the same in the whole of your prayer"

794. Narrated `Aisha:The Prophet () used to say in his bowing and prostrations, "Subhanaka l-lahumma Rabbana wa bihamdika; Allahumma ghfir li." (Exalted [from unbecoming attributes] Are you O Allah our Lord, and by Your praise [do I exalt You]. O Allah! Forgive me

795. Narrated Abu Huraira:When the Prophet () said, "Sami'a l-lahu liman hamidah," (Allah heard those who sent praises to Him), he would say, "Rabbana wa laka l-hamd." On bowing and raising his head from it the Prophet () used to say Takbir. He also used to say Takbir on rising after the two prostrations. (See Hadith No)

796. Narrated Abu Huraira:Allah's Messenger () said, "When the Imam says, "Sami'a l-lahu liman hamidah," you should say, "Allahumma Rabbana laka l-hamd." And if the saying of any one of you coincides with that of the angels, all his past sins will be forgiven

797. Narrated Abu Salama:Abu Hurairah said, "No doubt, my Salat is similar to that of the Prophet ()." Abu Hurairah used to recite Qunut after saying Sami' Allahu liman hamida in the last Rak'a of the Zuhr, Isha and Fajr Prayers. He would ask Allah's Forgiveness for the true believers and curse the disbelievers

798. Narrated Anas:The qunut [supplication before going down for prostration] used to be recited in the Maghrib and the Fajr prayers

799. Narrated Rifa'a bin Rafi' Az-Zuraqi:One day we were praying behind the Prophet. When he raised his head from bowing, he said, "Sami'a l-lahu liman hamidah." A man behind him said, "Rabbana wa laka l-hamdu, hamdan kathiran taiyiban mubarakan fih" (O our Lord! All the praises are for You, many good and blessed praises). When the Prophet completed the prayer, he asked, "Who has said these words?" The man replied, "I." The Prophet said, "I saw over thirty angels competing to write it first." Prophet rose (from bowing) and stood straight till all the vertebrae of his spinal column came to a natural position

800. Narrated Thabit:Anas used to demonstrate to us the prayer of the Prophet () and while demonstrating, he used to raise his head from bowing and stand so long that we would say that he had forgotten (the prostration)

801. Narrated Al-Bara':The bowing, the prostrations, the period of standing after bowing and the interval between the two prostrations of the Prophet () used to be equal in duration

802. Narrated Aiyub:Abu Qilaba said, "Malik bin Huwairith used to demonstrate to us the prayer of the Prophet () at times other than that of the compulsory prayers. So (once) he stood up for prayer and performed a perfect Qiyam (standing and reciting from the Holy Qur'an) and then bowed and performed bowing perfectly; then he raised his head and stood straight for a while." Abu Qilaba added, "Malik bin Huwairith in that demonstration prayed like this Sheikh of ours, Abu Yazid." Abu Yazid used to sit (for a while) on raising his head from the second prostration before getting up

803. Narrated Abu Bakr bin `Abdur Rahman Ibn Harith bin Hisham and Abu Salama bin `Abdur Rahman:Abu Huraira used to say Takbir in all the prayers, compulsory and optional -- in the month of Ramadan or other months. He used to say Takbir on standing for prayer and on bowing; then he would say, "Sami'a

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I-lahu liman hamidah," and before prostrating he would say "Rabbana wa laka lhamd." Then he would say Takbir on prostrating and on raising his head from the prostration, then another Takbir on prostrating (for the second time), and on raising his head from the prostration. He also would say the Takbir on standing from the second rak'a. He used to do the same in every rak'a till he completed the prayer. On completion of the prayer, he would say, "By Him in Whose Hands my soul is! No doubt my prayer is closer to that of Allah's Messenger () than yours, and this was His prayer till he left this world

804. And Abu Huraira said, "When Allah's Messenger () raised his head from (bowing) he used to say "Sami'a I-lahu liman hamidah, Rabbana wa laka l-hamd." He Would invoke Allah for some people by naming them:"O Allah! Save Al-Walid bin Al-Walid and Salama bin Hisham and 'Aiyash bin Abi Rabi'a and the weak and the helpless people among the faithful believers O Allah! Be hard on the tribe of Mudar and let them suffer from famine years like that of the time of Joseph." In those days the Eastern section of the tribe of Mudar was against the Prophet

805. Narrated Anas bin Malik:Allah's Messenger () fell from a horse and the right side of his body was injured. We went to inquire about his health meanwhile it was time for the prayer and he led the prayer sitting and we also prayed while sitting. On completion of the prayer he said, "The Imam is to be followed; say Takbir when he says it; bow when he bows; rise when he rises and when he says "Sami'a I-lahu liman hamidah," say, "Rabbana wa laka l-hamd", and prostrate if he prostrates." Sufyan narrated the same from Ma'mar. Ibn Juraij said that his (the Prophet's) right leg had been injured

806. Narrated Abu Huraira:The people said, "O Allah's Messenger (!) Shall we see our Lord on the Day of Resurrection?" He replied, "Do you have any doubt in seeing the full moon on a clear (not cloudy) night?" They replied, "No, O Allah's Messenger (!)" He said, "Do you have any doubt in seeing the sun when there are no clouds?" They replied in the negative. He said, "You will see Allah (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allah will come to them and say, 'I am Your Lord.' They will say, 'We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him. Then Allah will come to them again and say, 'I am your Lord.' They will say, 'You are our Lord.' Allah will call them, and As-Sirat (a bridge) will be laid across Hell and I (Muhammad) shall be the first amongst the Apostles to cross it with my followers. Nobody except the Apostles will then be able to speak and they will be saying then, 'O Allah! Save us. O Allah Save us.' There will be hooks like the thorns of Sa'dan [??] in Hell. Have you seen the thorns of Sa'dan [??]?" The people said, "Yes." He said, "These hooks will be like the thorns of Sa'dan [??] but nobody except Allah knows their greatness in size and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allah intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him alone. The angels will take them out by recognizing them from the traces of prostrations, for Allah has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of flowing water. Then when Allah had finished from the Judgments amongst his creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise. He will be facing Hell, and will say, 'O Allah! Turn my face from the fire as its wind has dried me and its steam has burnt me.' Allah will ask him, 'Will you ask for anything more in case this favor is granted to you?' He will say, "No by Your (Honor) Power!" And he will give to his Lord (Allah) what he will of the pledges and the covenants. Allah will then turn his face from the Fire. When he will face Paradise and will see its charm, he will remain quiet as long as Allah wills. He then will say, 'O my Lord! Let me go to the gate of Paradise.' Allah will ask him, 'Didn't you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?' He will say, 'O my Lord! Do not make me the most wretched, amongst Your creatures.' Allah will say, 'If this request is granted, will you then ask for anything else?' He will say, 'No! By Your Power! I shall not ask for anything else.' Then he will give to his Lord what He will of the pledges and the covenants. Allah will then let him go to the gate of Paradise. On reaching then and seeing its life, charm, and pleasure, he will remain quiet as long as Allah wills and then will say, 'O my Lord ! Let me enter Paradise.' Allah will say, May Allah be merciful unto you, O son of Adam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more than what you have been given?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allah will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires have been fulfilled . Then Allah will say, 'Request more of such and such things.' Allah will remind him and when all his desires and wishes; have been fulfilled, Allah will say "All this is granted to you and a similar amount besides." Abu Sa'id Al-Khudri, said to Abu Huraira, 'Allah's Messenger () said, "Allah said, 'That is for you and ten times more like it.' "Abu Huraira said, "I do not remember from Allah's Messenger () except (his saying), 'All this is granted to you and a similar amount besides.' " Abu Sa'id said, "I heard him saying, 'That is for you and ten times more the like of it

807. Narrated `Abdullah bin Malik bin Buhaina:Whenever the Prophet () used to offer prayer he used to keep arms away (from the body) so that the whiteness of his armpits was visible

808. Narrated Abu Wail:Hudhaifa said, "I saw a person not performing his bowing and prostrations perfectly. When he completed the prayer, I told him that he had not prayed." I think that Hudhaifa added (i.e. said to the man), "Had you died, you would have died on a tradition other than that of the Prophet Muhammad ()

809. Narrated Ibn `Abbas:The Prophet () was ordered (by Allah) to prostrate on seven parts and not to tuck up the clothes or hair (while praying). Those parts are: the forehead (along with the tip of nose), both hands, both knees, and (toes of) both feet

810. Narrated Ibn `Abbas:The Prophet () said, "We have been ordered to prostrates on seven bones and not to tuck up the clothes or hair

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811. Narrated Al-Bara' bin `Azib:(He was not a liar) We used to pray behind the Prophet () and when he said, "Sami'a l-lahu liman hamidah", none of us would bend his back (to go for prostration) till the Prophet () had placed his, forehead on the ground
812. Narrated Ibn `Abbas:The Prophet () said, "I have been ordered to prostrate on seven bones i.e. on the forehead along with the tip of the nose and the Prophet () pointed towards his nose, both hands, both knees and the toes of both feet and not to gather the clothes or the hair
813. Narrated Abu Salama:Once I went to Abu- Sa'id Al-Khudri and asked him, "Won't you come with us to the date-palm trees to have a talk?" So Abu Sa'id went out and I asked him, "Tell me what you heard from the Prophet () about the Night of Qadr." Abu Sa'id replied, "Once Allah's Messenger () performed I'tikaf (seclusion) on the first ten days of the month of Ramadan and we did the same with him. Gabriel came to him and said, 'The night you are looking for is ahead of you.' So the Prophet () performed the I'tikaf in the middle (second) ten days of the month of Ramadan and we too performed I'tikaf with him. Gabriel came to him and said, 'The night which you are looking for is ahead of you.' In the morning of the 20th of Ramadan the Prophet () delivered a sermon saying, 'Whoever has performed I'tikaf with me should continue it. I have been shown the Night of "Qadr", but have forgotten its date, but it is in the odd nights of the last ten nights. I saw in my dream that I was prostrating in mud and water.' In those days the roof of the mosque was made of branches of date-palm trees. At that time the sky was clear and no cloud was visible, but suddenly a cloud came and it rained. The Prophet () led us in the prayer and I saw the traces of mud on the forehead and on the nose of Allah's Messenger (). So it was the confirmation of that dream
814. Narrated Sahl bin Sa'd:The people used to pray with the Prophet () tying their Izars around their necks because of their small sizes and the women were directed that they should not raise their heads from the prostrations till the men had sat straight
815. Narrated Ibn `Abbas:The Prophet () was ordered to prostrate on seven bony parts and not to tuck up his clothes or hair
816. Narrated Ibn `Abbas:The Prophet () said, "I have been ordered to prostrate on seven (bones) and not to tuck up the hair or garment
817. Narrated `Aisha:The Prophet () used to say frequently in his bowing and prostrations "Subhanaka l-lahumma Rabbana wa bihamdika, Allahumma ghfir li" (Exalted [from unbecoming attributes] Are you O Allah our Lord, and by Your praise [do I exalt you]. O Allah! Forgive me). In this way [??] he was acting on what was explained to him in the Holy Qur'an
818. Narrated Abu Qilaba:Once Malik bin Huwairith said to his friends, "Shall I show you how Allah's Messenger () used to offer his prayers?" And it was not the time for any of the compulsory congregational prayers. So he stood up (for the prayer) bowed and said the Takbir, then he raised his head and remained standing for a while and then prostrated and raised his head for a while (sat up for a while). He prayed like our Sheikh `Amr Ibn Salama. (Aiyub said, "The latter used to do a thing which I did not see the people doing i.e. he used to sit between the third and the fourth rak'a). Malik bin Huwairith said, "We came to the Prophet (after embracing Islam) and stayed with him. He said to us, 'When you go back to your families, pray such and such a prayer at such and such a time, pray such and such a prayer at such and such a time, and when there is the time for the prayer then only of you should pronounce the Adhan for the prayer and the oldest of you should lead the prayer
819. Narrated Abu Qilaba:Once Malik bin Huwairith said to his friends, "Shall I show you how Allah's Messenger () used to offer his prayers?" And it was not the time for any of the compulsory congregational prayers. So he stood up (for the prayer) bowed and said the Takbir, then he raised his head and remained standing for a while and then prostrated and raised his head for a while (sat up for a while). He prayed like our Sheikh `Amr Ibn Salama. (Aiyub said, "The latter used to do a thing which I did not see the people doing i.e. he used to sit between the third and the fourth rak'a). Malik bin Huwairith said, "We came to the Prophet (after embracing Islam) and stayed with him. He said to us, 'When you go back to your families, pray such and such a prayer at such and such a time, pray such and such a prayer at such and such a time, and when there is the time for the prayer then only of you should pronounce the Adhan for the prayer and the oldest of you should lead the prayer
820. Narrated Al-Bara':The time taken by the Prophet () in prostrations, bowing, and the sitting interval between the two prostrations was about the same
821. Narrated Thabit:Anas said, "I will leave no stone unturned in making you offer the prayer as I have seen the Prophet () making us offer it." Anas used to do a thing which I have not seen you doing. He used to stand after the bowing for such a long time that one would think that he had forgotten (the prostrations) and he used to sit in-between the prostrations so long that one would think that he had forgotten the second prostration
822. Narrated Anas bin Malik:The Prophet () said, "Be straight in the prostrations and none of you should put his forearms on the ground (in the prostration) like a dog
823. Narrated Malik bin Huwairith Al-Laihi:I saw the Prophet () praying and in the odd rak'at, he used to sit for a moment before getting up
824. Narrated Aiyub:Abu Qilaba said, "Malik bin Huwairith came to us and led us in the prayer in this mosque of ours and said, 'I lead you in prayer but I do not want to offer the prayer but just to show you how Allah's Apostle performed his prayers." I asked Abu Qilaba, "How was the prayer of Malik bin Huwairith?" He replied, "Like the prayer of this Sheikh of ours-- i.e. `Amr bin Salima." That Sheikh used to pronounce the Takbir perfectly and when he raised his head from the second prostration he would sit for a while and then support himself on the ground and get up
825. Narrated Sa'id bin Al-Harith:Abu Sa'id led us in the prayer and said the Takbir aloud on arising from the prostration, and on prostrating, on rising again, and on getting up from the second rak'a. Abu Sa'id said, "I saw the Prophet doing the same
826. Narrated Mutarrif:`Imran and I prayed behind `Ali bin Abi Talib and he said Takbir on prostrating, on rising and on getting up after the two rak'at (i.e. after

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the second rak'a). When the prayer was finished, 'Imran took me by the hand and said, "He ('Ali) has prayed the prayer of Muhammad" (or said, "He made us remember the prayer of Muhammad)

827. Narrated 'Abdullah bin 'Abdullah:I saw 'Abdullah bin 'Umar crossing his legs while sitting in the prayer and I, a mere youngster in those days, did the same. Ibn 'Umar forbade me to do so, and said, "The proper way is to keep the right foot propped up and bend the left in the prayer." I said questioningly, "But you are doing so (crossing the legs)." He said, "My feet cannot bear my weight

828. Narrated Muhammad bin 'Amr bin 'Ata':I was sitting with some of the companions of Allah's Messenger () and we were discussing about the way of praying of the Prophet. Abu Humaid As-Sa'idi said, "I remember the prayer of Allah's Messenger () better than any one of you. I saw him raising both his hands up to the level of the shoulders on saying the Takbir; and on bowing he placed his hands on both knees and bent his back straight, then he stood up straight from bowing till all the vertebrae took their normal positions. In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the Qibla. On sitting In the second rak'a he sat on his left foot and propped up the right one; and in the last rak'a he pushed his left foot forward and kept the other foot propped up and sat over the buttocks

829. Narrated 'Abdullah bin Buhaina:(he was from the tribe of Uzd Shanu'a [??] and was the ally of the tribe of 'Abdul-Manaf and was one of the companions of the Prophet): Once the Prophet () led us in the Zuhr prayer and stood up after the second rak'a and did not sit down. The people stood up with him. When the prayer was about to end and the people were waiting for him to say the Taslim, he said Takbir while sitting and prostrated twice before saying the Taslim and then he said the Taslim

830. Narrated 'Abdullah bin Malik bin Buhaina:Once Allah's Messenger () led us in the Zuhr prayer and got up (after the prostrations of the second rak'a) although he should have sat (for the Tashahhud). So at the end of the prayer, he prostrated twice while sitting (prostrations of Sahu)

831. Narrated Shaiq bin Salama:'Abdullah said, "Whenever we prayed behind the Prophet () we used to recite (in sitting) 'Peace be on Gabriel, Michael, peace be on so and so. Once Allah's Messenger () looked back at us and said, 'Allah Himself is As-Salam (Peace), and if anyone of you prays then he should say, at-Tahiyatu li l-lahi wa ssalawatu wa t-taiyibat. As-salamu 'alalika aiyuha n-Nabiyu wa rahmatu l-lahi wa barakatuh. Assalamu 'alaina wa 'ala 'ibadi l-lahi s-salihin. (All the compliments, prayers and good things are due to Allah; peace be on you, O Prophet, and Allah's mercy and blessings [be on you]. Peace be on us and on the pious subjects of Allah). (If you say that, it will reach all the subjects in the heaven and the earth). Ash-hadu al-la ilaha illa l-lah, wa ash-hadu anna Muhammadan 'Abduhu wa Rasuluh. (I testify that there is no Deity [worthy of worship] but Allah, and I testify that Muhammad is His slave and His Apostle

832. Narrated 'Aisha:(the wife of the Prophet) Allah's Messenger () used to invoke Allah in the prayer saying "Allahumma inni a'udhu bika min 'adhabi l-qabr, wa a'udhu bika min fitnati l-masihi d-dajjal, wa a'udhu bika min fitnati l-mahya wa fitnati l-mamat. Allahumma inni a'udhu bika mina l-ma'thami wa l-magham. (O Allah, I seek refuge with You from the punishment of the grave, from the afflictions of the imposter- Messiah, and from the afflictions of life and death. O Allah, I seek refuge with You from sins and from debt)." Somebody said to him, "Why do you so frequently seek refuge with Allah from being in debt?" The Prophet () replied, "A person in debt tells lies whenever he speaks, and breaks promises whenever he makes (them)." 'Aisha also narrated: I heard Allah's Messenger () in his prayer seeking refuge with Allah from the afflictions of Ad-Dajjal

833. Narrated 'Aisha:(the wife of the Prophet) Allah's Messenger () used to invoke Allah in the prayer saying "Allahumma inni a'udhu bika min 'adhabi l-qabr, wa a'udhu bika min fitnati l-masihi d-dajjal, wa a'udhu bika min fitnati l-mahya wa fitnati l-mamat. Allahumma inni a'udhu bika mina l-ma'thami wa l-magham. (O Allah, I seek refuge with You from the punishment of the grave, from the afflictions of the imposter- Messiah, and from the afflictions of life and death. O Allah, I seek refuge with You from sins and from debt)." Somebody said to him, "Why do you so frequently seek refuge with Allah from being in debt?" The Prophet () replied, "A person in debt tells lies whenever he speaks, and breaks promises whenever he makes (them)." 'Aisha also narrated: I heard Allah's Messenger () in his prayer seeking refuge with Allah from the afflictions of Ad-Dajjal

834. Narrated Abu Bakr As-Siddiq:I asked Allah's Messenger () to teach me an invocation so that I may invoke Allah with it in my prayer. He told me to say, "Allahumma inni zalumtu nafsi zulman kathiran, Wala yaghfiru dh-dhunuba illa anta, fa ghfir li maghfiratan min 'indika, wa r-hamni, innaka anta l-ghafuru r-rahim (O Allah! I have done great injustice to myself and none except You forgives sins, so bestow on me a forgiveness from You, and Have Mercy on me, You are the Forgiver, the Merciful)

835. Narrated 'Abdullah:When we prayed with the Prophet () we used to say, "Peace be on Allah from His slaves and peace be on so and so." The Prophet () said, "Don't say As-Salam be on Allah, for He Himself is As-Salam, but say, at-tahiyatu li l-lahi wa s-salawatu wa t-taiyibat. As-salamu 'alalika aiyuha n-Nabiyu wa rahmatu l-lahi wa barakatuh. As-salamu 'alaina wa 'ala 'ibadi l-lahi s-salihin. (If you say this then it will reach all the slaves in heaven or between heaven and earth). Ash-hadu al-la-ilaha illa l-lah, wa ash-hadu anna Muhammadan 'Abduhu wa Rasuluh.' Then select the invocation you like best and recite it." (See Hadith No)

836. Narrated Abu Sa'id Al-Khudri:I saw Allah's Messenger () prostrating in mud and water and saw the mark of mud on his forehead

837. Narrated Um Salama:Whenever Allah's Messenger () finished his prayers with Taslim, the women would get up and he would stay on for a while in his place before getting up. Ibn Shihab said, "I think (and Allah knows better), that the purpose of his stay was that the women might leave before the men who had finished their prayer

838. Narrated 'Itban bin Malik:We prayed with the Prophet () and used to finish our prayer with the Taslim along with him

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839. Narrated Mahmud bin Ar-Rabi': I remember Allah's Messenger (ﷺ) and also the mouthful of water which he took from a bucket in our house and ejected (on me). I heard from 'Itban bin Malik Al-Ansari, who was one from Bani Salim, saying, "I used to lead my tribe of Bani Salim in prayer. Once I went to the Prophet (ﷺ) and said to him, 'I have weak eyesight and at times the rainwater flood intervenes between me and the mosque of my tribe and I wish that you would come to my house and pray at some place so that I could take that place as a place for praying (mosque). He said, "Allah willing, I shall do that." Next day Allah's Messenger (ﷺ) along with Abu Bakr, came to my house after the sun had risen high and he asked permission to enter. I gave him permission, but he didn't sit till he said to me, "Where do you want me to pray in your house?" I pointed to a place in the house where I wanted him to pray. So he stood up for the prayer and we aligned behind him. He completed the prayer with Taslim and we did the same simultaneously

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841. Narrated Abu Ma'bad: (the freed slave of Ibn 'Abbas) Ibn 'Abbas told me, "In the lifetime of the Prophet (ﷺ) it was the custom to celebrate Allah's praises aloud after the compulsory congregational prayers." Ibn 'Abbas further said, "When I heard the Dhikr, I would learn that the compulsory congregational prayer had ended

842. Narrated Ibn 'Abbas: I used to recognize the completion of the prayer of the Prophet (ﷺ) by hearing Takbir

843. Narrated Abu Huraira: Some poor people came to the Prophet (ﷺ) and said, "The wealthy people will get higher grades and will have permanent enjoyment and they pray like us and fast as we do. They have more money by which they perform the Hajj, and 'Umra; fight and struggle in Allah's Cause and give in charity." The Prophet said, "Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say "Subhana l-lah", "Al hamdu li l-lah" and "Allahu Akbar" thirty three times each after every (compulsory) prayer." We differed and some of us said that we should say, "Subhan-al-lah" thirty three times and "Al hamdu li l-lah" thirty three times and "Allahu Akbar" thirty four times. I went to the Prophet (ﷺ) who said, "Say, "Subhan-al-lah" and "Al hamdu li l-lah" and "Allahu Akbar" all together [??], thirty three times

844. Narrated Warrad: (the clerk of Al-Mughira bin Shu'ba) Once Al-Mughira dictated to me in a letter addressed to Muawiya that the Prophet (ﷺ) used to say after every compulsory prayer, "La ilaha illa l-lahu wahdahu la sharika lahu, lahu l-mulku wa lahu l-hamdu, wa huwa 'ala kulli shay'in qadir. Allahumma la mani'a lima a'taita, wa la mu'tiya lima mana'ta, wa la yanfa'u dhal-jaddi minka l-jadd. [There is no Deity but Allah, Alone, no Partner to Him. His is the Kingdom and all praise, and Omnipotent is He. O Allah! Nobody can hold back what you gave, nobody can give what You held back, and no struggler's effort can benefit against You]." And Al-Hasan said, "Al-jadd' means prosperity [??]

845. Narrated Samura bin Jundub: The Prophet (ﷺ) used to face us on completion of the prayer

846. Narrated Zaid bin Khalid Al-Juhani: The Prophet (ﷺ) led us in the Fajr prayer at Hudaibiya after a rainy night. On completion of the prayer, he faced the people and said, "Do you know what your Lord has said (revealed)?" The people replied, "Allah and His Apostle know better." He said, "Allah has said, 'In this morning some of my slaves remained as true believers and some became non-believers; whoever said that the rain was due to the Blessings and the Mercy of Allah had belief in Me and he disbelieves in the stars, and whoever said that it rained because of a particular star had no belief in Me but believes in that star

847. Narrated Anas bin Malik: Once the Prophet (ﷺ) delayed the 'Isha' prayer until midnight and then came to us. Having prayed he faced us and said, "The people had prayed and slept but you were in the prayer as long as you were waiting for it

848. Narrated Nafi: Ibn Umar used to offer prayers (Nawafil) at the place where he had offered the compulsory prayer. Al-Qasim (bin Muhammad bin Abi Bakr) did the same. The narration coming from Abu Hurairah (from the Prophet (ﷺ)) forbidding the Imam from offering prayers (optional prayer) at the same place where he was offered the compulsory prayer is incorrect

849. Narrated Um Salama: "The Prophet (ﷺ) after finishing the prayer with Taslim used to stay at his place for a while." Ibn Shihab said, "I think (and Allah knows better), that he used to wait for the departure of the women who had prayed." Ibn Shihab wrote that he had heard it from Hind bint Al-Harith Al-Firasiya from Um Salama, the wife of the Prophet (Hind was from the companions of Um Salama) who said, "When the Prophet (ﷺ) finished the prayer with Taslim, the women would depart and enter their houses before Allah's Apostle departed

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851. Narrated `Uqba:I offered the `Asr prayer behind the Prophet () at Medina. When he had finished the prayer with Taslim, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives. The people got scared at his speed . The Prophet () came back and found the people surprised at his haste and said to them, "I remembered a piece of gold Lying in my house and I did not like it to divert my attention from Allah's worship, so I have ordered it to be distributed (in charity)
852. Narrated `Abdullah:You should not give away a part of your prayer to Satan by thinking that it is necessary to depart (after finishing the prayer) from one's right side only; I have seen the Prophet () often leave from the left side
853. Narrated Ibn `Umar:During the holy battle of Khaibar the Prophet () said, "Whoever ate from this plant (i.e. garlic) should not enter our mosque
854. Narrated `Ata:I heard Jabir bin `Abdullah saying, "The Prophet () said, 'Whoever eats (from) this plant (he meant garlic) should keep away from our mosque.'" I said, "What does he mean by that?" He replied, "I think he means only raw garlic
855. Narrated Jabir bin `Abdullah:The Prophet () said, "Whoever eats garlic or onion should keep away from our mosque or should remain in his house." (Jabir bin `Abdullah, in another narration said, "Once a big pot containing cooked vegetables was brought. On finding unpleasant smell coming from it, the Prophet () asked, 'What is in it?' He was told all the names of the vegetables that were in it. The Prophet () ordered that it should be brought near to some of his companions who were with him. When the Prophet () saw it he disliked to eat it and said, 'Eat. (I don't eat) for I converse with those whom you don't converse with (i.e. the angels)
856. Narrated `Abdul `Aziz:A man asked Anas, "What did you hear from the Prophet () about garlic?" He said, "The Prophet () said, 'Whoever has eaten this plant should neither come near us nor pray with us
857. Narrated Sulaiman Ash-Shaibani:I heard Ash-Shu`bi saying, "A person who was accompanying the Prophet () passed by a grave that was separated from the other graves told me that the Prophet () once led the people in the (funeral) prayer and the people had aligned behind him. I said, "O Aba `Amr! Who told you about it?" He said, "Ibn `Abbas
858. Narrated Abu Sa`id Al-Khudri:The Prophet () said, "Ghusl (taking a bath) on Friday is compulsory for every Muslim reaching the age of puberty
859. Narrated Ibn `Abbas:One night I slept at the house of my aunt Maimuna and the Prophet () slept (too). He got up (for prayer) in the last hours of the night and performed a light ablution from a hanging leather skin. (`Amr, the sub-narrator described that the ablution was very light). Then he stood up for prayer and I got up too and performed the ablution in the same way and joined him on his left side. He pulled me to the right and prayed as much as Allah will. Then he lay down and slept and I heard his breath sounds till the Mu'adh-dhin came to him to inform him about the (Fajr) prayer. He left with him for the prayer and prayed without repeating the ablution. (Sufyan the sub-narrator said: We said to `Amr, "Some people say, 'The eyes of the Prophet () sleep but his heart never sleeps.' " `Amr said, "'Ubai bin `Umar said, 'The dreams of the Prophets are Divine Inspirations. Then he recited, '(O my son), I have seen in dream that I was slaughtering you (offering you in sacrifice)
860. Narrated Anas bin Malik:My grandmother Mulaika invited Allah's Messenger () for a meal which she had prepared specially for him. He ate some of it and said, "Get up. I shall lead you in the prayer." I brought a mat that had become black owing to excessive use and I sprinkled water on it. Allah's Messenger () stood on it and prayed two rak`at; and the orphan was with me (in the first row), and the old lady stood behind us
861. Narrated Ibn `Abbas:Once I came riding a she-ass and I, then, had just attained the age of puberty. Allah's Messenger () was leading the people in prayer at Mina facing no wall. I passed in front of the row and let loose the sheass for grazing and joined the row and no one objected to my deed
862. Narrated `Aisha:Once Allah's Messenger () delayed the `Isha' prayer till `Umar informed him that the women and children had slept. Then Allah's Messenger () came out and said: "None from amongst the dwellers of earth have prayed this prayer except you." In those days none but the people of Medina prayed
863. Narrated `Abdur Rahman bin `Abis:A person asked Ibn `Abbas, "Have you ever presented yourself at the (`Id) prayer with Allah's Apostle?" He replied, "Yes." And had it not been for my kinship (position) with the Prophet () it would not have been possible for me to do so (for he was too young). The Prophet () went to the mark near the house of Kathir bin As-Salt and delivered a sermon. He then went towards the women. He advised and reminded them and asked them to give alms. So the woman would bring her hand near her neck and take off her necklace and put it in the garment of Bilal. Then the Prophet () and Bilal came to the house
864. Narrated `Aisha:Once Allah's Messenger () delayed the `Isha' prayer till `Umar informed him that the women and children had slept. The Prophet () came out and said, "None except you from amongst the dwellers of earth is waiting for this prayer." In those days, there was no prayer except in Medina and they used to pray the `Isha' prayer between the disappearance of the twilight and the first third of the night
865. Narrated Ibn `Umar:The Prophet () said, "If your women ask permission to go to the mosque at night, allow them
866. Narrated Um Salama:(the wife of the Prophet) In the lifetime of Allah's Messenger () the women used to get up when they finished their compulsory prayers with Taslim. The Prophet () and the men would stay on at their places as long as Allah will. When the Prophet () got up, the men would then get up
867. Narrated `Aisha:When Allah's Messenger () finished the Fajr prayer, the women would leave covered in their sheets and were not recognized owing to the darkness

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868. Narrated `Abdullah bin Abi Qatada Al-Ansari:My father said, "Allah's Messenger () said, "Whenever I stand for prayer, I want to prolong it but on hearing the cries of a child, I would shorten it as I dislike to put its mother in trouble
869. Narrated `Aisha:Had Allah's Messenger () known what the women were doing, he would have forbidden them from going to the mosque as the women of Bani Israel had been forbidden. Yahya bin Sa'id (a sub-narrator) asked `Amra (another sub-narrator), "Were the women of Bani Israel forbidden?" She replied "Yes
870. Narrated Um Salama:Whenever Allah's Messenger () completed the prayer with Taslim, the women used to get up immediately and Allah's Messenger () would remain at his place for some time before getting up. (The sub-narrator (Az-Zuhri) said, "We think, and Allah knows better, that he did so, so that the women might leave before men could get in touch with them
871. Narrated Anas:The Prophet () prayed in the house of Um Sulaim; and I, along with an orphan stood behind him while Um Sulaim (stood) behind us
872. Narrated `Aisha:Allah's Messenger () used to offer the Fajr prayer when it was still dark and the believing women used to return (after finishing their prayer) and nobody could recognize them owing to darkness, or they could not recognize one another
873. Narrated Salim bin `Abdullah:My father said, "The Prophet () said, 'If the wife of any one of you asks permission (to go to the mosque) do not forbid her
874. Narrated Anas:The Prophet () prayed in the house of Um Sulaim; and I, along with an orphan stood behind him while Um Sulaim (stood) behind us
875. Narrated Umm Salama:Whenever Allah's Messenger () completed the Salat with Taslim, the women used to get up immediately and Allah's Messenger () would remain at his place for sometime before getting up. The sub-narrator (Az-Zuhri) said, "We think, and Allah knows better, that he did so, so that the women might leave before the men could catch up with them

Friday Prayer

876. Narrated Abu Huraira:I heard Allah's Messenger () saying, "We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Holy Scriptures before us. And this was their day (Friday) the celebration of which was made compulsory for them but they differed about it. So Allah gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews' (holy day is) tomorrow (i.e. Saturday) and the Christians' (is) the day after tomorrow (i.e. Sunday)
877. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "Anyone of you attending the Friday (prayers) should take a bath
878. Narrated Ibn `Umar:While `Umar bin Al-Khattab was standing and delivering the sermon on a Friday, one of the companions of the Prophet, who was one of the foremost Muhajirs (emigrants) came. `Umar said to him, "What is the time now?" He replied, "I was busy and could not go back to my house till I heard the Adhan. I did not perform more than the ablution." Thereupon `Umar said to him, "Did you perform only the ablution although you know that Allah's Messenger () used to order us to take a bath (on Fridays)?
879. Narrated Abu Sa'id Al-Khudri:Allah's Messenger () said, "The taking of a bath on Friday is compulsory for every male (Muslim) who has attained the age of puberty
880. Narrated Abu Sa'id:I testify that Allah's Messenger () said, "The taking of a bath on Friday is compulsory for every male Muslim who has attained the age of puberty and (also) the cleaning of his teeth with Siwak, and the using of perfume if it is available." `Amr (a sub-narrator) said, "I confirm that the taking of a bath is compulsory, but as for the Siwak and the using of perfume, Allah knows better whether it is obligatory or not, but according to the Hadith it is as above
881. Narrated Abu Huraira:Allah's Messenger () said, "Any person who takes a bath on Friday like the bath of Janaba and then goes for the prayer (in the first hour i.e. early), it is as if he had sacrificed a camel (in Allah's cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour then it is as if he had offered an egg. When the Imam comes out (i.e. starts delivering the Khutba), the angels present themselves to listen to the Khutba
882. Narrated Abu Huraira:While `Umar (bin Al-Khattab) was delivering the Khutba on a Friday, a man entered (the mosque). `Umar asked him, "What has detained you from the prayer?" The man said, "It was only that when I heard the Adhan I performed ablution (for the prayer)." On that `Umar said, "Did you not hear the Prophet saying: 'Anyone of you going out for the Jumua prayer should take a bath'?
883. Narrated Salman-Al-Farsi:The Prophet () said, "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Jumua prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the Khutba, his sins in-between the present and the last Friday would be forgiven
884. Narrated Tawus:I said to Ibn `Abbas, "The people are narrating that the Prophet () said, 'Take a bath on Friday and wash your heads (i.e. take a thorough bath) even though you were not Junub and use perfume'." On that Ibn `Abbas replied, "I know about the bath, (i.e. it is essential) but I do not know about the perfume (i.e. whether it is essential or not)
885. Narrated Tawus:Ibn `Abbas mentioned the statement of the Prophet () regarding the taking of a bath on Friday and then I asked him whether the Prophet () had ordered perfume or (hair) oil to be used if they could be found in one's house. He (Ibn `Abbas) replied that he did not know about it

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886. Narrated `Abdullah bin `Umar: `Umar bin Al-Khattab saw a silken cloak (being sold) at the gate of the Mosque and said to Allah's Apostle, "I wish you would buy this to wear on Fridays and also on occasions of the arrivals of the delegations." Allah's Messenger () replied, "This will be worn by a person who will have no share (reward) in the Hereafter." Later on similar cloaks were given to Allah's Messenger () and he gave one of them to `Umar bin Al-Khattab. On that `Umar said, "O Allah's Messenger ()! You have given me this cloak although on the cloak of Atarid (a cloak merchant who was selling that silken cloak at the gate of the mosque) you passed such and such a remark." Allah's Messenger () replied, "I have not given you this to wear". And so `Umar bin Al-Khattab gave it to his pagan brother in Mecca to wear

887. Narrated Abu Huraira: Allah's Messenger () said, "If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with Siwak for every prayer

888. Narrated Anas: Allah's Messenger () said, "I have told you repeatedly to use the Siwak. (The Prophet () put emphasis on the use of the Siwak

889. Narrated Hudhaifa: When the Prophet () got up at night (for the night prayer), he used to clean his mouth

890. Narrated `Aisha: `Abdur-Rahman bin Abi Bakr came holding a Siwak with which he was cleaning his teeth. Allah's Apostle looked at him. I requested `Abdur-Rahman to give the Siwak to me and after he gave it to me I divided it, chewed it and gave it to Allah's Messenger (). Then he cleaned his teeth with it and (at that time) he was resting against my chest

891. Narrated Abu Huraira: The Prophet () used to recite the following in the Fajr prayer of Friday, "Alif, Lam, Mim, Tanzil" (Suratas- Sajda #32) and "Hal-ata-ala-l-Insani" (i.e. Surah-Ad-Dahr)

892. Narrated Ibn `Abbas: The first Jumua prayer which was offered after a Jumua prayer offered at the mosque of Allah's Apostle took place in the mosque of the tribe of `Abdul Qais at Jawathi in Bahrain

893. Narrated Ibn `Umar: I heard Allah's Messenger () saying, "All of you are Guardians." Yunus said: Ruzaiq bin Hukaim wrote to Ibn Shihab while I was with him at Wadi-al-Qura saying, "Shall I lead the Jumua prayer?" Ruzaiq was working on the land (i.e. farming) and there was a group of Sudanese people and some others with him; Ruzaiq was then the Governor of Aila. Ibn Shihab wrote (to Ruzaiq) ordering him to lead the Jumua prayer and telling him that Salim told him that `Abdullah bin `Umar had said, "I heard Allah's Apostle saying, 'All of you are guardians and responsible for your wards and the things under your care. The Imam (i.e. ruler) is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them.' I thought that he also said, 'A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care

894. Narrated `Abdullah bin `Umar: I heard Allah's Messenger () saying, "Anyone of you coming for the Jumua prayer should take a bath

895. Narrated Abu Sa`id Al-Khudri: Allah's Messenger () said, "The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty

896. Narrated Abu Huraira: Allah's Messenger () said "We are the last (to come amongst the nations) but (will be) the foremost on the Day of Resurrection. They were given the Holy Scripture before us and we were given the Quran after them. And this was the day (Friday) about which they differed and Allah gave us the guidance (for that). So tomorrow (i.e. Saturday) is the Jews' (day), and the day after tomorrow (i.e. Sunday) is the Christians'." The Prophet () remained silent (for a while) and then said, "It is obligatory for every Muslim that he should take a bath once in seven days, when he should wash his head and body

897. Narrated Abu Huraira: Allah's Messenger () said "We are the last (to come amongst the nations) but (will be) the foremost on the Day of Resurrection. They were given the Holy Scripture before us and we were given the Quran after them. And this was the day (Friday) about which they differed and Allah gave us the guidance (for that). So tomorrow (i.e. Saturday) is the Jews' (day), and the day after tomorrow (i.e. Sunday) is the Christians'." The Prophet () remained silent (for a while) and then said, "It is obligatory for every Muslim that he should take a bath once in seven days, when he should wash his head and body

898. Narrated Abu Huraira through different narrators that the Prophet () said, "It is Allah's right on every Muslim that he should take a bath (at least) once in seven days

899. Narrated Ibn `Umar: The Prophet () said, "Allow women to go to the Mosques at night

900. Narrated Ibn `Umar: One of the wives of `Umar (bin Al-Khattab) used to offer the Fajr and the `Isha' prayer in congregation in the Mosque. She was asked why she had come out for the prayer as she knew that `Umar disliked it, and he has great ghaira (self-respect). She replied, "What prevents him from stopping me from this act?" The other replied, "The statement of Allah's Messenger () : 'Do not stop Allah's women-slaves from going to Allah's Mosques' prevents him

901. Narrated Muhammad bin Seereen: On a rainy day Ibn `Abbas said to his Mu`adh-dhin, "After saying, 'Ash-hadu anna Muhammadan Rasulullah' (I testify that Muhammad is Allah's Messenger ()), do not say 'Haiya 'Alas-Salat' (come for the prayer) but say 'Pray in your houses'." (The man did so). But the people disliked it. Ibn `Abbas said, "It was done by one who was much better than I (i.e. the Prophet ()). No doubt, the Jumua prayer is compulsory but I dislike to put you to task by bringing you out walking in mud and slush

902. Narrated Aisha: (the wife of the Prophet) The people used to come from their abodes and from Al-`Awali (i.e. outskirts of Medina up to a distance of four miles or more from Medina). They used to pass through dust and used to be drenched with sweat and covered with dust; so sweat used to trickle from them. One of them came to Allah's Messenger () who was in my house. The Prophet () said to him, "I wish that you keep yourself clean on this day of yours (i.e. take a bath)

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903. Narrated Yahya bin Sa'id: I asked 'Amra about taking a bath on Fridays. She replied, "Aisha said, 'The people used to work (for their livelihood) and whenever they went for the Jumua prayer, they used to go to the mosque in the same shape as they had been in work. So they were asked to take a bath on Friday
904. Narrated Anas bin Malik: The Prophet (ﷺ) used to offer the Jumua prayer immediately after midday
905. Narrated Anas bin Malik: We used to offer the Jumua prayer early and then have an afternoon nap
906. Narrated Anas bin Malik: The Prophet (ﷺ) used to offer the prayer earlier if it was very cold; and if it was very hot he used to delay the prayer, i.e. the Jumua prayer
907. Narrated Abu 'Abs: I heard the Prophet (ﷺ) saying, "Anyone whose feet are covered with dust in Allah's cause, shall be saved by Allah from the Hell-Fire
908. Narrated Abu Huraira: heard Allah's Messenger (ﷺ) saying, "If the prayer is started do not run for it but just walk for it calmly and pray whatever you get, and complete whatever is missed
909. Narrated 'Abdullah bin Abi Qatada on the authority of his father: The Prophet (ﷺ) said, "Do not stand up (for prayer) unless you see me, and observe calmness and solemnity
910. Narrated Salman Al-Farsi: Allah's Messenger (ﷺ) said, "Anyone who takes a bath on Friday and cleans himself as much as he can and puts oil (on his hair) or scents himself; and then proceeds for the prayer and does not force his way between two persons (assembled in the mosque for the Friday prayer), and prays as much as is written for him and remains quiet when the Imam delivers the Khutba, all his sins in between the present and the last Friday will be forgiven
911. Narrated Ibn Juraij: I heard Nafi' saying, "Ibn 'Umar, said, 'The Prophet (ﷺ) forbade that a man should make another man to get up to sit in his place' ". I said to Nafi', 'Is it for Jumua prayer only?' He replied, "For Jumua prayer and any other (prayer)
912. Narrated As-Saib bin Yazid: In the lifetime of the Prophet, Abu Bakr and 'Umar, the Adhan for the Jumua prayer used to be pronounced when the Imam sat on the pulpit. But during the Caliphate of 'Uthman when the Muslims increased in number, a third Adhan at Az-Zaura' was added. Abu 'Abdullah said, "Az-Zaura' is a place in the market of Medina
913. Narrated As-Saib bin Yazid: The person who increased the number of Adhans for the Jumua prayers to three was 'Uthman bin 'Affan and it was when the number of the (Muslim) people of Medina had increased. In the lifetime of the Prophet (ﷺ) there was only one Mu'adh-dhin and the Adhan used to be pronounced only after the Imam had taken his seat (i.e. on the pulpit)
914. Narrated Abu Umama bin Sahl bin Hunaif: I heard Muawiya bin Abi Sufyan (repeating the statements of the Adhan) while he was sitting on the pulpit. When the Mu'adh-dhin pronounced the Adhan saying, "Allahu-Akbar, Allahu Akbar", Muawiya said: "Allah Akbar, Allahu Akbar." And when the Mu'adh-dhin said, "Ash-hadu an la ilaha illal-lah (I testify that none has the right to be worshipped but Allah)", Muawiya said, "And (so do) I". When he said, "Ash-hadu anna Muhammadan Rasulallah" (I testify that Muhammad is Allah's Apostle), Muawiya said, "And (so do) I". When the Adhan was finished, Muawiya said, "O people, when the Mu'adh-dhin pronounced the Adhan I heard Allah's Messenger (ﷺ) on this very pulpit saying what you have just heard me saying
915. Narrated As-Sa'ib bin Yazid: 'Uthman bin 'Affan introduced the second Adhan on Fridays when the number of the people in the mosque increased. Previously the Adhan on Fridays used to be pronounced only after the Imam had taken his seat (on the pulpit)
916. Narrated Az-Zuhri: I heard As-Saib bin Yazid, saying, "In the lifetime of Allah's Messenger (ﷺ), and Abu Bakr and 'Umar, the Adhan for the Jumua prayer used to be pronounced after the Imam had taken his seat on the pulpit. But when the people increased in number during the caliphate of 'Uthman, he introduced a third Adhan (on Friday for the Jumua prayer) and it was pronounced at Az-Zaura' and that new state of affairs remained so in the succeeding years
917. Narrated Abu Hazim bin Dinar: Some people went to Sahl bin Sa'd As-Sa'idi and told him that they had different opinions regarding the wood of the pulpit. They asked him about it and he said, "By Allah, I know of what wood the pulpit was made, and no doubt I saw it on the very first day when Allah's Messenger (ﷺ) took his seat on it. Allah's Messenger (ﷺ) sent for such and such an Ansari woman (and Sahl mentioned her name) and said to her, 'Order your slave-carpenter to prepare for me some pieces of wood (i.e. pulpit) on which I may sit at the time of addressing the people.' So she ordered her slave-carpenter and he made it from the tamarisk of the forest and brought it (to the woman). The woman sent that (pulpit) to Allah's Messenger (ﷺ) who ordered it to be placed here. Then I saw Allah's Messenger (ﷺ) praying on it and then bowed on it. Then he stepped back, got down and prostrated on the ground near the foot of the pulpit and again ascended the pulpit. After finishing the prayer he faced the people and said, 'I have done this so that you may follow me and learn the way I pray
918. Narrated Jabir bin 'Abdullah: The Prophet (ﷺ) used to stand by a stem of a date-palm tree (while delivering a sermon). When the pulpit was placed for him we heard that stem crying like a pregnant she-camel till the Prophet (ﷺ) got down from the pulpit and placed his hand over it
919. Narrated Salim: My father said, "I heard the Prophet (ﷺ) delivering the Khutba on the pulpit and he said, 'Whoever comes for the Jumua prayer should take a bath (before coming)
920. Narrated Ibn 'Umar: The Prophet (ﷺ) used to deliver the Khutba while standing and then he would sit, then stand again as you do now-a-days
921. Narrated Abu Sa'id Al-Khudri: One day the Prophet (ﷺ) sat on the pulpit and we sat around him
922. Narrated Fatima bint Al-Mundhir: Asma' bint Abi Bakr As-Siddiq said, "I went to 'Aishah and the people were offering Salat. I asked her, 'What is wrong with the people?' She pointed towards the sky with her head. I asked her, 'Is there a sign?' 'Aishah nodded with her head meaning 'Yes'." Asma' added, "Allah's

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Messenger () prolonged the Salat to such an extent that I fainted. There was a waterskin by my side and I opened it and poured some water on my head. When Allah's Messenger () finished Salat, and the solar eclipse had cleared, the Prophet () addressed the people and praised Allah as He deserves and said, 'Amma ba'du.' Asma' further said, "Some Ansari women started talking, so I turned to them in order to make them quiet. I asked 'Aishah what the Prophet () had said. 'Aishah said: 'He said, 'I have seen things at this place of mine which were never shown to me before; (I have seen) even Paradise and Hell. And, no doubt it has been revealed to me that you (people) will be put in trial in your graves like or nearly like the trial of Masih Ad-Dajjal. (The angels) will come to everyone of you and ask him, 'What do you know about this man (Prophet Muhammad ()) ?' The faithful believer or firm believer (Hisham was in doubt which word the Prophet () used), will say, 'He is Allah's Messenger () and he is Muhammad () who came to us with clear evidences and guidance. So we believed him, accepted his teachings and followed and trusted his teaching.' Then the angels will tell him to sleep (in peace) as they have come to know that he was a believer. But the hypocrite or a doubtful person (Hisham is not sure as to which word the Prophet () used), will be asked what he knew about this man (Prophet Muhammad ()). He will say, 'I do not know but I heard the people saying something (about him) so I said the same' " Hisham added, "Fatima told me that she remembered that narration completely by heart except that she said about the hypocrite or a doubtful person that he will be punished severely

923. Narrated `Amr bin Taghlib:Some property or something was brought to Allah's Messenger () and he distributed it. He gave to some men and ignored the others. Later he got the news of his being admonished by those whom he had ignored. So he glorified and praised Allah and said, "Amma ba'du. By Allah, I may give to a man and ignore another, although the one whom I ignore is more beloved to me than the one whom I give. But I give to some people as I feel that they have no patience and no contentment in their hearts and I leave those who are patient and self-content with the goodness and wealth which Allah has put into their hearts and `Amr bin Taghlib is one of them." `Amr added, By Allah! Those words of Allah's Apostle are more beloved to me than the best red camels

924. Narrated Aisha:Once in the middle of the night Allah's Messenger () went out and prayed in the mosque and some men prayed with him. The next morning the people spoke about it and so more people gathered and prayed with him (in the second night). They circulated the news in the morning, and so, on the third night the number of people increased greatly. Allah's Messenger () came out and they prayed behind him. On the fourth night the mosque was overwhelmed by the people till it could not accommodate them. Allah's Messenger () came out only for the Fajr prayer and when he finished the prayer, he faced the people and recited "Tashah-hud" (I testify that none has the right to be worshipped but Allah and that Muhammad is His Apostle), and then said, "Amma ba'du. Verily your presence (in the mosque at night) was not hidden from me, but I was afraid that this prayer (Prayer of Tahajjud) might be made compulsory and you might not be able to carry it out

925. Narrated Abu Hummaid As-Sa`idi:One night Allah's Messenger () stood up after the prayer and recited "Tashah-hud" and then praised Allah as He deserved and said, "Amma ba'du

926. Narrated Al-Miswar bin Makhrama:Once Allah's Messenger () got up for delivering the Khutba and I heard him after "Tashah-hud" saying "Amma ba'du

927. Narrated Ibn `Abbas:Once the Prophet () ascended the pulpit and it was the last gathering in which he took part. He was covering his shoulder with a big cloak and binding his head with an oily bandage. He glorified and praised Allah and said, "O people! Come to me." So the people came and gathered around him and he then said, "Amma ba'du." "From now onward the Ansar will decrease and other people will increase. So anybody who becomes a ruler of the followers of Muhammad and has the power to harm or benefit people then he should accept the good from the benevolent amongst them (Ansar) and overlook the faults of their wrong-doers

928. Narrated `Abdullah Ibn `Umar:The Prophet () used to deliver two Khutbas and sit in between them

929. Narrated Abu Huraira:The Prophet () said, "When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the Imam comes out (for Jumua prayer) they (i.e. angels) fold their papers and listen to the Khutba

930. Narrated Jabir bin `Abdullah:A person entered the mosque while the Prophet () was delivering the Khutba on a Friday. The Prophet () said to him, "Have you prayed?" The man replied in the negative. The Prophet () said, "Get up and pray two rak`at

931. Narrated Jabir:A man entered the Mosque while the Prophet () was delivering the Khutba. The Prophet () said to him, "Have you prayed?" The man replied in the negative. The Prophet () said, "Pray two rak`at

932. Narrated Anas:While the Prophet () was delivering the Khutba on a Friday, a man stood up and said, "O, Allah's Apostle! The livestock and the sheep are dying, so pray to Allah for rain." So he (the Prophet) raised both his hands and invoked Allah (for it)

933. Narrated Anas bin Malik:Once in the lifetime of the Prophet () the people were afflicted with drought (famine). While the Prophet () was delivering the Khutba on a Friday, a Bedouin stood up and said, "O, Allah's Messenger (!) Our possessions are being destroyed and the children are hungry; Please invoke Allah (for rain)". So the Prophet () raised his hands. At that time there was not a trace of cloud in the sky. By Him in Whose Hands my soul is as soon as he lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of the Prophet. It rained that day, the next day, the third day, the fourth day till the next Friday. The same Bedouin or another man stood up and said, "O Allah's Messenger (!) The houses have collapsed, our possessions and livestock have been drowned; Please invoke Allah (to protect us)". So the Prophet () raised both his hands and said, "O Allah! Round about us

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and not on us". So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Medina's (sky) became clear as a hole in between the clouds. The valley of Qanat remained flooded, for one month, none came from outside but talked about the abundant rain

934. Narrated Abu Huraira:Allah's Messenger () said, "When the Imam is delivering the Khutba, and you ask your companion to keep quiet and listen, then no doubt you have done an evil act

935. Narrated Abu Huraira:Allah's Messenger () talked about Friday and said, "There is an hour (opportune time) on Friday and if a Muslim gets it while praying and asks something from Allah, then Allah will definitely meet his demand." And he (the Prophet) pointed out the shortness of that time with his hands

936. Narrated Jabir bin `Abdullah:While we were praying (Jumua Khutba & prayer) with the Prophet (), some camels loaded with food, arrived (from Sham). The people diverted their attention towards the camels (and left the mosque), and only twelve persons remained with the Prophet. So this verse was revealed: "But when they see Some bargain or some amusement, They disperse headlong to it, And leave you standing

937. Narrated `Abdullah bin `Umar:Allah's Messenger () used to pray two rak`at before the Zuhr prayer and two rak`at after it. He also used to pray two rak`at after the Maghrib prayer in his house, and two rak`at after the `Isha' prayer. He never prayed after Jumua prayer till he departed (from the Mosque), and then he would pray two rak`at at home

938. Narrated Sahl bin Sa`d:There was a woman amongst us who had a farm and she used to sow Silq (a kind of vegetable) on the edges of streams in her farm. On Fridays she used to pull out the Silq from its roots and put the roots in a utensil. Then she would put a handful of powdered barley over it and cook it. The roots of the Silq were a substitute for meat. After finishing the Jumua prayer we used to greet her and she would give us that food which we would eat with our hands, and because of that meal, we used to look forward to Friday

939. Narrated Sahl:As above with the addition: We never had an afternoon nap nor meals except after offering the Jumua prayer

940. Narrated Anas:We used to offer the Jumua prayer early and then have the afternoon nap

941. Narrated Sahl:We used to offer the Jumua prayer with the Prophet () and then take the afternoon nap

Fear Prayer

942. Narrated Shu'aib:I asked Az-Zuhri, "Did the Prophet () ever offer the Fear Prayer?" Az-Zuhri said, "I was told by Salim that `Abdullah bin `Umar had said, 'I took part in a holy battle with Allah's Messenger () in Najd. We faced the enemy and arranged ourselves in rows. Then Allah's Messenger () stood up to lead the prayer and one party stood to pray with him while the other faced the enemy. Allah's Messenger () and the former party bowed and performed two prostrations. Then that party left and took the place of those who had not prayed. Allah's Messenger () prayed one rak'a (with the latter) and performed two prostrations and finished his prayer with Taslim. Then everyone of them bowed once and performed two prostrations individually

943. Narrated Nafi':Ibn `Umar said something similar to Mujahid's saying: Whenever (Muslims and non-Muslims) stand face to face in battle, the Muslims can pray while standing. Ibn `Umar added, "The Prophet () said, 'If the number of the enemy is greater than the Muslims, they can pray while standing or riding (individually)

944. Narrated Ibn `Abbas:Once the Prophet () led the fear prayer and the people stood behind him. He said Takbir (Allahu-Akbar) and the people said the same. He bowed and some of them bowed. Then he prostrated and they also prostrated. Then he stood for the second rak'a and those who had prayed the first rak'a left and guarded their brothers. The second party joined him and performed bowing and prostration with him. All the people were in prayer but they were guarding one another during the prayer

945. Narrated Jabir bin `Abdullah:On the day of the Khandaq `Umar came, cursing the disbelievers of Quraish and said, "O Allah's Apostle! I have not offered the `Asr prayer and the sun has set." The Prophet () replied, "By Allah! I too, have not offered the prayer yet. "The Prophet () then went to Buthan, performed ablution and performed the `Asr prayer after the sun had set and then offered the Maghrib prayer after it

946. Narrated Ibn `Umar:When the Prophet () returned from the battle of Al-Ahzab (The confederates), he said to us, "None should offer the 'Asr prayer but at Bani Quraiza." The `Asr prayer became due for some of them on the way. Some of them decided not to offer the Salat but at Bani Quraiza while others decided to offer the Salat on the spot and said that the intention of the Prophet () was not what the former party had understood. And when that was told to the Prophet () he did not blame anyone of them

947. Narrated Anas bin Malik:Allah's Messenger () offered the Fajr prayer when it was still dark, then he rode and said, 'Allahu Akbar! Khaibar is ruined. When we approach near to a nation, the most unfortunate is the morning of those who have been warned." The people came out into the streets saying, "Muhammad and his army." Allah's Messenger () vanquished them by force and their warriors were killed; the children and women were taken as captives. Safiya was taken by Dihya Al-Kalbi and later she belonged to Allah's Apostle, who married her and her Mahr was her manumission

The Two Festivals (Eids)

948. Narrated `Abdullah bin `Umar:`Umar bought a silk cloak from the market, took it to Allah's Messenger () and said, "O Allah's Messenger (! Take it and adorn yourself with it during the `Id and when the delegations visit you." Allah's Messenger () replied, "This dress is for those who have no share (in the

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Hereafter)." After a long period Allah's Messenger () sent to `Umar a cloak of silk brocade. `Umar came to Allah's Messenger () with the cloak and said, "O Allah's Messenger ()! You said that this dress was for those who had no share (in the Hereafter); yet you have sent me this cloak." Allah's Messenger () said to him, "Sell it and fulfill your needs by it

949. Narrated Aisha:Allah's Messenger () came to my house while two girls were singing beside me the songs of Buath (a story about the war between the two tribes of the Ansar, the Khazraj and the Aus, before Islam). The Prophet () lay down and turned his face to the other side. Then Abu Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet () ?" Allah's Messenger () turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I signaled to those girls to go out and they left. It was the day of `Id, and the Black people were playing with shields and spears; so either I requested the Prophet () or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet () made me stand behind him and my cheek was touching his cheek and he was saying, "Carry on! O Bani Arfida," till I got tired. The Prophet () asked me, "Are you satisfied (Is that sufficient for you)?" I replied in the affirmative and he told me to leave

950. Narrated Aisha:Allah's Messenger () came to my house while two girls were singing beside me the songs of Buath (a story about the war between the two tribes of the Ansar, the Khazraj and the Aus, before Islam). The Prophet () lay down and turned his face to the other side. Then Abu Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet () ?" Allah's Messenger () turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I signaled to those girls to go out and they left. It was the day of `Id, and the Black people were playing with shields and spears; so either I requested the Prophet () or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet () made me stand behind him and my cheek was touching his cheek and he was saying, "Carry on! O Bani Arfida," till I got tired. The Prophet () asked me, "Are you satisfied (Is that sufficient for you)?" I replied in the affirmative and he told me to leave

951. Narrated Al-Bara':I heard the Prophet () delivering a Khutba saying, "The first thing to be done on this day (first day of `Id ul Adha) is to pray; and after returning from the prayer we slaughter our sacrifices (in the name of Allah) and whoever does so, he acted according to our Sunna (traditions)

952. Narrated Aisha:Abu Bakr came to my house while two small Ansari girls were singing beside me the stories of the Ansar concerning the Day of Buath. And they were not singers. Abu Bakr said protestingly, "Musical instruments of Satan in the house of Allah's Messenger () !" It happened on the `Id day and Allah's Messenger () said, "O Abu Bakr! There is an `Id for every nation and this is our `Id

953. Narrated Anas bin Malik:Allah's Messenger () never proceeded (for the prayer) on the Day of `Id-ul-Fitr unless he had eaten some dates. Anas also narrated: The Prophet () used to eat odd number of dates

954. Narrated Anas:The Prophet () said, "Whoever slaughtered (his sacrifice) before the `Id prayer, should slaughter again." A man stood up and said, "This is the day on which one has desire for meat," and he mentioned something about his neighbors. It seemed that the Prophet () believed him. Then the same man added, "I have a young she-goat which is dearer to me than the meat of two sheep." The Prophet () permitted him to slaughter it as a sacrifice. I do not know whether that permission was valid only for him or for others as well

955. Narrated Al-Bara' bin `Azib:The Prophet () delivered the Khutba after offering the prayer on the Day of Nahr and said, "Whoever offers the prayer like us and slaughters like us then his Nusuk (sacrifice) will be accepted by Allah. And whoever slaughters his sacrifice before the `Id prayer then he has not done the sacrifice." Abi Burda bin Niyar, the uncle of Al-Bara' said, "O Allah's Messenger ()! I have slaughtered my sheep before the `Id prayer and I thought today as a day of eating and drinking (not alcoholic drinks), and I liked that my sheep should be the first to be slaughtered in my house. So I slaughtered my sheep and took my food before coming for the prayer." The Prophet () said, "The sheep which you have slaughtered is just mutton (not a Nusuk)." He (Abu Burda) said, "O Allah's Messenger ()! I have a young she-goat which is dearer to me than two sheep. Will that be sufficient as a Nusuk on my behalf? "The Prophet () said, "Yes, it will be sufficient for you but it will not be sufficient (as a Nusuk) for anyone else after you

956. Narrated Abu Sa`id Al-Khudri:The Prophet () used to proceed to the Musalla on the days of Id-ul-Fitr and Id-ul-Adha; the first thing to begin with was the prayer and after that he would stand in front of the people and the people would keep sitting in their rows. Then he would preach to them, advise them and give them orders, (i.e. Khutba). And after that if he wished to send an army for an expedition, he would do so; or if he wanted to give an order, he would do so, and then depart. The people followed this tradition till I went out with Marwan, the Governor of Medina, for the prayer of Id-ul-Adha or Id-ul-Fitr. When we reached the Musalla, there was a pulpit made by Kathir bin As-Salt. Marwan wanted to get up on that pulpit before the prayer. I got hold of his clothes but he pulled them and ascended the pulpit and delivered the Khutba before the prayer. I said to him, "By Allah, you have changed (the Prophet's tradition)." He replied, "O Abu Sa`id! Gone is that which you know." I said, "By Allah! What I know is better than what I do not know." Marwan said, "People do not sit to listen to our Khutba after the prayer, so I delivered the Khutba before the prayer

957. Narrated `Abdullah bin `Umar:Allah's Messenger () used to offer the prayer of `Id-ul-Adha and `Id-ul-Fitr and then deliver the Khutba after the prayer

958. Narrated Ibn Juraij:'Ata' said, "Jabir bin `Abdullah said, 'The Prophet () went out on the Day of `Id-ul-Fitr and offered the prayer before delivering the Khutba, Ata told me that during the early days of Ibn Az-Zubair, Ibn `Abbas had sent a message to him telling him that the Adhan for the `Id Prayer was never pronounced (in the life time of Allah's Messenger ()) and the Khutba used to be delivered after the prayer. Ata told me that Ibn `Abbas and Jabir bin `Abdullah, had said, "There was no Adhan for the prayer of `Id-ul-Fitr and `Id-ul-Aqha." `Ata' said, "I heard Jabir bin `Abdullah saying, 'The Prophet () stood up and started with the prayer, and after it he delivered the Khutba. When the Prophet of Allah () finished (the Khutba), he went to the women and preached to them, while he was

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leaning on Bilal's hand. Bilal was spreading his garment and the ladies were putting alms in it." I said to Ata, "Do you think it incumbent upon an Imam to go to the women and preach to them after finishing the prayer and Khutba?" 'Ata' said, "No doubt it is incumbent on Imams to do so, and why should they not do so?"

959. Narrated Ibn Juraij: 'Ata' said, "Jabir bin 'Abdullah said, 'The Prophet () went out on the Day of 'Id-ul-Fitr and offered the prayer before delivering the Khutba, Ata told me that during the early days of Ibn Az-Zubair, Ibn 'Abbas had sent a message to him telling him that the Adhan for the 'Id Prayer was never pronounced (in the life time of Allah's Messenger ()) and the Khutba used to be delivered after the prayer. Ata told me that Ibn 'Abbas and Jabir bin 'Abdullah, had said, "There was no Adhan for the prayer of 'Id-ul-Fitr and 'Id-ul-Aqha." 'Ata' said, "I heard Jabir bin 'Abdullah saying, 'The Prophet () stood up and started with the prayer, and after it he delivered the Khutba. When the Prophet of Allah () finished (the Khutba), he went to the women and preached to them, while he was leaning on Bilal's hand. Bilal was spreading his garment and the ladies were putting alms in it.' " I said to Ata, "Do you think it incumbent upon an Imam to go to the women and preach to them after finishing the prayer and Khutba?" 'Ata' said, "No doubt it is incumbent on Imams to do so, and why should they not do so?"

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961. Narrated Ibn Juraij: 'Ata' said, "Jabir bin 'Abdullah said, 'The Prophet () went out on the Day of 'Id-ul-Fitr and offered the prayer before delivering the Khutba, Ata told me that during the early days of Ibn Az-Zubair, Ibn 'Abbas had sent a message to him telling him that the Adhan for the 'Id Prayer was never pronounced (in the life time of Allah's Messenger ()) and the Khutba used to be delivered after the prayer. Ata told me that Ibn 'Abbas and Jabir bin 'Abdullah, had said, "There was no Adhan for the prayer of 'Id-ul-Fitr and 'Id-ul-Aqha." 'Ata' said, "I heard Jabir bin 'Abdullah saying, 'The Prophet () stood up and started with the prayer, and after it he delivered the Khutba. When the Prophet of Allah () finished (the Khutba), he went to the women and preached to them, while he was leaning on Bilal's hand. Bilal was spreading his garment and the ladies were putting alms in it.' " I said to Ata, "Do you think it incumbent upon an Imam to go to the women and preach to them after finishing the prayer and Khutba?" 'Ata' said, "No doubt it is incumbent on Imams to do so, and why should they not do so?"

962. Narrated Ibn 'Abbas: I offered the 'Id prayer with Allah's Messenger (), Abu Bakr, 'Umar and 'Uthman and all of them offered the prayer before delivering the Khutba

963. Narrated Ibn 'Umar: Allah's Messenger (), Abu Bakr and 'Umar! used to offer the two 'Id prayers before delivering the Khutba

964. Narrated Ibn 'Abbas: The Prophet () offered a two rak'at prayer on the Day of Id ul Fitr and he did not pray before or after it. Then he went towards women along with Bilal and ordered them to pay alms and so they started giving their earrings and necklaces (in charity)

965. Narrated Al-Bara' bin 'Azib: The Prophet () said, "The first thing that we should do on this day of ours is to pray and then return to slaughter the sacrifice. So anyone who does so, he acted according to our Sunna (tradition), and whoever slaughtered the sacrifice before the prayer, it was just meat which he presented to his family and would not be considered as Nusuk." A person from the Ansar named Abu Burda bin Niyar said, "O Allah's Messenger ()! I slaughtered the Nusuk (before the prayer) but I have a young shegoat which is better than an older sheep." The Prophet () said, "Sacrifice it in lieu of the first, but it will not be sufficient (as a sacrifice) for anybody else after you

966. Narrated Sa'id bin Jubair: I was with Ibn 'Umar when a spear head pierced the sole of his foot and his foot stuck to the paddle of the saddle and I got down and pulled his foot out, and that happened in Mina. Al-Hajjaj got the news and came to inquire about his health and said, "Alas! If we could only know the man who wounded you!" Ibn 'Umar said, "You are the one who wounded me." Al-Hajjaj said, "How is that?" Ibn 'Umar said, "You have allowed the arms to be carried on a day on which nobody used to carry them and you allowed arms to be carried in the Haram even though it was not allowed before

967. Narrated Sa'id bin 'Amr bin Sa'id bin Al-'Aas: Al-Hajjaj went to Ibn 'Umar while I was present there. Al-Hajjaj asked Ibn 'Umar, "How are you?" Ibn 'Umar replied, "I am all right," Al-Hajjaj asked, "Who wounded you?" Ibn 'Umar replied, "The person who allowed arms to be carried on the day on which it was forbidden to carry them (he meant Al-Hajjaj)

968. Narrated Al-Bara': The Prophet () delivered the Khutba on the day of Nahr ('Id-ul-Adha) and said, "The first thing we should do on this day of ours is to pray and then return and slaughter (our sacrifices). So anyone who does so he acted according to our Sunna; and whoever slaughtered before the prayer then it was just meat that he offered to his family and would not be considered as a sacrifice in any way. My uncle Abu Burda bin Niyar got up and said, "O Allah's Messenger ()! I slaughtered the sacrifice before the prayer but I have a young she-goat which is better than an older sheep." The Prophet () said, "Slaughter it in lieu of the first and such a goat will not be considered as a sacrifice for anybody else after you

969. Narrated Ibn 'Abbas: The Prophet () said, "No good deeds done on other days are superior to those done on these (first ten days of Dhul Hijja)." Then some companions of the Prophet () said, "Not even Jihad?" He replied, "Not even Jihad, except that of a man who does it by putting himself and his property in danger (for Allah's sake) and does not return with any of those things

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970. Narrated Muhammad bin Abi Bakr Al-Thaqafi: While we were going from Mina to `Arafat, I asked Anas bin Malik, about Talbiya, "How did you use to say Talbiya in the company of the Prophet?" Anas said: "People used to say Talbiya and their saying was not objected to and they used to say Takbir and that was not objected to either

971. Narrated Um `Atiya: We used to be ordered to come out on the Day of `Id and even bring out the virgin girls from their houses and menstruating women so that they might stand behind the men and say Takbir along with them and invoke Allah along with them and hope for the blessings of that day and for purification from sins

972. Narrated Ibn `Umar: On the day of `Id-ul-Fitr and `Id-ul-Adha a spear used to be planted in front of the Prophet (as a Sutra for the prayer) and then he would pray

973. Narrated Ibn `Umar: The Prophet () used to proceed to the Musalla and an 'Anaza used to be carried before him and planted in the Musalla in front of him and he would pray facing it (as a Sutra)

974. Narrated Muhammad: Um `Atiyya said: "Our Prophet ordered us to come out (on `Id day) with the mature girls and the virgins staying in seclusion." Hafsa narrated the above mentioned Hadith and added, "The mature girls or virgins staying in seclusion but the menstruating women had to keep away from the Musalla

975. Narrated Ibn `Abbas: I (in my boyhood) went out with the Prophet () on the day of `Id ul Fitr or Id-ul-Adha. The Prophet () prayed and then delivered the Khutba and then went towards the women, preached and advised them and ordered them to give alms

976. Narrated Al-Bara': The Prophet () went towards Al-Baqi (the graveyard at Medina) on the day of Id-ul-Adha and offered a two-rak'at prayer (of `Id-ul-Adha) and then faced us and said, "On this day of ours, our first act of worship is the offering of prayer and then we will return and slaughter the sacrifice, and whoever does this concords with our Sunna; and whoever slaughtered his sacrifice before that (i.e. before the prayer) then that was a thing which he prepared earlier for his family and it would not be considered as a Nusuk (sacrifice.)" A man stood up and said, "O, Allah's Messenger (!) I slaughtered (the animal before the prayer) but I have a young she-goat which is better than an older sheep." The Prophet () said to him, "Slaughter it. But a similar sacrifice will not be sufficient for anybody else after you

977. Narrated `Abdur Rahman bin `Abis: Ibn `Abbas was asked whether he had joined the Prophet () in the `Id prayer. He said, "Yes. And I could not have joined him had I not been young. (The Prophet () came out) till he reached the mark which was near the house of Kathir bin As-Salt, offered the prayer, delivered the Khutba and then went towards the women. Bilal was accompanying him. He preached to them and advised them and ordered them to give alms. I saw the women putting their ornaments with their outstretched hands into Bilal's garment. Then the Prophet () along with Bilal returned home

978. Narrated Ibn Juraij: `Ata' told me that he had heard Jabir bin `Abdullah saying, "The Prophet () stood up to offer the prayer of the `Id ul Fitr. He first offered the prayer and then delivered the Khutba. After finishing it he got down (from the pulpit) and went towards the women and advised them while he was leaning on Bilal's hand. Bilal was spreading out his garment where the women were putting their alms." I asked `Ata' whether it was the Zakat of `Id ul Fitr. He said, "No, it was just alms given at that time. Some lady put her finger ring and the others would do the same." I said, (to `Ata'), "Do you think that it is incumbent upon the Imam to give advice to the women (on `Id day)?" He said, "No doubt, it is incumbent upon the Imams to do so and why should they not do so?

979. Al-Hasan bin Muslim told me that Ibn `Abbas had said, "I joined the Prophet, Abu Bakr, `Umar and `Uthman in the `Id ul Fitr prayers. They used to offer the prayer before the Khutba and then they used to deliver the Khutba afterwards. Once the Prophet () I came out (for the `Id prayer) as if I were just observing him waving to the people to sit down. He, then accompanied by Bilal, came crossing the rows till he reached the women. He recited the following verse: 'O Prophet! When the believing women come to you to take the oath of fealty to you . . . (to the end of the verse) (60.12).' After finishing the recitation he said, "O ladies! Are you fulfilling your covenant?" None except one woman said, "Yes." Hasan did not know who was that woman. The Prophet () said, "Then give alms." Bilal spread his garment and said, "Keep on giving alms. Let my father and mother sacrifice their lives for you (ladies)." So the ladies kept on putting their Fatkhs (big rings) and other kinds of rings in Bilal's garment." `Abdur-Razaq said, " 'Fatkh' is a big ring which used to be worn in the (Pre-Islamic) period of ignorance

980. Narrated Aiyub: Hafsa bint Seereen said, "On Id we used to forbid our girls to go out for `Id prayer. A lady came and stayed at the palace of Bani Khalaf and I went to her. She said, 'The husband of my sister took part in twelve holy battles along with the Prophet () and my sister was with her husband in six of them. My sister said that they used to nurse the sick and treat the wounded. Once she asked, 'O Allah's Messenger (!) If a woman has no veil, is there any harm if she does not come out (on `Id day)?' The Prophet () said, 'Her companion should let her share her veil with her, and the women should participate in the good deeds and in the religious gatherings of the believers.' " Hafsa added, "When Um-`Atiya came, I went to her and asked her, 'Did you hear anything about so-and-so?' Um-`Atiya said, 'Yes, let my father be sacrificed for the Prophet (). (And whenever she mentioned the name of the Prophet () she always used to say, 'Let my father be sacrificed for him'). He said, 'Virgin mature girls staying often screened (or said, 'Mature girls and virgins staying often screened--Aiyub is not sure as which was right) and menstruating women should come out (on the `Id day). But the menstruating women should keep away from the Musalla. And all the women should participate in the good deeds and in the religious gatherings of the believers.'" Hafsa said, "On that I said to Um-`Atiya, 'Also those who are menstruating?' " Um-`Atiya replied, "Yes. Do they not present themselves at `Arafat and elsewhere?

981. Narrated Um-`Atiya: We were ordered to go out (for `Id) and also to take along with us the menstruating women, mature girls and virgins staying in seclusion.

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(Ibn `Aun said, "Or mature virgins staying in seclusion). The menstruating women could present themselves at the religious gathering and invocation of Muslims but should keep away from their Musalla

982. Narrated Ibn `Umar:The Prophet () used to Nahr or slaughter sacrifices at the Musalla (on `Id-ul-Adha)

983. Narrated Al-Bara' bin `Azib:On the day of Nahr Allah's Messenger () delivered the Khutba after the `Id prayer and said, "Anyone who prayed like us and slaughtered the sacrifice like we did then he acted according to our (Nusuk) tradition of sacrificing, and whoever slaughtered the sacrifice before the prayer, then that was just mutton (i.e. not sacrifice)." Abu Burda bin Niyar stood up and said, "O Allah's Messenger (! By Allah, I slaughtered my sacrifice before I offered the (Id) prayer and thought that today was the day of eating and drinking (non-alcoholic drinks) and so I made haste (in slaughtering) and ate and also fed my family and neighbors." Allah's Messenger () said, "That was just mutton (not a sacrifice)." Then Abu Burda said, "I have a young she-goat and no doubt, it is better than two sheep. Will that be sufficient as a sacrifice for me?" The Prophet () replied, "Yes. But it will not be sufficient for anyone else (as a sacrifice), after you

984. Narrated Anas bin Malik:Allah's Messenger () offered the prayer on the day of Nahr and then delivered the Khutba and ordered that whoever had slaughtered his sacrifice before the prayer should repeat it, that is, should slaughter another sacrifice. Then a person from the Ansar stood up and said, "O Allah's Messenger (! because of my neighbors (he described them as being very needy or poor) I slaughtered before the prayer. I have a young she-goat which, in my opinion, is better than two sheep." The Prophet () gave him the permission for slaughtering it as a sacrifice

985. Narrated Jundab:On the day of Nahr the Prophet () offered the prayer and delivered the Khutba and then slaughtered the sacrifice and said, "Anybody who slaughtered (his sacrifice) before the prayer should slaughter another animal in lieu of it, and the one who has not yet slaughtered should slaughter the sacrifice mentioning Allah's name on it

986. Narrated Jabir bin `Abdullah:On the Day of `Id the Prophet () used to return (after offering the `Id prayer) through a way different from that by which he went

987. Narrated `Urwa on the authority of `Aisha:On the days of Mina, (11th, 12th, and 13th of Dhul-Hijjah) Abu Bakr came to her while two young girls were beating the tambourine and the Prophet () was lying covered with his clothes. Abu Bakr scolded them and the Prophet () uncovered his face and said to Abu Bakr, "Leave them, for these days are the days of `Id and the days of Mina." `Aisha further said, "Once the Prophet () was screening me and I was watching the display of black slaves in the Mosque and (`Umar) scolded them. The Prophet () said, 'Leave them. O Bani Arfida! (carry on), you are safe (protected)

988. Narrated `Urwa on the authority of `Aisha:On the days of Mina, (11th, 12th, and 13th of Dhul-Hijjah) Abu Bakr came to her while two young girls were beating the tambourine and the Prophet () was lying covered with his clothes. Abu Bakr scolded them and the Prophet () uncovered his face and said to Abu Bakr, "Leave them, for these days are the days of `Id and the days of Mina." `Aisha further said, "Once the Prophet () was screening me and I was watching the display of black slaves in the Mosque and (`Umar) scolded them. The Prophet () said, 'Leave them. O Bani Arfida! (carry on), you are safe (protected)

989. Narrated Ibn `Abbas:The Prophet () went out and offered a two rak`at prayer on the Day of `Id ul Fitr and did not offer any other prayer before or after it and at that time Bilal was accompanying him

Witr Prayer

990. Narrated Ibn `Umar: Once a person asked Allah's Messenger () about the night prayer. Allah's Apostle () replied, "The night prayer is offered as two Rak`at followed by two Rak`at and so on and if anyone is afraid of the approaching dawn (Fajr prayer) he should pray one Rak`ah and this will be a Witr for all the Rak`at which he has prayed before

991. Nafi` told that `Abdullah bin `Umar used to say Taslim between (the first) two Rak`at and (the third) odd one in the Witr prayer, when he wanted to attend to a certain matter (during that interval between the Rak`at)

992. Narrated Ibn `Abbas:Once I passed the night in the house of Maimuna (his aunt). I slept across the bed while Allah's Apostle and his wife slept length-wise. The Prophet () slept till midnight or nearly so and woke up rubbing his face and recited ten verses from Surat "Al-`Imran." Allah's Messenger () went towards a leather skin and performed ablution in the most perfect way and then stood for the prayer. I did the same and stood beside him. The Prophet () put his right hand on my head, twisted my ear and then prayed two rak`at five times and then ended his prayer with witr. He laid down till the Mu'adh-dhin came then he stood up and offered two rak`at (Sunnah of Fajr prayer) and then went out and offered the Fajr prayer. (See Hadith)

993. Narrated `Abdullah bin `Umar:The Prophet () said, "Night prayer is offered as two rak`at followed by two rak`at and so on, and if you want to finish it, pray only one rak`a which will be witr for all the previous rak`at." Al-Qasim said, "Since we attained the age of puberty we have seen some people offering a three-rak`at prayer as witr and all that is permissible. I hope there will be no harm in it

994. Narrated `A'isha:Allah's Messenger () used to pray eleven rak`at at night and that was his night prayer and each of his prostrations lasted for a period enough for one of you to recite fifty verses before Allah's Messenger () raised his head. He also used to pray two rak`at (Sunnah) before the (compulsory) Fajr prayer and then lie down on his right side till the Mu'adh-dhin came to him for the prayer

995. Narrated Anas bin Seereen:I asked Ibn `Umar, "What is your opinion about the two rak`at before the Fajr (compulsory) prayer, as to prolonging the recitation in them?" He said, "The Prophet () used to pray at night two rak`at followed by two and so on, and end the prayer by one rak`ah witr. He used to offer two rak`at

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before the Fajr prayer immediately after the Adhan." (Hammad, the sub-narrator said, "That meant (that he prayed) quickly

996. Narrated `A'isha:Allah's Messenger () offered witr prayer at different nights at various hours extending (from the 'Isha' prayer) up to the last hour of the night

997. Narrated `A'isha:The Prophet () used to offer his night prayer while I was sleeping across in his bed. Whenever he intended to offer the witr prayer, he used to wake me up and I would offer the witr prayer too

998. Narrated `Abdullah bin `Umar:The Prophet () said, "Make witr as your last prayer at night

999. Narrated Sa'id bin Yasar:I was going to Mecca in the company of `Abdullah bin `Umar and when I apprehended the approaching dawn, I dismounted and offered the witr prayer and then joined him. `Abdullah bin `Umar said, "Where have you been?" I replied, "I apprehended the approaching dawn so I dismounted and prayed the witr prayer." `Abdullah said, "Isn't it sufficient for you to follow the good example of Allah's Messenger ()?" I replied, "Yes, by Allah." He said, "Allah's Messenger () used to pray witr on the back of the camel (while on a journey)

1000. Narrated Ibn `Umar:The Prophet () used to offer (Nawafil) prayers on his Rahila (mount) facing its direction by signals, but not the compulsory prayer. He also used to pray witr on his (mount) Rahila

1001. Narrated Muhammad bin Seereen:Anas was asked, "Did the Prophet () recite Qunut in the Fajr prayer?" Anas replied in the affirmative. He was further asked, "Did he recite Qunut before bowing?" Anas replied, "He recited Qunut after bowing for some time (for one month)

1002. Narrated `Asim:I asked Anas bin Malik about the Qunut. Anas replied, "Definitely it was (recited)". I asked, "Before bowing or after it?" Anas replied, "Before bowing." I added, "So and so has told me that you had informed him that it had been after bowing." Anas said, "He told an untruth (i.e. "was mistaken," according to the Hijazi dialect). Allah's Messenger () recited Qunut after bowing for a period of one month." Anas added, "The Prophet () sent about seventy men (who knew the Qur'an by heart) towards the pagans (of Najd) who were less than they in number and there was a peace treaty between them and Allah's Messenger () (but the Pagans broke the treaty and killed the seventy men). So Allah's Messenger () recited Qunut for a period of one month asking Allah to punish them

1003. Narrated Anas bin Malik:The Prophet () recited Qunut for one month (in the Fajr prayer) asking Allah to punish the tribes of Ral and Dhakwan

1004. Narrated Anas:The Qunut used to be recited in the Maghrib and the Fajr prayers

Invoking Allah for Rain (Istisqaa)

1005. Narrated `Abbad bin Tamim's uncle:The Prophet () went out to offer the Istisqa' prayer and turned (and put on) his cloak inside out

1006. Narrated Abu Huraira:;Whenever the Prophet () lifted his head from the bowing in the last rak'a he used to say: "O Allah! Save `Aiyash bin Abi Rabi'a. O Allah! Save Salama bin Hisham. O Allah! Save Walid bin Walid. O Allah! Save the weak faithful believers. O Allah! Be hard on the tribes of Mudar and send (famine) years on them like the famine years of (Prophet) Joseph ." The Prophet () further said, "Allah forgive the tribes of Ghifar and save the tribes of Aslam." Abu Az-Zinad (a sub-narrator) said, "The Qunut used to be recited by the Prophet () in the Fajr prayer

1007. Narrated Masruq:We were with `Abdullah and he said, "When the Prophet () saw the refusal of the people to accept Islam he said, "O Allah! Send (famine) years on them for (seven years) like the seven years (of famine during the time) of (Prophet) Joseph." So famine overtook them for one year and destroyed every kind of life to such an extent that the people started eating hides, carcasses and rotten dead animals. Whenever one of them looked towards the sky, he would (imagine himself to) see smoke because of hunger. So Abu Sufyan went to the Prophet () and said, "O Muhammad! You order people to obey Allah and to keep good relations with kith and kin. No doubt the people of your tribe are dying, so please pray to Allah for them." So Allah revealed: "Then watch you For the day that The sky will bring forth a kind Of smoke Plainly visible ... Verily! You will return (to disbelief) On the day when We shall seize You with a mighty grasp. (44.10-16) Ibn Mas'ud added, "Al-Batsha (i.e. grasp) happened in the battle of Badr and no doubt smoke, Al-Batsha, Al-Lizam, and the verse of Surat Ar-Rum have all passed

1008. Narrated `Abdullah bin Dinar:My father said, "I heard Ibn `Umar reciting the poetic verses of Abu Talib: And a white (person) (i.e. the Prophet) who is requested to pray for rain and who takes care of the orphans and is the guardian of widows." Salim's father (Ibn `Umar) said, "The following poetic verse occurred to my mind while I was looking at the face of the Prophet () while he was praying for rain. He did not get down till the rain water flowed profusely from every roof-gutter: And a white (person) who is requested to pray for rain and who takes care of the orphans and is the guardian of widows . . . And these were the words of Abu Talib

1009. Narrated `Abdullah bin Dinar:My father said, "I heard Ibn `Umar reciting the poetic verses of Abu Talib: And a white (person) (i.e. the Prophet) who is requested to pray for rain and who takes care of the orphans and is the guardian of widows." Salim's father (Ibn `Umar) said, "The following poetic verse occurred to my mind while I was looking at the face of the Prophet () while he was praying for rain. He did not get down till the rain water flowed profusely from every roof-gutter: And a white (person) who is requested to pray for rain and who takes care of the orphans and is the guardian of widows . . . And these were the words of Abu Talib

1010. Narrated Anas:Whenever drought threatened them, `Umar bin Al-Khattab, used to ask Al-Abbas bin `Abdul Muttalib to invoke Allah for rain. He used to say, "O Allah! We used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allah ! Bless us

with rain."(1) And so it would rain

1011. Narrated `Abdullah bin Zaid:The Prophet () turned his cloak inside out on Istisqa

1012. Narrated `Abdullah bin Zaid:The Prophet () went towards the Musalla and invoked Allah for rain. He faced the Qibla and wore his cloak inside out, and offered two rak'at

1013. Narrated Sharik bin `Abdullah bin Abi Namir:I heard Anas bin Malik saying, "On a Friday a person entered the main Mosque through the gate facing the pulpit while Allah's Messenger () was delivering the Khutba. The man stood in front of Allah's Apostle and said, 'O Allah's Messenger ()! The livestock are dying and the roads are cut off; so please pray to Allah for rain.' " Anas added, "Allah's Messenger () raised both his hands and said, 'O Allah! Bless us with rain! O Allah! Bless us with rain! O Allah! Bless us with rain!' " Anas added, "By Allah, we could not see any trace of cloud in the sky and there was no building or a house between us and (the mountains of) Sila." Anas added, "A heavy cloud like a shield appeared from behind it (i.e. Sila' Mountain). When it came in the middle of the sky, it spread and then rained." Anas further said, "By Allah! We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allah's Messenger () was delivering the Friday's Khutba. The man stood in front of him and said, 'O Allah's Messenger ()! The livestock are dying and the roads are cut off, please pray to Allah to withhold rain.'" Anas added, "Allah's Messenger () raised both his hands and said, 'O Allah! Round about us and not on us. O Allah! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.' So the rain stopped and we came out walking in the sun." Sharik asked Anas whether it was the same person who had asked for the rain (the last Friday). Anas replied that he did not know

1014. Narrated Sharik:Anas bin Malik said, "A person entered the Mosque on a Friday through the gate facing the Daril- Qada' and Allah's Messenger () was standing delivering the Khutba (sermon). The man stood in front of Allah's Messenger () and said, 'O Allah's Messenger (), livestock are dying and the roads are cut off; please pray to Allah for rain.' So Allah's Messenger () raised both his hands and said, 'O Allah! Bless us with rain. O Allah! Bless us with rain. O Allah! Bless us with rain!' " Anas added, "By Allah, there were no clouds in the sky and there was no house or building between us and the mountain of Sila'. Then a big cloud like a shield appeared from behind it (i.e. Sila' Mountain) and when it came in the middle of the sky, it spread and then rained. By Allah! We could not see the sun for a week. The next Friday, a person entered through the same gate and Allah's Messenger () was delivering the Friday Khutba and the man stood in front of him and said, 'O Allah's Messenger ()! The livestock are dying and the roads are cut off; Please pray to Allah to withhold rain.' " Anas added, "Allah's Messenger () raised both his hands and said, 'O Allah! Round about us and not on us. O Allah!' On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.' " Anas added, "The rain stopped and we came out, walking in the sun." Sharik asked Anas whether it was the same person who had asked for rain the previous Friday. Anas replied that he did not know

1015. Narrated Qatada:Anas said, "While Allah's Messenger () was delivering the Friday Khutba (sermon) a man came and said, 'O Allah's Messenger ()! Rain is scarce; please ask Allah to bless us with rain.' So he invoked Allah for it, and it rained so much that we could hardly reach our homes and it continued raining till the next Friday." Anas further said, "Then the same or some other person stood up and said, 'O Allah's Apostle! Invoke Allah to withhold the rain.' On that, Allah's Messenger () said, 'O Allah! Round about us and not on us.'" Anas added, "I saw the clouds dispersing right and left and it continued to rain but not over Medina

1016. Narrated Anas:A man came to the Prophet () and said, "Livestock are destroyed and the roads are cut off." So Allah's Messenger () invoked Allah for rain and it rained from that Friday till the next Friday. The same person came again and said, "Houses have collapsed, roads are cut off, and the livestock are destroyed. Please pray to Allah to withhold the rain." Allah's Messenger () (stood up and) said, "O Allah! (Let it rain) on the plateaus, on the hills, in the valleys and over the places where trees grow." So the clouds cleared away from Medina as clothes are taken off

1017. Narrated Anas bin Malik:A man came to Allah's Messenger () and said, "O Allah's Messenger ()! Livestock are destroyed and the roads are cut off. So please invoke Allah." So Allah's Messenger () prayed and it rained from that Friday to the next Friday. Then he came to Allah's Messenger () and said, "O Allah's Messenger ()! Houses have collapsed, roads are cut off and the livestock are destroyed." So Allah's Messenger () prayed, "O Allah! (Let it rain) on the tops of mountains, on the plateaus, in the valleys and over the places where trees grow." So the clouds cleared away from Medina as clothes are taken off

1018. Narrated Anas bin Malik:A man complained to the Prophet () about the destruction of livestock and property and the hunger of the offspring. So he invoked (Allah for rain. The narrator (Anas) did not mention that the Prophet () had worn his cloak inside out or faced the Qibla

1019. Narrated Anas bin Malik:A man came to Allah's Messenger () and said, "O Allah's Messenger ()! Livestock are destroyed and the roads are cut off; so please invoke Allah." So Allah's Messenger () prayed for rain and it rained from that Friday till the next Friday. Then a man came to the Prophet () and said, "O Allah's Messenger ()! The houses have collapsed, roads are cut off and the livestock are destroyed." So Allah's Messenger () said, "O Allah ! (Let it rain) on the tops of the mountains, on the plateaus, in the valleys and over the places where trees grow." So the clouds cleared away from Medina as clothes are taken off

1020. Narrated Masruq:One day I went to Ibn Mas`ud who said, "When Quraish delayed in embracing Islam, the Prophet () invoked Allah to curse them, so they were afflicted with a (famine) year because of which many of them died and they ate the carcasses and Abu Sufyan came to the Prophet () and said, 'O Muhammad! You came to order people to keep good relation with kith and kin and your nation is being destroyed, so invoke Allah.' So the Prophet () recited the Holy verses of Surat-Ad-Dukhan: 'Then watch you For the day that The sky will Bring forth a kind Of smoke Plainly visible.' (44.10) When the famine was taken off, the people renegade once again as nonbelievers. The statement of Allah, (in Sura "Ad- Dukhan"-44) refers to that: 'On the day when We shall seize You with a mighty grasp.' (44.16) And that was what happened on the day of the battle of Badr." Asbat added on the authority of Mansur, "Allah's Messenger () prayed for them and it rained heavily for seven days. So the people complained of the excessive rain. The Prophet () said, 'O Allah! (Let it rain) around us and not on us.' So

the clouds dispersed over his head and it rained over the surroundings

1021. Narrated Anas:Allah's Messenger () was delivering the Khutba (sermon) on a Friday when the people stood up, shouted and said, "O Allah's Messenger (!) There is no rain (drought), the trees have dried and the livestock are destroyed; Please pray to Allah for rain." So Allah's Messenger () said twice, "O Allah! Bless us with rain." By Allah, there was no trace of cloud in the sky and suddenly the sky became overcast with clouds and it started raining. The Prophet () came down the pulpit and offered the prayer. When he came back from the prayer (to his house) it was raining and it rained continuously till the next Friday. When the Prophet started delivering the Friday Khutba (sermon), the people started shouting and said to him, "The houses have collapsed and the roads are cut off; so please pray to Allah to withhold the rain." So the Prophet () smiled and said, "O Allah! Round about us and not on us." So the sky became clear over Medina but it kept on raining over the outskirts (of Medina) and not a single drop of rain fell over Medina. I looked towards the sky which was as bright and clear as a crown

1022. Narrated 'Abdullah bin Yazid Al-Ansari that he went out with Al-Bara' bin 'Azib, and Zaid bin Arqam and invoked for rain. He ('Abdullah bin Yazid) stood up but not on a pulpit and invoked Allah for rain and then offered two Rak'a prayers with loud recitation without pronouncing Adhan or Iqama. Abu Ishaq said that 'Abdullah bin Yazid had seen the Prophet () (doing the same)

1023. Narrated 'Abbad bin Tamim:that his uncle (who was one of the companions of the Prophet) had told him, "The Prophet () went out with the people to invoke Allah for rain for them. He stood up and invoked Allah for rain, then faced the Qibla and turned his cloak (inside out) and it rained

1024. Narrated 'Abbad bin Tamim:from his uncle who said, "The Prophet () went out to invoke Allah for rain. He faced the Qibla invoking Allah. He turned over his cloak (inside out) and then offered two rak'at and recited the Qur'an aloud in them

1025. Narrated 'Abbad bin Tamim from his uncle:"I saw the Prophet () on the day when he went out to offer the Istisqa' prayer. He turned his back towards the people and faced the Qibla and asked Allah for rain. Then he turned his cloak inside out and led us in a two rak'at prayer and recited the Qur'an aloud in them

1026. Narrated 'Abbad bin Tamim from his uncle who said:"The Prophet () invoked Allah for rain and offered a two rak'at prayer and he put his cloak inside out

1027. Narrated 'Abbad bin Tamim from his uncle who said:"The Prophet () went out to the Musalla to offer the Istisqa' prayer, faced the Qibla and offered a two rak'at prayer and turned his cloak inside out." Narrated Abu Bakr, "The Prophet () put the right side of his cloak on his left side

1028. Narrated 'Abdullah bin Zaid Al-Ansari:The Prophet () went out towards the Musalla in order to offer the Istisqa' prayer and when he intended to invoke (Allah) or started invoking, he faced the Qibla and turned his cloak inside out

1029. Narrated Anas bin Malik:A bedouin came to Allah's Messenger () on a Friday and said, "O Allah's Messenger ! The livestock, the offspring, and the people have perished." So, Allah's Messenger () raised both his hands invoking Allah (for rain) and the people too raised their hands with Allah's Messenger () invoking Allah (for rain). We had not left the mosque when it started raining. It rained till the next Friday when the same man came to Allah's Messenger () and said, "O Allah's Messenger! The travelers are compelled to postpone their journeys (because of excessive rain) and the roads are overflowed

1030. The narrator Anas added that the Prophet () raised his hands (during the invocation) to such an extent that the whiteness of his armpits was visible

1031. Narrated Anas bin Malik:The Prophet () never raised his hands for any invocation except for that of Istisqa' and he used to raise them so much that the whiteness of his armpits became visible. (Note: It may be that Anas did not see the Prophet () raising his hands, but it is narrated that the Prophet () used to raise his hands for invocations other than Istisqa. See Hadith No. 807 & 808 and also see Hadith No. 612, Vol

1032. Narrated Aisha:Whenever Allah's Messenger () saw the rain, he used to say, "O Allah! Let it be a strong fruitful rain

1033. Narrated Anas bin Malik:In the lifetime of Allah's Messenger () the people were afflicted with a (famine) year. While the Prophet was delivering the Khutba (sermon) on the pulpit on a Friday, a Bedouin stood up and said, "O Allah's Messenger (!) The livestock are dying and the families (offspring) are hungry: please pray to Allah to bless us with rain." Allah's Messenger () raised both his hands towards the sky and at that time there was not a trace of cloud in the sky. Then the clouds started gathering like mountains. Before he got down from the pulpit I saw rainwater trickling down his beard. It rained that day, the next day, the third day, the fourth day and till the next Friday, when the same Bedouin or some other person stood up (during the Friday Khutba) and said, "O Allah's Messenger (!) The houses have collapsed and the livestock are drowned. Please invoke Allah for us." So Allah's Messenger () raised both his hands and said, "O Allah! Around us and not on us." Whichever side the Prophet () directed his hand, the clouds dispersed from there till a hole (in the clouds) was formed over Medina. The valley of Qanat remained flowing (with water) for one month and none, came from outside who didn't talk about the abundant rain

1034. Narrated Anas:Whenever a strong wind blew, anxiety appeared on the face of the Prophet (fearing that wind might be a sign of Allah's wrath)

1035. Narrated Ibn 'Abbas:The Prophet () said, "I was granted victory with As-Saba and the nation of 'Ad was destroyed by Ad- Dabur (westerly wind)

1036. Narrated Abu Huraira:The Prophet () said, "The Hour (Last Day) will not be established until (religious) knowledge will be taken away (by the death of religious learned men), earthquakes will be very frequent, time will pass quickly, afflictions will appear, murders will increase and money will overflow amongst you." (See Hadith No. 85 Vol)

1037. Narrated Ibn 'Umar:(The Prophet) said, "O Allah! Bless our Sham and our Yemen." People said, "Our Najd as well." The Prophet again said, "O Allah! Bless our Sham and Yemen." They said again, "Our Najd as well." On that the Prophet () said, "There will appear earthquakes and afflictions, and from there will come out the side of the head of Satan

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1038. Narrated Zaid bin Khalid Al-Juhani:Allah's Messenger () led the morning prayer in Al-Hudaibiya and it had rained the previous night. When the Prophet () had finished the prayer he faced the people and said, "Do you know what your Lord has said?" They replied, "Allah and His Apostle know better." (The Prophet () said), "Allah says, 'In this morning some of My worshipers remained as true believers and some became non-believers; he who said that it had rained with the blessing and mercy of Allah is the one who believes in Me and does not believe in star, but he who said it had rained because of such and such (star) is a disbeliever in Me and is a believer in star

1039. Narrated Ibn `Umar:Allah's Messenger () said, "Keys of the unseen knowledge are five which nobody knows but Allah . . . nobody knows what will happen tomorrow; nobody knows what is in the womb; nobody knows what he will gain tomorrow; nobody knows at what place he will die; and nobody knows when it will rain

Eclipses

1040. Narrated Abu Bakra:We were with Allah's Messenger () when the sun eclipsed. Allah's Messenger () stood up dragging his cloak till he entered the Mosque. He led us in a two-rak`at prayer till the sun (eclipse) had cleared. Then the Prophet () said, "The sun and the moon do not eclipse because of someone's death. So whenever you see these eclipses pray and invoke (Allah) till the eclipse is over

1041. Narrated Abu Mas`ud:The Prophet () said, "The sun and the moon do not eclipse because of the death of someone from the people but they are two signs amongst the signs of Allah. When you see them stand up and pray

1042. Narrated Ibn `Umar:The Prophet () said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone but they are two signs amongst the signs of Allah. When you see them offer the prayer

1043. Narrated Al-Mughira bin Shu`ba:"The sun eclipsed in the lifetime of Allah's Messenger () on the day when (his son) Ibrahim died. So the people said that the sun had eclipsed because of the death of Ibrahim. Allah's Messenger () said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone. When you see the eclipse pray and invoke Allah

1044. Narrated `Aisha:In the lifetime of Allah's Messenger () the sun eclipsed, so he led the people in prayer, and stood up and performed a long Qiyam, then bowed for a long while. He stood up again and performed a long Qiyam but this time the period of standing was shorter than the first. He bowed again for a long time but shorter than the first one, then he prostrated and prolonged the prostration. He did the same in the second rak`a as he did in the first and then finished the prayer; by then the sun (eclipse) had cleared. He delivered the Khutba (sermon) and after praising and glorifying Allah he said, "The sun and the moon are two signs amongst the signs of Allah; they do not eclipse on the death or life of anyone. So when you see the eclipse, remember Allah and say Takbir, pray and give Sadaqa." The Prophet then said, "O followers of Muhammad! By Allah! There is none who has more ghaira (self-respect) than Allah as He has forbidden that His slaves, male or female commit adultery (illegal sexual intercourse). O followers of Muhammad! By Allah! If you knew that which I know you would laugh little and weep much

1045. Narrated `Abdullah bin `Amr:"When the sun eclipsed in the lifetime of Allah's Messenger () an announcement was made that a prayer was to be offered in congregation

1046. Narrated `Aisha:(the wife of the Prophet ()) In the lifetime of the Prophet () the sun eclipsed and he went to the Mosque and the people aligned behind him. He said the Takbir (starting the prayer) and prolonged the recitation (from the Qur'an) and then said Takbir and performed a prolonged bowing; then he (lifted his head and) said, "Sami allahu liman hamidah" (Allah heard him who sent his praises to Him). He then did not prostrate but stood up and recited a prolonged recitation which was shorter than the first recitation. He again said Takbir and then bowed a prolonged bowing but shorter than the first one and then said, "Sami`a l-lahu Lyman hamidah Rabbana walak-lhamd, (Allah heard him who sent his praises to Him. O our Sustainer! All the praises are for You)" and then prostrated and did the same in the second rak`a; thus he completed four bowing and four prostrations. The sun (eclipse) had cleared before he finished the prayer. (After the prayer) he stood up, glorified and praised Allah as He deserved and then said, "The sun and the moon are two of the signs of Allah. They do not eclipse because of the death or the life (i.e. birth) of someone. When you see them make haste for the prayer." Narrated Az-Zuhri: I said to 'Urwa, "When the sun eclipsed at Medina your brother (`Abdullah bin Az-Zubair) offered only a two-rak`at prayer like that of the morning (Fajr) prayer." 'Urwa replied, "Yes, for he missed the Prophet's tradition (concerning this matter)

1047. Narrated Aisha:(the wife of the Prophet) On the day when the sun Khasafat (eclipsed) Allah's Messenger () prayed; he stood up and said Takbir and recited a prolonged recitation, then he performed a prolonged bowing, then he raised his head and said, "Sami`a l-lahu Lyman Hamidah," and then remained standing and recited a prolonged recitation which was shorter than the first. Then he performed a prolonged bowing which was shorter than the first. Then he prostrated and prolonged the prostration and he did the same in the second rak`a as in the first and then finished the prayer with Taslim. By that time the sun (eclipse) had cleared He addressed the people and said, "The sun and the moon are two of the signs of Allah; they do not eclipse (Yakhsifan) because of the death or the life (i.e. birth) of someone. So when you see them make haste for the prayer

1048. Narrated Abu Bakra:Allah's Messenger () said: "The sun and the moon are two signs amongst the signs of Allah and they do not eclipse because of the death of someone but Allah frightens His devotees with them

1049. Narrated `Amra bint `Abdur-Rahman:A Jewess came to ask `Aisha (the wife of the Prophet) about something. She said to her, "May Allah give you refuge

from the punishment of the grave." So 'Aisha ' asked Allah's Messenger () "Would the people be punished in their graves?" Allah's Messenger () after seeking refuge with Allah from the punishment of the grave (and thus replied in the affirmative). Then one day, Allah's Messenger () rode to go to some place but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood for the (eclipse) prayer, and the people stood behind him. He stood up for a long period and then performed a prolonged bowing which was shorter than the first bowing. Then he raised his head and prostrated. Then he stood up (for the second rak'a) for a long while but the standing was shorter than that of the first rak'a. Then he performed a prolonged bowing which was shorter than the first one. Then he raised his head and prostrated. Then he stood up for a long time but shorter than the first. Then he performed a prolonged bowing but shorter than the first. Then he raised his head and prostrated and finished the prayer and (then delivered the sermon and) said as much as Allah wished. And then he ordered the people to seek refuge with Allah from the punishment of the grave

1050. Narrated 'Amra bint 'Abdur-Rahman: A Jewess came to ask 'Aisha (the wife of the Prophet) about something. She said to her, "May Allah give you refuge from the punishment of the grave." So 'Aisha ' asked Allah's Messenger () "Would the people be punished in their graves?" Allah's Messenger () after seeking refuge with Allah from the punishment of the grave (and thus replied in the affirmative). Then one day, Allah's Messenger () rode to go to some place but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood for the (eclipse) prayer, and the people stood behind him. He stood up for a long period and then performed a prolonged bowing which was shorter than the first bowing. Then he raised his head and prostrated. Then he stood up (for the second rak'a) for a long while but the standing was shorter than that of the first rak'a. Then he performed a prolonged bowing which was shorter than the first one. Then he raised his head and prostrated. Then he stood up for a long time but shorter than the first. Then he performed a prolonged bowing but shorter than the first. Then he raised his head and prostrated and finished the prayer and (then delivered the sermon and) said as much as Allah wished. And then he ordered the people to seek refuge with Allah from the punishment of the grave

1051. Narrated 'Abdullah bin 'Amr: When the sun eclipsed in the lifetime of Allah's Messenger () and an announcement was made that the prayer was to be held in congregation. The Prophet () performed two bowing in one rak'a. Then he stood up and performed two bowing in one rak'a. Then he sat down and finished the prayer; and by then the (eclipse) had cleared 'Aisha said, "I had never performed such a long prostration

1052. Narrated 'Abdullah bin 'Abbas: The sun eclipsed in the lifetime of the Prophet (). Allah's Messenger () offered the eclipse prayer and stood for a long period equal to the period in which one could recite Surat-al-Baqara. Then he bowed for a long time and then stood up for a long period which was shorter than that of the first standing, then bowed again for a long time but for a shorter period than the first; then he prostrated twice and then stood up for a long period which was shorter than that of the first standing; then he bowed for a long time which was shorter than the previous one, and then he raised his head and stood up for a long period which was shorter than the first standing, then he bowed for a long time which was shorter than the first bowing, and then prostrated (twice) and finished the prayer. By then, the sun (eclipse) had cleared. The Prophet () then said, "The sun and the moon are two of the signs of Allah. They eclipse neither because of the death of somebody nor because of his life (i.e. birth). So when you see them, remember Allah." The people said, "O Allah's Messenger (!) We saw you taking something from your place and then we saw you retreating." The Prophet () replied, "I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of the inhabitants were women." The people asked, "O Allah's Messenger (!) Why is it so?" The Prophet () replied, "Because of their ungratefulness." It was asked whether they are ungrateful to Allah. The Prophet said, "They are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life and if she sees anything (undesirable) in you, she will say, 'I have never had any good from you

1053. Narrated Fatima bint Al-Mundhir: Asma' bint Abu Bakr said, "I came to 'Aisha the wife of the Prophet () during the solar eclipse. The people were standing and offering the prayer and she was also praying too. I asked her, 'What has happened to the people?' She pointed out with her hand towards the sky and said, 'Subhan-Allah'. I said, 'Is there a sign?' She pointed out in the affirmative." Asma' further said, "I too then stood up for the prayer till I fainted and then poured water on my head. When Allah's Messenger () had finished his prayer, he thanked and praised Allah and said, 'I have seen at this place of mine what I have never seen even Paradise and Hell. No doubt, it has been inspired to me that you will be put to trial in the graves like or nearly like the trial of (Masih) Ad-Dajjal. (I do not know which one of the two Asma' said.) (The angels) will come to everyone of you and will ask what do you know about this man (i.e. Muhammad). The believer or a firm believer (I do not know which word Asma' said) will reply, 'He is Muhammad, Allah's Messenger () who came to us with clear evidences and guidance, so we accepted his teachings, believed and followed him.' The angels will then say to him, 'Sleep peacefully as we knew surely that you were a firm believer.' The hypocrite or doubtful person (I do not know which word Asma' said) will say, 'I do not know. I heard the people saying something so I said it (the same)

1054. Narrated Asma: No doubt the Prophet () ordered people to manumit slaves during the solar eclipse

1055. Narrated 'Amra bint 'Abdur-Rahman: A Jewess came to 'Aisha to ask her about something and then she said, "May Allah give you refuge from the punishment of the grave." So 'Aisha asked Allah's Messenger (), "Would the people be punished in their graves?" Allah's Messenger () asked Allah's refuge from the punishment of the grave (indicating an affirmative reply). Then one day Allah's Messenger () rode (to leave for some place) but the sun eclipsed. He returned on the forenoon and passed through the rear of the dwellings (of his wives) and stood up and started offering the (eclipse) prayer and the people stood behind him. He stood for a long period and then performed a long bowing and then stood straight for a long period which was shorter than that of the first standing, then he performed a prolonged bowing which was shorter than the first bowing, then he raised his head and prostrated for a long time and then stood up (for the second rak'a) for a long while, but the standing was shorter than the standing of the first rak'a. Then he performed a prolonged bowing which was shorter

than that of the first one. He then stood up for a long time but shorter than the first, then again performed a long bowing which was shorter than the first and then prostrated for a shorter while than that of the first prostration. Then he finished the prayer and delivered the sermon and) said what Allah wished; and ordered the people to seek refuge with Allah from the punishment of the grave

1056. Narrated `Amra bint `Abdur-Rahman: A Jewess came to `Aisha to ask her about something and then she said, "May Allah give you refuge from the punishment of the grave." So `Aisha asked Allah's Messenger (), "Would the people be punished in their graves?" Allah's Messenger () asked Allah's refuge from the punishment of the grave (indicating an affirmative reply). Then one day Allah's Messenger () rode (to leave for some place) but the sun eclipsed. He returned on the forenoon and passed through the rear of the dwellings (of his wives) and stood up and started offering the (eclipse) prayer and the people stood behind him. He stood for a long period and then performed a long bowing and then stood straight for a long period which was shorter than that of the first standing, then he performed a prolonged bowing which was shorter than the first bowing, then he raised his head and prostrated for a long time and then stood up (for the second rak'a) for a long while, but the standing was shorter than the standing of the first rak'a. Then he performed a prolonged bowing which was shorter than that of the first one. He then stood up for a long time but shorter than the first, then again performed a long bowing which was shorter than the first and then prostrated for a shorter while than that of the first prostration. Then he finished the prayer and delivered the sermon and) said what Allah wished; and ordered the people to seek refuge with Allah from the punishment of the grave

1057. Narrated Abu Mas'ud: Allah's Messenger () said, "The sun and the moon do not eclipse because of someone's death or life but they are two signs amongst the signs of Allah, so pray whenever you see them

1058. Narrated `Aisha: In the lifetime of the Prophet () the sun eclipsed and the Prophet () stood up to offer the prayer with the people and recited a long recitation, then he performed a prolonged bowing, and then lifted his head and recited a prolonged recitation which was shorter than the first. Then he performed a prolonged bowing which was shorter than the first and then lifted his head and performed two prostrations. He then stood up for the second rak'a and offered it like the first. Then he stood up and said, "The sun and the moon do not eclipse because of someone's life or death but they are two signs amongst the signs of Allah which He shows to His worshipers. So whenever you see them, make haste for the prayer

1059. Narrated Abu Musa: The sun eclipsed and the Prophet () got up, being afraid that it might be the Hour (i.e. Day of Judgment). He went to the Mosque and offered the prayer with the longest Qiyam, bowing and prostration that I had ever seen him doing. Then he said, "These signs which Allah sends do not occur because of the life or death of somebody, but Allah makes His worshipers afraid by them. So when you see anything thereof, proceed to remember Allah, invoke Him and ask for His forgiveness

1060. Narrated Al-Mughira bin Shu'ba: On the day of Ibrahim's death, the sun eclipsed and the people said that the eclipse was due to the death of Ibrahim (the son of the Prophet). Allah's Messenger () said, "The sun and the moon are two signs amongst the signs of Allah. They do not eclipse because of someone's death or life. So when you see them, invoke Allah and pray till the eclipse is clear

1061. And this was narrated by Asma' who said, "Allah's Messenger () finished the eclipse prayer and by then the sun (eclipse) had cleared. Then he delivered the Khutba (religious talk) and praised Allah as He deserved and then said Amma ba'du

1062. Narrated Abu Bakra: In the lifetime of the Prophet () the sun eclipsed and then he offered a two rak'at prayer

1063. Narrated Abu Bakra: In the lifetime of Allah's Messenger () the sun eclipsed and he went out dragging his clothes till he reached the Mosque. The people gathered around him and he led them and offered two rak'at. When the sun (eclipse) cleared, he said, "The sun and the moon are two signs amongst the signs of Allah; they do not eclipse because of the death of someone, and so when an eclipse occurs, pray and invoke Allah till the eclipse is over." It happened that a son of the Prophet () called Ibrahim died on that day and the people were talking about that (saying that the eclipse was caused by his death)

1064. Narrated Aisha: The Prophet () led us and performed four bowing in two rak'at during the solar eclipse and the first rak'a was longer

1065. Narrated `Aisha: The Prophet () recited (the Qur'an) aloud during the eclipse prayer and when he had finished the eclipse prayer he said the Takbir and bowed. When he stood straight from bowing he would say "Sami 'allahu liman hamidah Rabbana wa laka I-hamd." And he would again start reciting. In the eclipse prayer there are four bowing and four prostrations in two rak'at. Al-Auza'i and others said that they had heard Az-Zuhri from 'Urwa from `Aisha saying, "In the lifetime of Allah's Messenger () the sun eclipsed, and he made a person to announce: 'Prayer in congregation.' He led the prayer and performed four bowing and four prostrations in two rak'at." Narrated Al-Walid that `Abdur-Rahman bin Namir had informed him that he had heard the same. Ibn Shihab heard the same. Az-Zuhri said, "I asked ('Urwa), 'What did your brother `Abdullah bin Az-Zubair do? He prayed two rak'at (of the eclipse prayer) like the morning prayer, when he offered the (eclipse) prayer in Medina.' 'Urwa replied that he had missed (i.e. did not pray according to) the Prophet's tradition." Sulaiman bin Kathir and Sufyan bin Husain narrated from Az-Zuhri that the prayer for the eclipse used to be offered with loud recitation

1066. Narrated `Aisha: The Prophet () recited (the Qur'an) aloud during the eclipse prayer and when he had finished the eclipse prayer he said the Takbir and bowed. When he stood straight from bowing he would say "Sami 'allahu liman hamidah Rabbana wa laka I-hamd." And he would again start reciting. In the eclipse prayer there are four bowing and four prostrations in two rak'at. Al-Auza'i and others said that they had heard Az-Zuhri from 'Urwa from `Aisha saying, "In the lifetime of Allah's Messenger () the sun eclipsed, and he made a person to announce: 'Prayer in congregation.' He led the prayer and performed four bowing and four prostrations in two rak'at." Narrated Al-Walid that `Abdur-Rahman bin Namir had informed him that he had heard the same. Ibn Shihab heard the same.

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Az-Zuhri said, "I asked ('Urwa), 'What did your brother `Abdullah bin Az-Zubair do? He prayed two rak`at (of the eclipse prayer) like the morning prayer, when he offered the (eclipse) prayer in Medina.' 'Urwa replied that he had missed (i.e. did not pray according to) the Prophet's tradition." Sulaiman bin Kathir and Sufyan bin Husain narrated from Az-Zuhri that the prayer for the eclipse used to be offered with loud recitation

Prostration During Recital of Qur'an

1067. Narrated `Abdullah bin Mas`ud: The Prophet () recited Surat an-Najm (53) at Mecca and prostrated while reciting it and those who were with him did the same except an old man who took a handful of small stones or earth and lifted it to his forehead and said, "This is sufficient for me." Later on, I saw him killed as a non-believer

1068. Narrated Abu Huraira: On Fridays the Prophet () used to recite Alif Lam Mim Tanzil-As-Sajda (in the first rak`a) and Hal ata `alal-insani i.e. Surat ad-Dahr (LXXVI) (in the second rak`a), in the Fajr prayer

1069. Narrated Ibn `Abbas: The prostration of Sa`d is not a compulsory one but I saw the Prophet () prostrating while reciting it

1070. Narrated `Abdullah bin Mas`ud: The Prophet () recited Surat-an-Najm (53) and prostrated while reciting it and all the people prostrated and a man amongst the people took a handful of stones or earth and raised it to his face and said, "This is sufficient for me." Later on I saw him killed as a non-believer

1071. Narrated Ibn `Abbas: The Prophet () prostrated while reciting An-Najm and with him prostrated the Muslims, the pagans, the jinns, and all human beings

1072. Narrated `Ata' bin Yasar: I asked Zaid bin Thabit about prostration on which he said that he had recited An-Najm before the Prophet, yet he (the Prophet) had not performed a prostration

1073. Narrated Zaid bin Thabit: I recited An-Najm before the Prophet, yet he did not perform a prostration

1074. Narrated Abu Salama: I saw Abu Huraira reciting Idha-Sama' un-Shaqqat and he prostrated during its recitation. I asked Abu Huraira, "Didn't I see you prostrating?" Abu Huraira said, "Had I not seen the Prophet () prostrating, I would not have prostrated

1075. Narrated Ibn `Umar: When the Prophet () recited a Sura that contained the prostration he would prostrate and we would do the same and some of us (because of the heavy rush) could not find a place for prostration

1076. Narrated Ibn `Umar: When the Prophet () recited Surat As-Sajda and we were with him, he would prostrate and we also would prostrate with him and some of us (because of the heavy rush) would not find a place (for our foreheads) to prostrate on

1077. Narrated Rabi'a: `Umar bin Al-Khattab recited Surat-an-Nahl on a Friday on the pulpit and when he reached the verse of Sajda he got down from the pulpit and prostrated and the people also prostrated. The next Friday `Umar bin Al-Khattab recited the same Sura and when he reached the verse of Sajda he said, "O people! When we recite the verses of Sajda (during the sermon) whoever prostrates does the right thing, yet it is no sin for the one who does not prostrate." And `Umar did not prostrate (that day). Added Ibn `Umar "Allah has not made the prostration of recitation compulsory but if we wish we can do it

1078. Narrated Abu Rafi': I offered the `Isha' prayer behind Abu Huraira and he recited Idhas-Sama' Un-Shaqqat, and prostrated. I said, "What is this?" Abu Huraira said, "I prostrated behind Abul-Qasim and I will do the same till I meet him

1079. Narrated Ibn `Umar: Whenever the Prophet () recited the Sura which contained the prostration of recitation he used to prostrate and then we too, would prostrate and some of us did not find a place for prostration

Shortening the Prayers (At-Taqqeer)

1080. Narrated Ibn `Abbas: The Prophet () once stayed for nineteen days and prayed shortened prayers. So when we travelled (and stayed) for nineteen days, we used to shorten the prayer but if we traveled (and stayed) for a longer period we used to offer the full prayer

1081. Narrated Yahya bin 'Is-haq: I heard Anas saying, "We traveled with the Prophet () from Medina to Mecca and offered two rak`at (for every prayer) till we returned to Medina." I said, "Did you stay for a while in Mecca?" He replied, "We stayed in Mecca for ten days

1082. Narrated `Abdullah bin `Umar: I offered the prayer with the Prophet, Abu Bakr and `Umar at Mina and it was of two rak`at. `Uthman in the early days of his caliphate did the same, but later on he started praying the full prayer

1083. Narrated Haritha bin Wahab: The Prophet () led us in the prayer at Mina during the peace period by offering two rak`at

1084. Narrated `Abdur Rahman bin Yazid: We offered a four rak`at prayer at Mina behind Ibn `Affan . `Abdullah bin Mas`ud was informed about it. He said sadly, "Truly to Allah we belong and truly to Him we shall return." And added, "I prayed two rak`at with Allah's Messenger () at Mina and similarly with Abu Bakr and with `Umar (during their caliphates)." He further said, "May I be lucky enough to have two of the four rak`at accepted (by Allah)

1085. Narrated Ibn `Abbas: The Prophet () and his companions reached Mecca in the morning of the 4th Dhul-Hijja reciting Talbiya (O Allah! We are obedient to your orders, we respond to your call) ... intending to perform Hajj. The Prophet () ordered his companions to assume the Ihram for Umra instead of Hajj, excepting those who had Hadi (sacrifice) with them

1086. Narrated Ibn `Umar: The Prophet () said, "A woman should not travel for more than three days except with a Dhi-Mahram (i.e. a male with whom she

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cannot marry at all, e.g. her brother, father, grandfather, etc.) or her own husband

1087. Narrated Ibn `Umar: The Prophet (ﷺ) said, "A woman should not travel for more than three days except with a Dhi-Mahram

1088. Narrated Abu Huraira: The Prophet (ﷺ) said, "It is not permissible for a woman who believes in Allah and the Last Day to travel for one day and night except with a Mahram

1089. Narrated Anas bin Malik: I offered four rak`at of Zuhr prayer with the Prophet (ﷺ) at Medina and two rak`at at Dhul-Hulaifa. (i.e. shortened the `Asr prayer)

1090. Narrated `Aisha: "When the prayers were first enjoined they were of two rak`at each. Later the prayer in a journey was kept as it was but the prayers for non-travelers were completed." Az-Zuhri said, "I asked `Urwa what made Aisha pray the full prayers (in journey)." He replied, "She did the same as `Uthman did

1091. Narrated `Abdullah bin `Umar: "I saw Allah's Messenger (ﷺ) delaying the Maghrib prayer till he offered it along with the `Isha' prayer whenever he was in a hurry during the journey." Salim narrated, "Ibn `Umar used to do the same whenever he was in a hurry during the journey." And Salim added, "Ibn `Umar used to pray the Maghrib and `Isha' prayers together in Al-Muzdalifa." Salim said, "Ibn `Umar delayed the Maghrib prayer because at that time he heard the news of the death of his wife Safiya bint Abi `Ubaid. I said to him, 'The prayer (is due).' He said, 'Go on.' Again I said, 'The prayer (is due).' He said, 'Go on,' till we covered two or three miles. Then he got down, prayed and said, 'I saw the Prophet (ﷺ) praying in this way, whenever he was in a hurry during the journey.' `Abdullah (bin `Umar) added, "Whenever the Prophet was in a hurry, he used to delay the Maghrib prayer and then offer three rak`at (of the Maghrib) and perform Taslim, and after waiting for a short while, Iqama used to be pronounced for the `Isha' prayer when he would offer two rak`at and perform Taslim. He would never offer any optional prayer till the middle of the night (when he used to pray the Tahajjud)

1092. Narrated `Abdullah bin `Umar: "I saw Allah's Messenger (ﷺ) delaying the Maghrib prayer till he offered it along with the `Isha' prayer whenever he was in a hurry during the journey." Salim narrated, "Ibn `Umar used to do the same whenever he was in a hurry during the journey." And Salim added, "Ibn `Umar used to pray the Maghrib and `Isha' prayers together in Al-Muzdalifa." Salim said, "Ibn `Umar delayed the Maghrib prayer because at that time he heard the news of the death of his wife Safiya bint Abi `Ubaid. I said to him, 'The prayer (is due).' He said, 'Go on.' Again I said, 'The prayer (is due).' He said, 'Go on,' till we covered two or three miles. Then he got down, prayed and said, 'I saw the Prophet (ﷺ) praying in this way, whenever he was in a hurry during the journey.' `Abdullah (bin `Umar) added, "Whenever the Prophet was in a hurry, he used to delay the Maghrib prayer and then offer three rak`at (of the Maghrib) and perform Taslim, and after waiting for a short while, Iqama used to be pronounced for the `Isha' prayer when he would offer two rak`at and perform Taslim. He would never offer any optional prayer till the middle of the night (when he used to pray the Tahajjud)

1093. Narrated `Abdullah bin `Amir from his father who said: I saw the Prophet (ﷺ) offering the prayer on his mount (Rahila) whatever direction it took

1094. Narrated Jabir bin `Abdullah: The Prophet (ﷺ) used to offer the Nawafil, while riding, facing a direction other than that of the Qibla

1095. Narrated Nafi`: Ibn `Umar (while on a journey) used to offer the prayer and the witr on his mount (Rahila). He said that the Prophet (ﷺ) used to do so

1096. Narrated `Abdullah bin Dinar: On traveling, `Abdullah bin `Umar used to offer the prayer on his Mount by signs whatever direction it took. `Abdullah said that the Prophet (ﷺ) used to do so

1097. Narrated `Amir bin Rabi'a: I saw the Prophet (ﷺ) on his Mount praying Nawafil by nodding his head, whatever direction he faced, but Allah's Messenger (ﷺ) never did the same in offering the compulsory prayers

1098. Narrated Salim: At night `Abdullah bin `Umar used to offer the prayer on the back of his animal during the journey and never cared about the direction he faced. Ibn `Umar said, "Allah's Messenger (ﷺ) used to offer the optional prayer on the back of his Mount facing any direction and also used to pray the witr on it but never offered the compulsory prayer on it

1099. Narrated Jabir bin `Abdullah: The Prophet (ﷺ) used to pray (the Nawafil) on his Mount facing east and whenever he wanted to offer the compulsory prayer, he used to dismount and face the Qibla

1100. Narrated Anas bin Seereen: We went to receive Anas bin Malik when he returned from Sham and met him at a place called 'Ain at-Tamr. I saw him praying riding the donkey, with his face to this direction, i.e. to the left of the Qibla. I said to him, "I have seen you offering the prayer in a direction other than that of the Qibla." He replied, "If I had not seen Allah's Messenger (ﷺ) doing it, I would not have done it

1101. Narrated Hafs bin `Asim: Ibn `Umar went on a journey and said, "I accompanied the Prophet (ﷺ) and he did not offer optional prayers during the journey, and Allah says: 'Verily! In Allah's Messenger (ﷺ) you have a good example to follow

1102. Narrated Ibn `Umar: I accompanied Allah's Messenger (ﷺ) and he never offered more than two rak`at during the journey. Abu Bakr, `Umar and `Uthman used to do the same

1103. Narrated Ibn Abu Laila: Only Um Hani told us that she had seen the Prophet (ﷺ) offering the Duha (forenoon prayer). She said, "On the day of the conquest of Mecca, the Prophet (ﷺ) took a bath in my house and offered eight rak`at. I never saw him praying such a light prayer but he performed perfect prostration and bowing

1104. Narrated `Abdullah bin `Amir that his father had told him that he had seen the Prophet (ﷺ) praying Nawafil at night on the back of his Mount on a journey, facing whatever direction it took

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1105. Narrated Salim bin `Abdullah: Ibn `Umar said, "Allah's Messenger () used to pray the Nawafil on the back of his Mount (carriage) by signs facing any direction." Ibn `Umar used to do the same
1106. Narrated Salim's father: The Prophet () used to offer the Maghrib and `Isha' prayers together whenever he was in a hurry on a journey
1107. Narrated Ibn `Abbas: Allah's Messenger () used to offer the Zuhr and `Asr prayers together on journeys, and also used to offer the Maghrib and `Isha' prayers together. Narrated Anas bin Malik: The Prophet () used to offer the Maghrib and the `Isha' prayers together on journeys
1108. Narrated Anas: Allah's Messenger () used to offer these two prayers together on journeys i.e. the Maghrib and the `Isha
1109. Narrated Az-Zuhri: Salim told me, "Abdullah bin `Umar said, 'I saw Allah's Messenger () delaying the Maghrib prayer till he offered it along with the `Isha prayer whenever he was in a hurry during the journey.' " Salim said, "Abdullah bin `Umar used to do the same whenever he was in a hurry during the journey. After making the call for Iqama, for the Maghrib prayer he used to offer three rak`at and then perform Taslim. After waiting for a short while, he would pronounce the Iqama for the `Isha' prayer and offer two rak`at and perform Taslim. He never prayed any Nawafil in between the two prayers or after the `Isha' prayers till he got up in the middle of the night (for Tahajjud prayer)
1110. Narrated Anas bin Malik: Whenever the Prophet () started a journey before noon, he used to delay the Zuhr prayer till the time of `Asr and then offer them together; and if the sun declined (at noon) he used to offer the Zuhr prayer and then ride (for the journey)
1111. Narrated Anas bin Malik: Whenever the Prophet () started the journey before noon, he used to delay the Zuhr prayer till the time for the `Asr prayer and then he would dismount and pray them together; and whenever the sun declined before he started the journey he used to offer the Zuhr prayer and then ride (for the journey)
1112. Narrated Anas bin Malik: Whenever the Prophet () started on a journey before noon, he used to delay the Zuhr prayer till the time for the `Asr prayer and then he would dismount and offer them together; and whenever the sun declined before he started on a journey he used to offer the Zuhr prayers and then ride (for journey)
1113. Narrated `Aisha: Allah's Messenger () prayed in his house while sitting during his illness and the people prayed behind him standing and he pointed to them to sit down. When he had finished the prayer, he said, "The Imam is to be followed and so when he bows you should bow; and when he lifts his head you should also do the same
1114. Narrated Anas bin Malik: Allah's Messenger () fell down from a horse and his right side was either injured or scratched, so we went to inquire about his health. The time for the prayer became due and he offered the prayer while sitting and we prayed while standing. He said, "The Imam is to be followed; so if he says Takbir, you should also say Takbir, and if he bows you should also bow; and when he lifts his head you should also do the same and if he says: Sami'a l-lahu liman hamidah (Allah hears whoever sends his praises to Him) you should say: Rabbana walakal-Hamd (O our Lord! All the praises are for You.)" (See Hadith No. 656 Vol)
1115. Narrated `Imran bin Husain: (who had piles) I asked Allah's Messenger () about the praying of a man while sitting. He said, "If he prays while standing it is better and he who prays while sitting gets half the reward of that who prays standing; and whoever prays while Lying gets half the reward of that who prays while sitting
1116. Narrated `Abdullah bin Buraida: `Imran bin Husain had piles. Once Abu Ma`mar narrated from `Imran bin Husain had said, "I asked the Prophet () about the prayer of a person while sitting. He said, 'It is better for one to pray standing; and whoever prays sitting gets half the reward of that who prays while standing; and whoever prays while Lying gets half the reward of that who prays while sitting
1117. Narrated `Imran bin Husain: I had piles, so I asked the Prophet () about the prayer. He said, "Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray Lying on your side
1118. Narrated Aisha: (the mother of the faithful believers) I never saw Allah's Messenger () offering the night prayer while sitting except in his old age and then he used to recite while sitting and whenever he wanted to bow he would get up and recite thirty or forty verses (while standing) and then bow
1119. Narrated `Aisha: (the mother of the faithful believers) Allah's Messenger () (in his last days) used to pray sitting. He would recite while sitting, and when thirty or forty verses remained from the recitation he would get up and recite them while standing and then he would bow and prostrate. He used to do the same in the second rak`a. After finishing the Prayer he used to look at me and if I was awake he would talk to me and if I was asleep, he would lie down

Prayer at Night (Tahajjud)

1120. Narrated Ibn `Abbas: When the Prophet () got up at night to offer the Tahajjud prayer, he used to say: Allahumma lakal-hamd. Anta qaiyyimus-samawati wal-ard wa man fihinna. Walakal-hamd, Laka mulkus-samawati wal-ard wa man fihinna. Walakal-hamd, anta nurus-samawati wal-ard. Wa lakal-hamd, anta-l-haq wa wa'duka-l-haq, wa liqa'uka Haq, wa qauluka Haq, wal-jannatu Han wan-naru Haq wannabiyuna Haq. Wa Muhammadun, sallal-lahu'alaihi wasallam, Haq, was-sa'atu Haq. Allahumma aslamtu Laka wabika amantu, wa 'Alaika tawakkaltu, wa ilaika anabtu wa bika khasamtu, wa ilaika hakamtu faghfir li ma qaddamtu wama akh-khartu wama as-rartu wama'a lantu, anta-l-muqaddim wa anta-l-mu akh-khir, la ilaha illa anta (or la ilaha ghairuka). (O Allah! All the praises are for you, You are the Holder of the Heavens and the Earth, And whatever is in them. All the praises are for You; You have the possession of the Heavens and the Earth And

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whatever is in them. All the praises are for You; You are the Light of the Heavens and the Earth And all the praises are for You; You are the King of the Heavens and the Earth; And all the praises are for You; You are the Truth and Your Promise is the truth, And to meet You is true, Your Word is the truth And Paradise is true And Hell is true And all the Prophets (Peace be upon them) are true; And Muhammad is true, And the Day of Resurrection is true. O Allah ! I surrender (my will) to You; I believe in You and depend on You. And repent to You, And with Your help I argue (with my opponents, the non-believers) And I take You as a judge (to judge between us). Please forgive me my previous And future sins; And whatever I concealed or revealed And You are the One who make (some people) forward And (some) backward. There is none to be worshipped but you . Sufyan said that `Abdul Karim Abu Umaiyah added to the above, 'Wala haula Wala quwata illa billah' (There is neither might nor power except with Allah)

1121. Narrated Salim's father: In the lifetime of the Prophet (ﷺ) whosoever saw a dream would narrate it to Allah's Messenger (ﷺ). I had a wish of seeing a dream to narrate it to Allah's Messenger (ﷺ) I was a grown up boy and used to sleep in the Mosque in the lifetime of the Prophet. I saw in the dream that two angels caught hold of me and took me to the Fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, "I seek refuge with Allah from the Fire." Then I met another angel who told me not to be afraid. I narrated the dream to Hafsa who told it to Allah's Messenger (ﷺ). The Prophet said, "Abdullah is a good man. I wish he prayed Tahajjud." After that `Abdullah (i.e. Salim's father) used to sleep but a little at night

1122. Narrated Salim's father: In the lifetime of the Prophet (ﷺ) whosoever saw a dream would narrate it to Allah's Messenger (ﷺ). I had a wish of seeing a dream to narrate it to Allah's Messenger (ﷺ) I was a grown up boy and used to sleep in the Mosque in the lifetime of the Prophet. I saw in the dream that two angels caught hold of me and took me to the Fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, "I seek refuge with Allah from the Fire." Then I met another angel who told me not to be afraid. I narrated the dream to Hafsa who told it to Allah's Messenger (ﷺ). The Prophet said, "Abdullah is a good man. I wish he prayed Tahajjud." After that `Abdullah (i.e. Salim's father) used to sleep but a little at night

1123. Narrated `Aisha: Allah's Messenger (ﷺ) used to offer eleven rak`at and that was his prayer. He used to prolong the prostration to such an extent that one could recite fifty verses (of the Qur'an) before he would lift his head. He used to pray two rak`at (Sunna) before the Fajr prayer and then used to lie down on his right side till the call-maker came and informed him about the prayer

1124. Narrated Jundab: The Prophet (ﷺ) became sick and did not get up (for Tahajjud prayer) for a night or two

1125. Narrated Jundab bin `Abdullah: Gabriel did not come to the Prophet (for some time) and so one of the Quraish women said, "His Satan has deserted him." So came the Divine Revelation: "By the forenoon And by the night When it is still! Your Lord (O Muhammad) has neither Forsaken you Nor hated you

1126. Narrated Um Salama: One night the Prophet (ﷺ) got up and said, "Subhan Allah! How many afflictions Allah has revealed tonight and how many treasures have been sent down (disclosed). Go and wake the sleeping lady occupants of these dwellings up (for prayers), perhaps a well dressed in this world may be naked in the Hereafter

1127. Narrated `Ali bin Abi Talib: One night Allah's Messenger (ﷺ) came to me and Fatima, the daughter of the Prophet (ﷺ) and asked, "Won't you pray (at night)?" I said, "O Allah's Messenger (ﷺ)! Our souls are in the hands of Allah and if He wants us to get up He will make us get up." When I said that, he left us without saying anything and I heard that he was hitting his thigh and saying, "But man is more quarrelsome than anything

1128. Narrated `Aisha: Allah's Messenger (ﷺ) used to give up a good deed, although he loved to do it, for fear that people might act on it and it might be made compulsory for them. The Prophet (ﷺ) never prayed the Duha prayer, but I offer it

1129. Narrated `Aisha the mother of the faithful believers: One night Allah's Messenger (ﷺ) offered the prayer in the Mosque and the people followed him. The next night he also offered the prayer and too many people gathered. On the third and the fourth nights more people gathered, but Allah's Messenger (ﷺ) did not come out to them. In the morning he said, "I saw what you were doing and nothing but the fear that it (i.e. the prayer) might be enjoined on you, stopped me from coming to you." And that happened in the month of Ramadan

1130. Narrated Al-Mughira: The Prophet (ﷺ) used to stand (in the prayer) or pray till both his feet or legs swelled. He was asked why (he offered such an unbearable prayer) and he said, "Should I not be a thankful slave?

1131. Narrated `Abdullah bin `Amr bin Al-`As: Allah's Messenger (ﷺ) told me, "The most beloved prayer to Allah is that of David and the most beloved fasts to Allah are those of David. He used to sleep for half of the night and then pray for one third of the night and again sleep for its sixth part and used to fast on alternate days

1132. Narrated Masruq: I asked `Aisha which deed was most loved by the Prophet. She said, "A deed done continuously." I further asked, "When did he used to get up (in the night for the prayer)?" She said, "He used to get up on hearing the crowing of a cock

1132.2. Narrated Al-Ashath: He (the Prophet (ﷺ)) used to get up for the prayer on hearing the crowing of a cock

1133. Narrated `Aisha: In my house he (Prophet (ﷺ)) never passed the last hours of the night but sleeping

1134. Narrated Qatada: Anas bin Malik said, "The Prophet (ﷺ) and Zaid bin Thabit took their Suhur together. When they finished it, the Prophet (ﷺ) stood for the (Fajr) prayer and offered it." We asked Anas, "What was the interval between their finishing the Suhur and the starting of the morning prayer?" Anas replied, "It was equal to the time taken by a person in reciting fifty verses of the Qur'an

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1135. Narrated Abu-Wail: `Abdullah said, "One night I offered the Tahajjud prayer with the Prophet () and he kept on standing till an ill-thought came to me." We said, "What was the ill-thought?" He said, "It was to sit down and leave the Prophet (standing)"
1136. Narrated Hudhaifa: Whenever the Prophet () got up for Tahajjud prayer he used to clean his mouth (and teeth) with Siwak
1137. Narrated `Abdullah bin `Umar: A man said, "O Allah's Messenger ()! How is the prayer of the night?" He said, "Two rak`at followed by two rak`at and so on, and when you apprehend the approaching dawn, offer one rak`a as witr"
1138. Narrated Ibn `Abbas: The prayer of the Prophet () used to be of thirteen rak`at, i.e. of the night prayer
1139. Narrated Masruq: I asked Aisha about the night prayer of Allah's Messenger () and she said, "It was seven, nine or eleven rak`at besides the two rak`at of the Fajr prayer (i.e. Sunna)"
1140. Narrated `Aisha: The Prophet () used to offer thirteen rak`at of the night prayer and that included the witr and two rak`at (Sunna) of the Fajr prayer
1141. Narrated Anas bin Malik: Sometimes Allah's Messenger () would not fast (for so many days) that we thought that he would not fast that month and he sometimes used to fast (for so many days) that we thought he would not leave fasting throughout that month and (as regards his prayer and sleep at night), if you wanted to see him praying at night, you could see him praying and if you wanted to see him sleeping, you could see him sleeping
1142. Narrated Abu Huraira: Allah's Messenger () said, "Satan puts three knots at the back of the head of any of you if he is asleep. On every knot he reads and exhales the following words, 'The night is long, so stay asleep.' When one wakes up and remembers Allah, one knot is undone; and when one performs ablution, the second knot is undone, and when one prays the third knot is undone and one gets up energetic with a good heart in the morning; otherwise one gets up lazy and with a mischievous heart"
1143. Narrated Samura bin Jundab: The Prophet () said in his narration of a dream that he saw, "He whose head was being crushed with a stone was one who learnt the Qur'an but never acted on it, and slept ignoring the compulsory prayers"
1144. Narrated `Abdullah: A person was mentioned before the Prophet () and he was told that he had kept on sleeping till morning and had not got up for the prayer. The Prophet () said, "Satan urinated in his ears"
1145. Narrated Abu Huraira: Allah's Messenger () said, "Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: 'Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?'"
1146. Narrated Al-Aswad: I asked `Aisha "How is the night prayer of the Prophet?" She replied, "He used to sleep early at night, and get up in its last part to pray, and then return to his bed. When the Mu'adh-dhin pronounced the Adhan, he would get up. If he was in need of a bath he would take it; otherwise he would perform ablution and then go out (for the prayer)"
1147. Narrated Abu Salma bin `Abdur Rahman: I asked `Aisha, "How is the prayer of Allah's Messenger () during the month of Ramadan." She said, "Allah's Messenger () never exceeded eleven rak`at in Ramadan or in other months; he used to offer four rak`at-- do not ask me about their beauty and length, then four rak`at, do not ask me about their beauty and length, and then three rak`at." Aisha further said, "I said, 'O Allah's Messenger ()! Do you sleep before offering the witr prayer?' He replied, 'O `Aisha! My eyes sleep but my heart remains awake'"
1148. Narrated `Aisha: I did not see the Prophet () reciting (the Qur'an) in the night prayer while sitting except when he became old; when he used to recite while sitting, and when thirty or forty verses remained from the Sura, he would get up and recite them and then bow
1149. Narrated Abu Huraira: At the time of the Fajr prayer the Prophet () asked Bilal, "Tell me of the best deed you did after embracing Islam, for I heard your footsteps in front of me in Paradise." Bilal replied, "I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I prayed after that ablution as much as was written for me"
1150. Narrated Anas bin Malik: Once the Prophet () entered the Mosque and saw a rope hanging in between its two pillars. He said, "What is this rope?" The people said, "This rope is for Zainab who, when she feels tired, holds it (to keep standing for the prayer.)" The Prophet () said, "Don't use it. Remove the rope. You should pray as long as you feel active, and when you get tired, sit down"
1151. Narrated `Aisha: A woman from the tribe of Bani Asad was sitting with me and Allah's Apostle () came to my house and said, "Who is this?" I said, "(She is) So and so. She does not sleep at night because she is engaged in prayer." The Prophet () said disapprovingly: Do (good) deeds which is within your capacity as Allah never gets tired of giving rewards till you get tired of doing good deeds"
1152. Narrated `Abdullah bin `Amr bin Al-`As: Allah's Messenger () said to me, "O `Abdullah! Do not be like so and so who used to pray at night and then stopped the night prayer"
1153. Narrated `Abdullah bin `Amr: Once Allah's Messenger () said to me, "I have been informed that you offer Salat (prayer) all the night and observe Saum (fast) during the day." I said, "(Yes) I do so." He said, "If you do so, your eye sight will become weak and you will become weak. No doubt, your body has right on you, and your family has right on you, so observe Saum (for some days) and do not observe it (for some days), offer Salat (for sometime) and then sleep"
1154. Narrated `Ubada bin As-Samit: The Prophet () said, "Whoever gets up at night and says: -- 'La ilaha il-lallah Wahdahu la Sharika lahu Lahu-Imulk,

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waLahu-l-hamd wahuwa 'ala kullishai'in Qadir. Al hamdu lil-lahi wa subhanal-lahi wa la-ilaha il-lal-lah wa-l-lahu akbar wa la hawla Wala Quwata il-la-bil-lah.' (None has the right to be worshipped but Allah. He is the Only One and has no partners . For Him is the Kingdom and all the praises are due for Him. He is Omnipotent. All the praises are for Allah. All the glories are for Allah. And none has the right to be worshipped but Allah, And Allah is Great And there is neither Might nor Power Except with Allah). And then says: -- Allahumma, Ighfir li (O Allah! Forgive me). Or invokes (Allah), he will be responded to and if he performs ablution (and prays), his prayer will be accepted

1155. Narrated Abu Huraira:That once Allah's Messenger () said, "Your brother, i.e. `Abdullah bin Rawaha does not say obscene (referring to his verses): Amongst us is Allah's Messenger (), who recites His Book when it dawns. He showed us the guidance, after we were blind. We believe that whatever he says will come true. And he spends his nights in such a way as his sides do not touch his bed. While the pagans were deeply asleep

1156. Narrated Nafi':Ibn `Umar said, "In the lifetime of the Prophet () I dreamt that a piece of silk cloth was in my hand and it flew with me to whichever part of Paradise I wanted. I also saw as if two persons (i.e. angels) came to me and wanted to take me to Hell. Then an angel met us and told me not to be afraid. He then told them to leave me. Hafsa narrated one of my dreams to the Prophet () and the Prophet () said, "Abdullah is a good man. Would that he offer the night prayer (Tahajjud)!" So after that day `Abdullah (bin `Umar) started offering Tahajjud. The companions of the Prophet () used to tell him their dreams that (Laila-tul-Qadr) was on the 27th of the month of Ramadan. The Prophet () said, "I see that your dreams agree on the last ten nights of Ramadan and so whoever is in search of it should seek it in the last ten nights of Ramadan

1157. Narrated Nafi':Ibn `Umar said, "In the lifetime of the Prophet () I dreamt that a piece of silk cloth was in my hand and it flew with me to whichever part of Paradise I wanted. I also saw as if two persons (i.e. angels) came to me and wanted to take me to Hell. Then an angel met us and told me not to be afraid. He then told them to leave me. Hafsa narrated one of my dreams to the Prophet () and the Prophet () said, "Abdullah is a good man. Would that he offer the night prayer (Tahajjud)!" So after that day `Abdullah (bin `Umar) started offering Tahajjud. The companions of the Prophet () used to tell him their dreams that (Laila-tul-Qadr) was on the 27th of the month of Ramadan. The Prophet () said, "I see that your dreams agree on the last ten nights of Ramadan and so whoever is in search of it should seek it in the last ten nights of Ramadan

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1159. Narrated `Aisha:Allah's Messenger () offered the `Isha' prayer (and then got up at the Tahajjud time) and offered eight rak`at and then offered two rak`at while sitting. He then offered two rak`at in between the Adhan and Iqama (of the Fajr prayer) and he never missed them

1160. Narrated `Aisha:The Prophet () used to lie down on his right side, after offering two rak`at (Sunna) of the Fajr prayer

1161. Narrated `Aisha:After offering the Sunna of the Fajr prayer, the Prophet () used to talk to me, if I happened to be awake; otherwise he would lie down till the Iqama call was proclaimed (for the Fajr prayer)

1162. Narrated `Aisha:After offering the two rak`at (Sunna) the Prophet () used to talk to me, if I happened to be awake; otherwise he would lie down

1163. Narrated `Aisha:The Prophet () was never more regular and particular in offering any Nawafil than the two rak`at (Sunna) of the Fajr prayer

1164. Narrated `Aisha:Allah's Messenger () used to offer thirteen rak`at in the night prayer and on hearing the Adhan for the morning prayer, he used to offer two light rak`at

1165. Narrated `Aisha:The Prophet () used to make the two rak`at before the Fajr prayer so light that I would wonder whether he recited Al-Fatiha (or not)

1166. Narrated Jabir bin `Abdullah:The Prophet () used to teach us the way of doing Istikhara (Istikhara means to ask Allah to guide one to the right sort of action concerning any job or a deed), in all matters as he taught us the Suras of the Qur'an. He said, "If anyone of you thinks of doing any job he should offer a two rak`at prayer other than the compulsory ones and say (after the prayer): -- 'Allahumma inni astakhiruka bi'ilmika, Wa astaqdiruka bi-qudratika, Wa as'alaka min fadlika Al-'azim Fa-innaka taqdiru Wala aqdiru, Wa ta'lamu Wala a'lamu, Wa anta 'allamu l-ghuyub. Allahumma, in kunta ta'lamu anna hadha-lamra Khairun li fi dini wa ma'ashi wa'aqibati `Amri (or `ajili `Amri wa'ajilihi) Faqdirhu wa yas-sirhu li thumma barik li Fihi, Wa in kunta ta'lamu anna hadha-lamra shar-run li fi dini wa ma'ashi wa'aqibati `Amri (or fi'ajili `Amri wa ajilihi) Fasrifhu anni was-rifni anhu. Waqdir li al-khaira haithu kana Thumma ardini bihi.' (O Allah! I ask guidance from Your knowledge, And Power from Your Might and I ask for Your great blessings. You are capable and I am not. You know and I do not and You know the unseen. O Allah! If You know that this job is good for my religion and my subsistence and in my Hereafter--(or said: If it is better for my present and later needs)--Then You ordain it for me and make it easy for me to get, And then bless me in it, and if You know that this job is harmful to me In my religion and subsistence and in the Hereafter--(or said: If it is worse for my present and later needs)--Then keep it away from me and let me be away from it. And ordain for me whatever is good for me, And make me satisfied with it). The Prophet () added that then the person should name (mention) his need

1167. Narrated Abu Qatada bin Rabi Al-Ansari:The Prophet () said, "If anyone of you enters a Mosque, he should not sit until he has offered a two-rak`at prayer

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1168. Narrated Anas bin Malik:Allah's Messenger () led us and offered a two rak`at prayer and then went away

1169. Narrated `Abdullah bin `Umar:I offered with Allah's Messenger () a two rak`at prayer before the Zuhr prayer and two rak`at after the Zuhr prayer, two rak`at after Jumua, Maghrib and `Isha' prayers

1170. Narrated Jabir bin `Abdullah:While delivering a sermon, Allah's Messenger () said, "If anyone of you comes while the Imam is delivering the sermon or has come out for it, he should offer a two rak`at prayer

1171. Narrated Mujahid:Somebody came to the house of Ibn `Umar and told him that Allah's Messenger () had entered the Ka`ba. Ibn `Umar said, "I went in front of the Ka`ba and found that Allah's Messenger () had come out of the Ka`ba and I saw Bilal standing by the side of the gate of the Ka`ba. I said, 'O Bilal! Has Allah's Apostle () prayed inside the Ka`ba?' Bilal replied in the affirmative. I said, 'Where (did he pray)?' He replied, '(He prayed) Between these two pillars and then he came out and offered a two rak`at prayer in front of the Ka`ba.' " Abu `Abdullah said: Abu Huraira said, "The Prophet () advised me to offer two rak`at of Duha prayer (prayer to be offered after sunrise and before midday). " Itban (bin Malik) said, "Allah's Messenger () and Abu Bakr, came to me after sunrise and we aligned behind the Prophet () and offered two rak`at

1172. Narrated Ibn `Umar:I offered with the Prophet () two rak`at before the Zuhr and two rak`at after the Zuhr prayer; two rak`at after Maghrib, `Isha' and the Jumua prayers. Those of the Maghrib and `Isha' were offered in his house. My sister Hafsa told me that the Prophet () used to offer two light rak`at after dawn and it was the time when I never went to the Prophet

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1174. Narrated `Amr:I heard Abu Ash-sha'tha' Jabir saying, "I heard Ibn `Abbas saying, 'I offered with Allah's Messenger () eight rak`at (of Zuhr and `Asr prayers) together and seven rak`at (the Maghrib and the `Isha' prayers) together.' " I said, "O Abu Ash-shatha! I think he must have prayed the Zuhr late and the `Asr early; the `Isha early and the Maghrib late." Abu Ash-sha'tha' said, "I also think so." (See Hadith No. 518 Vol)

1175. Narrated Muwarriq:I asked Ibn `Umar "Do you offer the Duha prayer?" He replied in the negative. I further asked, "Did `Umar use to pray it?" He (Ibn `Umar) replied in the negative. I again asked, "Did Abu Bakr use to pray it?" He replied in the negative. I again asked, "Did the Prophet () use to pray it?" Ibn `Umar replied, "I don't think he did

1176. Narrated `Abdur Rahman bin Abi Laila:Only Um Hani narrated to me that she had seen the Prophet () offering the Duha prayer. She said, "On the day of the conquest of Mecca, the Prophet () entered my house, took a bath and offered eight rak`at (of Duha prayers. I had never seen the Prophet () offering such a light prayer but he performed bowing and prostrations perfectly

1177. Narrated `Aisha:I never saw the Prophet () offering the Duha prayer but I always offer it

1178. Narrated Abu Huraira:My friend (the Prophet) advised me to do three things and I shall not leave them till I die, these are: To fast three days every month, to offer the Duha prayer, and to offer witr before sleeping

1179. Narrated Anas bin Sirin: I heard Anas bin Malik al-Ansari saying, "An Ansari man, who was very fat, said to the Prophet, 'I am unable to present myself for the prayer with you.' He prepared a meal for the Prophet () and invited him to his house. He washed one side of a mat with water and the Prophet () offered two Rakat on it." So and so, the son of so and so, the son of Al-Jarud asked Anas, "Did the Prophet () use to offer the Duha prayer?" Anas replied, "I never saw him praying (the Duha prayer) except on that day

1180. Narrated Ibn 'Umar: I remember ten Rakat of Nawafil from the Prophet, two Rakat before the Zuhr prayer and two after it; two Rakat after Maghrib prayer in his house, and two Rakat after 'Isha' prayer in his house, and two Rakat before the Fajr prayer and at that time nobody would enter the house of the Prophet. Hafsa told me that the Prophet () used to offer two Rakat after the call maker had made the Adhan and the day had dawned

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1182. Narrated Aisha:The Prophet () never missed four rak`at before the Zuhr prayer and two rak`at before the Fajr prayer

1183. Narrated `Abdullah Al-Muzani:The Prophet () said, "Pray before the Maghrib (compulsory) prayer." He (said it thrice) and in the third time, he said, "Whoever wants to offer it can do so." He said so because he did not like the people to take it as a tradition

1184. Narrated Marthad bin `Abdullah Al-Yazani:I went to `Uqba bin 'Amir Al-Juhani and said, "Is it not surprising that Abi Tamim offers two rak`at before the Maghrib prayer?" `Uqba said, "We used to do so in the lifetime of Allah's Messenger ()." I asked him, "What prevents you from offering it now?" He replied, "Business

1185. Narrated Mahmud bin Ar-rabi' Al-Ansari:that he remembered Allah's Messenger () and he also remembered a mouthful of water which he had thrown on his face, after taking it from a well that was in their house. Mahmud said that he had heard `Itban bin Malik, who was present with Allah's Messenger () in the

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battle of Badr saying, "I used to lead my people at Bani Salim in the prayer and there was a valley between me and those people. Whenever it rained it used to be difficult for me to cross it to go to their mosque. So I went to Allah's Messenger () and said, 'I have weak eyesight and the valley between me and my people flows during the rainy season and it becomes difficult for me to cross it; I wish you would come to my house and pray at a place so that I could take that place as a praying place.' Allah's Messenger () said, 'I will do so.' So Allah's Messenger () and Abu Bakr came to my house in the (next) morning after the sun had risen high. Allah's Messenger () asked my permission to let him in and I admitted him. He did not sit before saying, 'Where do you want us to offer the prayer in your house?' I pointed to the place where I wanted him to pray. So Allah's Messenger () stood up for the prayer and started the prayer with Takbir and we aligned in rows behind him; and he offered two rak'at, and finished them with Taslim, and we also performed Taslim with him. I detained him for a meal called "Khazir" which I had prepared for him.--("Khazir" is a special type of dish prepared from barley flour and meat soup)-- When the neighbors got the news that Allah's Messenger () was in my house, they poured in till there were a great number of men in the house. One of them said, 'What is wrong with Malik, for I do not see him?' One of them replied, 'He is a hypocrite and does not love Allah and His Apostle.' On that Allah's Apostle said, 'Don't say this. Haven't you seen that he said, 'None has the right to be worshipped but Allah for Allah's sake only.' The man replied, 'Allah and His Apostle know better; but by Allah, we never saw him but helping and talking with the hypocrites.' Allah's Messenger () replied, 'No doubt, whoever says. None has the right to be worshipped but Allah, and by that he wants the pleasures of Allah, then Allah will save him from Hell.'" Mahmud added, "I told the above narration to some people, one of whom was Abu Aiyub, the companion of Allah's Messenger () in the battle in which he (Abu Aiyub) died and Yazid bin Mu'awiya was their leader in Roman Territory. Abu Aiyub denounced the narration and said, 'I doubt that Allah's Messenger () ever said what you have said.' I felt that too much, and I vowed to Allah that if I remained alive in that holy battle, I would (go to Medina and) ask 'Itban bin Malik if he was still living in the mosque of his people. So when he returned, I assumed Ihram for Hajj or 'Umra and then I proceeded on till I reached Medina. I went to Bani Salim and 'Itban bin Malik, who was by then an old blind man, was leading his people in the prayer. When he finished the prayer, I greeted him and introduced myself to him and then asked him about that narration. He told that narration again in the same manner as he had narrated it the first time

1186. Narrated Mahmud bin Ar-rabi' Al-Ansari:that he remembered Allah's Messenger () and he also remembered a mouthful of water which he had thrown on his face, after taking it from a well that was in their house. Mahmud said that he had heard 'Itban bin Malik, who was present with Allah's Messenger () in the battle of Badr saying, "I used to lead my people at Bani Salim in the prayer and there was a valley between me and those people. Whenever it rained it used to be difficult for me to cross it to go to their mosque. So I went to Allah's Messenger () and said, 'I have weak eyesight and the valley between me and my people flows during the rainy season and it becomes difficult for me to cross it; I wish you would come to my house and pray at a place so that I could take that place as a praying place.' Allah's Messenger () said, 'I will do so.' So Allah's Messenger () and Abu Bakr came to my house in the (next) morning after the sun had risen high. Allah's Messenger () asked my permission to let him in and I admitted him. He did not sit before saying, 'Where do you want us to offer the prayer in your house?' I pointed to the place where I wanted him to pray. So Allah's Messenger () stood up for the prayer and started the prayer with Takbir and we aligned in rows behind him; and he offered two rak'at, and finished them with Taslim, and we also performed Taslim with him. I detained him for a meal called "Khazir" which I had prepared for him.--("Khazir" is a special type of dish prepared from barley flour and meat soup)-- When the neighbors got the news that Allah's Messenger () was in my house, they poured in till there were a great number of men in the house. One of them said, 'What is wrong with Malik, for I do not see him?' One of them replied, 'He is a hypocrite and does not love Allah and His Apostle.' On that Allah's Apostle said, 'Don't say this. Haven't you seen that he said, 'None has the right to be worshipped but Allah for Allah's sake only.' The man replied, 'Allah and His Apostle know better; but by Allah, we never saw him but helping and talking with the hypocrites.' Allah's Messenger () replied, 'No doubt, whoever says. None has the right to be worshipped but Allah, and by that he wants the pleasures of Allah, then Allah will save him from Hell.'" Mahmud added, "I told the above narration to some people, one of whom was Abu Aiyub, the companion of Allah's Messenger () in the battle in which he (Abu Aiyub) died and Yazid bin Mu'awiya was their leader in Roman Territory. Abu Aiyub denounced the narration and said, 'I doubt that Allah's Messenger () ever said what you have said.' I felt that too much, and I vowed to Allah that if I remained alive in that holy battle, I would (go to Medina and) ask 'Itban bin Malik if he was still living in the mosque of his people. So when he returned, I assumed Ihram for Hajj or 'Umra and then I proceeded on till I reached Medina. I went to Bani Salim and 'Itban bin Malik, who was by then an old blind man, was leading his people in the prayer. When he finished the prayer, I greeted him and introduced myself to him and then asked him about that narration. He told that narration again in the same manner as he had narrated it the first time

1187. Narrated Ibn 'Umar:Allah's Messenger () said, "Offer some of your prayers in your houses and do not make them graves

Virtues of Prayer at Masjid Makkah and Madinah

1188. Narrated Quza'a: I heard Abu Said saying four words. He said, "I heard the Prophet () (saying the following narrative)." He had participated in twelve holy battles with the Prophet

1189. Narrated Abu Huraira:The Prophet () said, "Do not set out on a journey except for three Mosques i.e. Al-Masjid-Al-Haram, the Mosque of Allah's Messenger (), and the Mosque of Al-Aqsa, (Mosque of Jerusalem)

1190. Narrated Abu Huraira:Allah's Messenger () said, "One prayer in my Mosque is better than one thousand prayers in any other mosque excepting Al-Masjid-Al-Haram

1191. Narrated Nafi':Ibn 'Umar never offered the Duha prayer except on two occasions: (1) Whenever he reached Mecca; and he always used to reach Mecca in

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the forenoon. He would perform Tawaf round the Ka'ba and then offer two rak'at at the rear of Maqam Ibrahim. (2) Whenever he visited Quba, for he used to visit it every Saturday. When he entered the Mosque, he disliked to leave it without offering a prayer. Ibn 'Umar narrated that Allah's Messenger () used to visit the Mosque of Quba (sometime) walking and (sometime) riding. And he (i.e. Ibn 'Umar) used to say, "I do only what my companions used to do and I don't forbid anybody to pray at any time during the day or night except that one should not intend to pray at sunrise or sunset

1192. Narrated Nafi': Ibn 'Umar never offered the Duha prayer except on two occasions: (1) Whenever he reached Mecca; and he always used to reach Mecca in the forenoon. He would perform Tawaf round the Ka'ba and then offer two rak'at at the rear of Maqam Ibrahim. (2) Whenever he visited Quba, for he used to visit it every Saturday. When he entered the Mosque, he disliked to leave it without offering a prayer. Ibn 'Umar narrated that Allah's Messenger () used to visit the Mosque of Quba (sometime) walking and (sometime) riding. And he (i.e. Ibn 'Umar) used to say, "I do only what my companions used to do and I don't forbid anybody to pray at any time during the day or night except that one should not intend to pray at sunrise or sunset

1193. Narrated 'Abdullah bin Dinar: Ibn 'Umar said, "The Prophet () used to go to the Mosque of Quba every Saturday (sometimes) walking and (sometimes) riding." 'Abdullah (Ibn 'Umar) used to do the same

1194. Narrated Ibn 'Umar: The Prophet () used to go to the Mosque of Quba (sometimes) walking and sometimes riding. Added Nafi' (in another narration), "He then would offer two rak'at (in the Mosque of Quba)

1195. Narrated 'Abdullah bin Zaid Al-Mazini: Allah's Messenger () said, "Between my house and the pulpit there is a garden of the gardens of Paradise

1196. Narrated Abu Huraira: The Prophet () said, "Between my house and my pulpit there is a garden of the gardens of Paradise, and my pulpit is on my fountain tank (i.e. Al-Kauthar)

1197. Narrated Qaza'a Maula: (freed slave of) Ziyad: I heard Abu Sa'id Al-khudri narrating four things from the Prophet () and I appreciated them very much. He said, conveying the words of the Prophet. (1) "A woman should not go on a two day journey except with her husband or a Dhi-Mahram. (2) No fasting is permissible on two days: 'Id-ul-Fitr and 'Id-ul-Adha. (3) No prayer after two prayers, i.e. after the Fajr prayer till the sunrises and after the 'Asr prayer till the sun sets. (4) Do not prepare yourself for a journey except to three Mosques, i.e. Al-Masjid-Al-Haram, the Mosque of Aqsa (Jerusalem) and my Mosque

Actions while Praying

1198. Narrated Kuraib Maula Ibn 'Abbas: 'Abdullah bin 'Abbas said that he had passed a night in the house of Maimuna the mother of the faithful believers, who was his aunt. He said, "I slept across the bed, and Allah's Messenger () along with his wife slept lengthwise. Allah's Messenger () slept till midnight or slightly before or after it. Then Allah's Apostle woke up, sat, and removed the traces of sleep by rubbing his hands over his face. Then he recited the last ten verses of Surat-Al 'Imran (2). Then he went towards a hanging leather watercontainer and performed a perfect ablution and then stood up for prayer." 'Abdullah bin 'Abbas added, "I got up and did the same as Allah's Messenger () had done and then went and stood by his side. Allah's Messenger () then put his right hand over my head and caught my right ear and twisted it. He offered two rak'at, then two rak'at, then two rak'at, then two rak'at, then two rak'at, then two rak'at and then offered one rak'a with. Then he lay down till the Mu'adh-dhin came and then he prayed two light rak'at and went out and offered the early morning (Fajr) prayer

1199. Narrated 'Abdullah: We used to greet the Prophet () while he was praying and he used to answer our greetings. When we returned from An-Najashi (the ruler of Ethiopia), we greeted him, but he did not answer us (during the prayer) and (after finishing the prayer) he said, "In the prayer one is occupied (with a more serious matter)

1199.2. Narrated 'Abdullah: The same as No. 290. from the Prophet

1200. Narrated Zaid bin Arqam: In the lifetime of the Prophet () we used to speak while praying, and one of us would tell his needs to his companions, till the verse, 'Guard strictly your prayers (2.238) was revealed. After that we were ordered to remain silent while praying

1201. Narrated Sahl bin Sa'd: The Prophet () went out to affect a reconciliation between the tribes of Bani 'Amr bin 'Auf and the time of the prayer became due; Bilal went to Abu Bakr and said, "The Prophet () is detained. Will you lead the people in the prayer?" Abu Bakr replied, "Yes, if you wish." So Bilal pronounced the Iqama and Abu Bakr led the prayer. In the meantime the Prophet () came crossing the rows (of the praying people) till he stood in the first row and the people started clapping. Abu Bakr never looked hither and thither during the prayer but when the people clapped too much, he looked back and saw the Prophet () in the (first) row. The Prophet () waved him to remain at his place, but Abu Bakr raised both his hands and sent praises to Allah and then retreated and the Prophet () went forward and led the prayer. (See Hadith No)

1202. Narrated 'Abdullah bin Mas'ud: We used to say the greeting, name and greet each other in the prayer. Allah's Messenger () heard it and said:--"Say, 'at-tahiyyatu lil-lahi was-salawatu wat-taiyibatu. Assalamu 'Alaika aiyuha-n-Nabiyu warahmatu- l-lahi wa-barakatuhu. _ Assalamu alaina wa-'ala 'ibadi-l-lahi as-salihin.. Ashhadu an la ilaha illa-l-lah wa ashhadu anna Muhammadan 'Abdu hu wa Rasuluh. (All the compliments are for Allah and all the prayers and all the good things (are for Allah). Peace be on you, O Prophet, and Allah's mercy and blessings (are on you). And peace be on us and on the good (pious) worshipers of Allah. I testify that none has the right to be worshipped but Allah and that Muhammad is His slave and Apostle.) So, when you have said this, then you have surely sent the greetings to every good (pious) worshiper of Allah, whether he be in the Heaven or on the Earth

1203. Narrated Abu Huraira: The Prophet () said, "The saying 'Subhan Allah' is for men and clapping is for women." (If something happens in the prayer, the men

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can invite the attention of the Imam by saying "Subhan Allah". And women, by clapping their hands)

1204. Narrated Sahl bin Sa'd: The Prophet () said, "The saying 'Subhan Allah' is for men and clapping is for women

1205. Narrated Anas bin Malik: While Abu Bakr was leading the people in the morning prayer on a Monday, the Prophet () came towards them suddenly having lifted the curtain of 'Aisha's house, and looked at them as they were standing in rows and smiled. Abu Bakr tried to come back thinking that Allah's Apostle wanted to come out for the prayer. The attention of the Muslims was diverted from the prayer because they were delighted to see the Prophet. The Prophet () waved his hand to them to complete their prayer, then he went back into the room and let down the curtain. The Prophet expired on that very day

1206. Narrated Abu Huraira: Allah's Messenger () said, "A woman called her son while he was in his hermitage and said, 'O Juraij' He said, 'O Allah, my mother (is calling me) and (I am offering) my prayer (what shall I do)?' She again said, 'O Juraij!' He said again, 'O Allah ! My mother (is calling me) and (I am offering) my prayer (what shall I do)?' She again said, 'O Juraij' He again said, 'O Allah! My mother (is calling me) and (I am offering) my prayer. (What shall I do)?' She said, 'O Allah! Do not let Juraij die till he sees the faces of prostitutes.' A shepherdess used to come by his hermitage for grazing her sheep and she gave birth to a child. She was asked whose child that was, and she replied that it was from Juraij and that he had come out from his hermitage. Juraij said, 'Where is that woman who claims that her child is from me?' (When she was brought to him along with the child), Juraij asked the child, 'O Babus, who is your father?' The child replied, 'The shepherd.' " (See Hadith No 662. Vol)

1207. Narrated Mu'iqib: The Prophet () talked about a man leveling the earth on prostrating, and said, "If you have to do so, then do it once

1208. Narrated Anas bin Malik: We used to pray with the Prophet () in scorching heat, and if someone of us could not put his face on the earth (because of the heat) then he would spread his clothes and prostrate over them

1209. Narrated Aisha: I used to stretch my legs towards the Qibla of the Prophet () while he was praying; whenever he prostrated he touched me, and I would withdraw my legs, and whenever he stood up, I would restretch my legs

1210. Narrated Abu Huraira: The Prophet () once offered the prayer and said, "Satan came in front of me and tried to interrupt my prayer, but Allah gave me an upper hand on him and I choked him. No doubt, I thought of tying him to one of the pillars of the mosque till you get up in the morning and see him. Then I remembered the statement of Prophet Solomon, 'My Lord ! Bestow on me a kingdom such as shall not belong to any other after me.' Then Allah made him (Satan) return with his head down (humiliated)

1211. Narrated Al-Azraq bin Qais: We were at Al-Ahwaz fighting the Al-Haruriya (tribe). While I was at the bank of a river a man was praying and the reins of his animal were in his hands and the animal was struggling and he was following the animal. (Shu'ba, a sub-narrator, said that man was Abu Barza Al-Aslami). A man from the Khawarij said, "O Allah! Be harsh to this sheik." And when the sheik (Abu Barza) finished his prayer, he said, "I heard your remark. No doubt, I participated with Allah's Messenger () in six or seven or eight holy battles and saw his leniency, and no doubt, I would rather retain my animal than let it return to its stable, as it would cause me much trouble

1212. Narrated 'Aisha: Once the sun eclipsed and Allah's Messenger () stood up for the prayer and recited a very long Sura and then bowed for a long while and then raised his head and started reciting another Sura. Then he bowed, and after finishing, he prostrated and did the same in the second rak'a and then said, "These (lunar and solar eclipses) are two of the signs of Allah and if you see them, pray till the eclipse is over. No doubt, while standing at this place I saw everything promised to me by Allah and I saw (Paradise) and I wanted to pluck a bunch (of grapes) therefrom, at the time when you saw me stepping forward. No doubt, I saw Hell with its different parts destroying each other when you saw me retreating and in it I saw 'Amr bin Luhai who started the tradition of freeing animals (set them free) in the name of idols

1213. Narrated Ibn 'Umar: The Prophet () saw some sputum on the wall facing the Qibla of the mosque and became furious with the people of the mosque and said, "During the prayer, Allah is in front of everyone of you and so he should not spit (or said, 'He should not expectorate')." Then he got down and scratched the sputum with his hand. Ibn 'Umar said (after narrating), "If anyone of you has to spit during the prayer, he should spit to his left

1214. Narrated Anas: The Prophet () said, "Whenever anyone of you is in prayer, he is speaking in private to his Lord and so he should neither spit in front of him nor on his right side but to his left side under his left foot

1215. Narrated Sahl bin Sa'd: The people used to offer the prayer with the Prophet () with their waist-sheets tied round their necks because of the shortness of the sheets and the women were ordered not to lift their heads till the men had sat straight

1216. Narrated 'Abdullah: I used to greet the Prophet () while he was in prayer and he would return my greeting, but when we returned (from Ethiopia) I greeted the Prophet (while he was praying) but he did not return the greeting, and (after finishing the prayer) he said, "In the prayer one is occupied (with a more serious matter)

1217. Narrated Jabir bin 'Abdullah: Allah's Messenger () sent me for some job and when I had finished it I returned and came to the Prophet () and greeted him but he did not return my greeting. So I felt so sorry that only Allah knows it and I said to myself,, 'Perhaps Allah's Messenger () is angry because I did not come quickly, then again I greeted him but he did not reply. I felt even more sorry than I did the first time. Again I greeted him and he returned the greeting and said, "The thing which prevented me from returning the greeting was that I was praying." And at that time he was on his Rahila and his face was not towards the Qibla

1218. Narrated Sahl bin Sa'd: The news about the differences amongst the people of Bani 'Amr bin 'Auf at Quba reached Allah's Apostle and so he went to them

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along with some of his companions to affect a reconciliation. Allah's Apostle was delayed there and the time for the prayer became due. Bilal came to Abu Bakr and said, "O Abu Bakr! Allah's Messenger () is detained (there) and the time for the prayer is due. Will you lead the people in prayer?" Abu Bakr replied, "Yes, if you wish." So Bilal pronounced the Iqama and Abu Bakr went forward and the people said Takbir. In the meantime, Allah's Messenger () came piercing through the rows till he stood in the (first) row and the people started clapping. Abu Bakr, would never look hither and thither during the prayer but when the people clapped much he looked back and saw Allah's Messenger (). The Prophet () beckoned him to carry on. Abu Bakr raised both his hands, praised Allah and retreated till he stood in the row and Allah's Messenger () went forward and led the people in the prayer. When he had finished the prayer, he addressed the people and said, "O people! Why did you start clapping when something happened to you in the prayer? Clapping is for women. Whenever one is confronted with something unusual in the prayer one should say, 'Subhan Allah'." Then the Prophet looked towards Abu Bakr and asked, "What prevented you from leading the prayer when I beckoned you to carry on?" Abu Bakr replied, "It does not befit the son of Al Quhafa to lead the prayer in the presence of Allah's Messenger ()

1219. Narrated Abu Huraira:It was forbidden to keep the hands on the hips during the prayer. (This is narrated by Abu Huraira from the Prophet)

1220. Narrated Abu Huraira:It was forbidden to pray with the hands over one's hips

1221. Narrated `Uqba bin Al-Harith:I offered the `Asr prayer with the Prophet () and after finishing the prayer with Taslim he got up quickly and went to some of his wives and then came out. He noticed the signs of astonishment on the faces of the people caused by his speed. He then said, "I remembered while I was in my prayer that a piece of gold was Lying in my house and I disliked that it should remain with us throughout the night, and so I have ordered it to be distributed

1222. Narrated Abu Huraira:Allah's Messenger () said, "When the Adhan for the prayer is pronounced, then Satan takes to his heels passing wind so that he may not hear the Adhan and when the Mu'adh-dhin finishes, he comes back; and when the Iqama is pronounced he again takes to his heels and when it is finished, he again comes back and continues reminding the praying person of things that he used not to remember when not in prayer till he forgets how much he has prayed." Abu Salama bin `Abdur-Rahman said, "If anyone of you has such a thing (forgetting the number of rak`at he has prayed) he should perform two prostrations of Sahu (i.e. forgetfulness) while sitting." Abu Salama narrates this from Abu Huraira

1223. Narrated Abu Huraira:People say that I narrate too many narrations of the Prophet; once I met a man (during the lifetime of the Prophet) and asked him, "Which Sura did Allah's Messenger () recite yesterday in the `Isha' prayer?" He said, "I do not know." I said, "Did you not attend the prayer?" He said, "Yes, (I did)." I said, "I know. He recited such and such Sura

Forgetfulness in Prayer

1224. Narrated `Abdullah bin Buhaina:Allah's Messenger () once led us in a prayer and offered two rak`at and got up (for the third rak`a) without sitting (after the second rak`a). The people also got up with him, and when he was about to finish his prayer, we waited for him to finish the prayer with Taslim but he said Takbir before Taslim and performed two prostrations while sitting and then finished the prayer with Taslim

1225. Narrated `Abdullah bin Buhaina:Allah's Messenger () got up after the second rak`a of the Zuhr prayer without sitting in between (the second and the third rak`at). When he finished the prayer he performed two prostrations (of Sahu) and then finished the prayer with Taslim

1226. Narrated' `Abdullah:Once Allah's Messenger () offered five rak`at in the Zuhr prayer, and somebody asked him whether there was some increase in the prayer. Allah's Messenger () said, "What is that?" He said, "You have offered five rak`at." So Allah's Messenger () performed two prostrations of Sahu after Taslim

1227. Narrated Abu Huraira:The Prophet () led us in the `Asr or the Zuhr prayer and finished it with Taslim. Dhul-Yadain said to him, "O Allah's Messenger (!) Has the prayer been reduced?" The Prophet () asked his companions in the affirmative. So Allah's Messenger () offered two more rak`at and then performed two prostrations (of Sahu). Sa'd said, "I saw that 'Urwa bin Az-Zubair had offered two rak`at in the Maghrib prayer and finished it with Taslim. He then talked (and when he was informed about it) he completed the rest of his prayer and performed two prostrations, and said, 'The Prophet () prayed like this

1228. Narrated Abu Huraira.:Once Allah's Messenger () offered two rak`at and finished his prayer. So Dhul-Yadain asked him, "Has the prayer been reduced or have you forgotten?" Allah's Messenger () said, "Has Dhul-Yadain spoken the truth?" The people replied in the affirmative. Then Allah's Messenger () stood up and offered the remaining two rak`at and performed Taslim, and then said Takbir and performed two prostrations like his usual prostrations, or a bit longer, and then got up

1228.2. Narrated Salama bin `Alqama:I asked Muhammad (bin Seereen) whether Tashah-hud should be recited after the two prostrations of Sahu. He replied, "It is not (mentioned) in Abu Huraira's narration

1229. Narrated Abu Huraira:The Prophet () offered one of the evening prayers (the sub-narrator Muhammad said, "I think that it was most probably the `Asr prayer") and he finished it after offering two rak`at only. He then stood near a piece of wood in front of the Mosque and put his hand over it. Abu Bakr and `Umar were amongst those who were present, but they dared not talk to him about that (because of excessive respect for him), and those who were in a hurry went out. They said, "Has the prayer been reduced?" A man who was called Dhul-Yadain by the Prophet () said (to the Prophet), "Has the prayer been reduced or have you forgotten?" He said, "Neither have I forgotten, nor has the prayer been reduced." He said, "Certainly you have forgotten." So the Prophet () offered two more rak`at and performed Taslim and then said Takbir and performed a prostration of Sahu like his ordinary prostration or a bit longer and then raised his head and said Takbir and then put his head down and performed a prostration like his ordinary prostration or a bit longer, and then raised his head and said Takbir

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1230. Narrated `Abdullah bin Buhaina Al-Asdi:(the ally of Bani `Abdul Muttalib) Allah's Messenger () stood up for the Zuhr prayer and he should have sat (after the second rak`a but he stood up for the third rak`a without sitting for Tashah-hud) and when he finished the prayer he performed two prostrations and said Takbir on each prostration while sitting, before ending (the prayer) with Taslim; and the people too performed the two prostrations with him instead of the sitting he forgot

1231. Narrated Abu Huraira:Allah's Messenger () said, "When the call for prayer is made, Satan takes to his heels passing wind so that he may not hear the Adhan and when the call is finished he comes back, and when the Iqama is pronounced, Satan again takes to his heels, and when the Iqama is finished he comes back again and tries to interfere with the person and his thoughts and say, "Remember this and that (which he has not thought of before the prayer)", till the praying person forgets how much he has prayed. If anyone of you does not remember whether he has offered three or four rak`at then he should perform two prostrations of Sahu while sitting

1232. Narrated Abu Huraira:Allah's Messenger () said, "When anyone of you stands for the prayers, Satan comes and puts him in doubts till he forgets how many rak`at he has prayed. So if this happens to anyone of you, he should perform two prostrations of Sahu while sitting

1233. Narrated Kuraib:I was sent to Aisha by Ibn `Abbas, Al-Miswar bin Makhrama and `Abdur-Rahman bin Azhar . They told me to greet her on their behalf and to ask her about the offering of the two rak`at after the `Asr prayer and to say to her, "We were informed that you offer those two rak`at and we were told that the Prophet had forbidden offering them." Ibn `Abbas said, "I along with `Umar bin Al-Khattab used to beat the people whenever they offered them." I went to Aisha and told her that message. `Aisha said, "Go and ask Um Salama about them." So I returned and informed them about her statement. They then told me to go to Um Salama with the same question with which they sent me to `Aisha. Um Salama replied, "I heard the Prophet () forbidding them. Later I saw him offering them immediately after he prayed the `Asr prayer. He then entered my house at a time when some of the Ansari women from the tribe of Bani Haram were sitting with me, so I sent my slave girl to him having said to her, 'Stand beside him and tell him that Um Salama says to you, "O Allah's Messenger (! I have heard you forbidding the offering of these (two rak`at after the `Asr prayer) but I have seen you offering them." If he waves his hand then wait for him.' The slave girl did that. The Prophet () beckoned her with his hand and she waited for him. When he had finished the prayer he said, "O daughter of Bani Umaiya! You have asked me about the two rak`at after the `Asr prayer. The people of the tribe of `Abdul-Qais came to me and made me busy and I could not offer the two rak`at after the Zuhr prayer. These (two rak`at that I have just prayed) are for those (missed) ones

1234. Narrated Sahl bin Sa'd As-Sa'idi:The news about the differences amongst the people of Bani `Amr bin `Auf reached Allah's Messenger () and so he went to them along with some of his companions to effect a reconciliation between them. Allah's Messenger () was delayed there, and the time of the prayer was due. Bilal went to Abu Bakr and said to him, "Allah's Messenger () has been delayed (there) and the time of prayer is due. So will you lead the people in prayer?" Abu Bakr said, "Yes, if you wish." Bilal pronounced the Iqama and Abu Bakr, went forward and said Takbir for the people. In the meantime Allah's Messenger () came crossing the rows (of the praying people) and stood in the (first) row and the people started clapping. Abu Bakr, would never glance sideways in his prayer but when the people clapped much he looked back and saw Allah's Messenger (). Allah's Messenger () beckoned him to carry on the prayer. Abu Bakr raised his hands and thanked Allah, and retreated till he reached the (first) row. Allah's Messenger () went forward and led the people in the prayer. When he completed the prayer he faced the people and said, "O people! Why did you start clapping when something unusual happened to you in the prayer? Clapping is only for women. So whoever amongst you comes across something in the prayer should say, 'Subhan-Allah' for there is none who will not turn round on hearing him saying Subhan-Allah. O Abu Bakr! What prevented you from leading the people in the prayer when I beckoned you to do so?" Abu Bakr replied, "How dare the son of Abu Quhafa lead the prayer in the presence of Allah's Messenger () ?

1235. Narrated Asma':I went to `Aisha and she was standing praying and the people, too, were standing (praying). So I said, "What is the matter with the people?" She beckoned with her head towards the sky. I said, "(Is there) a sign?" She nodded intending to say, "Yes

1236. Narrated `Aisha the wife of the Prophet:Allah's Messenger () during his illness prayed in his house sitting, whereas some people followed him standing, but the Prophet () beckoned them to sit down. On completion of the prayer he said, "The Imam is to be followed. So, bow when he bows, and raise your head when he raises his head." (See Hadith No. 657 Vol 1 for taking the verdict)

Funerals (Al-Janaa'iz)

1237. Narrated Abu Dhar:Allah's Messenger () said, "Someone came to me from my Lord and gave me the news (or good tidings) that if any of my followers dies worshipping none (in any way) along with Allah, he will enter Paradise." I asked, "Even if he committed illegal sexual intercourse (adultery) and theft?" He replied, "Even if he committed illegal sexual intercourse (adultery) and theft

1238. Narrated `Abdullah:Allah's Messenger () said, "Anyone who dies worshipping others along with Allah will definitely enter the Fire." I said, "Anyone who dies worshipping none along with Allah will definitely enter Paradise

1239. Narrated Al-Bara' bin `Azib:Allah's Messenger () ordered us to do seven things and forbade us to do other seven. He ordered us: to follow the funeral procession. to visit the sick, to accept invitations, to help the oppressed, to fulfill the oaths, to return the greeting and to reply to the sneezer: (saying, "May Allah be merciful on you," provided the sneezer says, "All the praises are for Allah,"). He forbade us to use silver utensils and dishes and to wear golden rings, silk (clothes), Dibaj (pure silk cloth), Qassi and Istabraq (two kinds of silk cloths)

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1240. Narrated Abu Huraira: I heard Allah's Messenger (ﷺ) saying, "The rights of a Muslim on the Muslims are five: to respond to the salaam, visiting the sick, to follow the funeral processions, to accept an invitation, and to reply to those who sneeze. (see Hadith)
1241. Narrated `Aisha: Abu Bakr came riding his horse from his dwelling place in As-Sunh. He got down from it, entered the Mosque and did not speak with anybody till he came to me and went directly to the Prophet, who was covered with a marked blanket. Abu Bakr uncovered his face. He knelt down and kissed him and then started weeping and said, "My father and my mother be sacrificed for you, O Allah's Prophet! Allah will not combine two deaths on you. You have died the death which was written for you." Narrated Abu Salama from Ibn `Abbas : Abu Bakr came out and `Umar , was addressing the people, and Abu Bakr told him to sit down but `Umar refused. Abu Bakr again told him to sit down but `Umar again refused. Then Abu Bakr recited the Tashah-hud (i.e. none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (ﷺ)) and the people attended to Abu Bakr and left `Umar. Abu Bakr said, "Amma ba'du, whoever amongst you worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, Allah is alive and will never die. Allah said: 'Muhammad is no more than an Apostle and indeed (many) Apostles have passed away before him ..(up to the) grateful.' " (3.144) (The narrator added, "By Allah, it was as if the people never knew that Allah had revealed this verse before till Abu Bakr recited it and then whoever heard it, started reciting it)
1242. Narrated `Aisha: Abu Bakr came riding his horse from his dwelling place in As-Sunh. He got down from it, entered the Mosque and did not speak with anybody till he came to me and went directly to the Prophet, who was covered with a marked blanket. Abu Bakr uncovered his face. He knelt down and kissed him and then started weeping and said, "My father and my mother be sacrificed for you, O Allah's Prophet! Allah will not combine two deaths on you. You have died the death which was written for you." Narrated Abu Salama from Ibn `Abbas : Abu Bakr came out and `Umar , was addressing the people, and Abu Bakr told him to sit down but `Umar refused. Abu Bakr again told him to sit down but `Umar again refused. Then Abu Bakr recited the Tashah-hud (i.e. none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (ﷺ)) and the people attended to Abu Bakr and left `Umar. Abu Bakr said, "Amma ba'du, whoever amongst you worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, Allah is alive and will never die. Allah said: 'Muhammad is no more than an Apostle and indeed (many) Apostles have passed away before him ..(up to the) grateful.' " (3.144) (The narrator added, "By Allah, it was as if the people never knew that Allah had revealed this verse before till Abu Bakr recited it and then whoever heard it, started reciting it)
1243. Narrated Kharija bin Zaid bin Thabit: Um Al-`Ala', an Ansari woman who gave the pledge of allegiance to the Prophet (ﷺ) said to me, "The emigrants were distributed amongst us by drawing lots and we got in our share `Uthman bin Maz'un. We made him stay with us in our house. Then he suffered from a disease which proved fatal when he died and was given a bath and was shrouded in his clothes, Allah's Messenger (ﷺ) came I said, 'May Allah be merciful to you, O Abu As-Sa'ib! I testify that Allah has honored you'. The Prophet (ﷺ) said, 'How do you know that Allah has honored him?' I replied, 'O Allah's Messenger (ﷺ)! Let my father be sacrificed for you! On whom else shall Allah bestow His honor?' The Prophet (ﷺ) said, 'No doubt, death came to him. By Allah, I too wish him good, but by Allah, I do not know what Allah will do with me though I am Allah's Messenger (ﷺ). ' By Allah, I never attested the piety of anyone after that." Al-Laith also narrated as above
1244. Narrated Jabir bin `Abdullah: When my father was martyred, I lifted the sheet from his face and wept and the people forbade me to do so but the Prophet (ﷺ) did not forbid me. Then my aunt Fatima began weeping and the Prophet (ﷺ) said, "It is all the same whether you weep or not. The angels were shading him continuously with their wings till you shifted him (from the field)
1245. Narrated Abu Huraira: Allah's Messenger (ﷺ) informed (the people) about the death of An-Najashi on the very day he died. He went towards the Musalla (praying place) and the people stood behind him in rows. He said four Takbirs (i.e. offered the Funeral prayer)
1246. Narrated Anas bin Malik: The Prophet (ﷺ) said, "Zaid took over the flag and was martyred. Then it was taken by Jafar who was martyred as well. Then `Abdullah bin Rawaha took the flag but he too was martyred and at that time the eyes of Allah's Messenger (ﷺ) were full of tears. Then Khalid bin Al-Walid took the flag without being nominated as a chief (before hand) and was blessed with victory
1247. Narrated Ibn `Abbas: A person died and Allah's Messenger (ﷺ) used to visit him. He died at night and (the people) buried him at night. In the morning they informed the Prophet (about his death). He said, "What prevented you from informing me?" They replied, "It was night and it was a dark night and so we disliked to trouble you." The Prophet (ﷺ) went to his grave and offered the (funeral) prayer
1248. Narrated Anas: The Prophet (ﷺ) said, "A Muslim whose three children die before the age of puberty will be granted Paradise by Allah due to his mercy for them
1249. Narrated Abu Sa`id: The women requested the Prophet, "Please fix a day for us." So the Prophet (ﷺ) preached to them and said, "A woman whose three children died would be screened from the Hell Fire by them," Hearing that, a woman asked, "If two died?" The Prophet (ﷺ) replied, "Even two (would screen her from the (Hell) Fire. " And Abu Huraira added, "Those children should be below the age of puberty
1250. Narrated Abu Sa`id: The women requested the Prophet, "Please fix a day for us." So the Prophet (ﷺ) preached to them and said, "A woman whose three children died would be screened from the Hell Fire by them," Hearing that, a woman asked, "If two died?" The Prophet (ﷺ) replied, "Even two (would screen her from the (Hell) Fire. " And Abu Huraira added, "Those children should be below the age of puberty
1251. Narrated Abu Huraira: The Prophet (ﷺ) said, "No Muslim whose three children died will go to the Fire except for Allah's oath (i.e. everyone has to pass over the bridge above the lake of fire)

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1252. Narrated Anas bin Malik:The Prophet (ﷺ) passed by a woman who was sitting and weeping beside a grave and said to her, "Fear Allah and be patient
1253. Narrated Um 'Atiyya al-Ansariya:Allah's Messenger (ﷺ) came to us when his daughter died and said, "Wash her thrice or five times or more, if you see it necessary, with water and Sidr and then apply camphor or some camphor at the end; and when you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it
1254. Narrated Um 'Atiyya:Allah's Messenger (ﷺ) came to us and we were giving a bath to his (dead) daughter and said, "Wash her three, five or more times with water and Sidr and sprinkle camphor on her at the end; and when you finish, notify me." So when we finished, we informed him and he gave us his waist-sheet and told us to shroud her in it. Aiyub said that Hafsa narrated to him a narration similar to that of Muhammad in which it was said that the bath was to be given for an odd number of times, and the numbers 3, 5 or 7 were mentioned. It was also said that they were to start with the right side and with the parts which were washed in ablution, and that Um 'Atiyya also mentioned, "We combed her hair and divided them in three braids
1255. Narrated Um 'Atiyya:Allah's Messenger (ﷺ) , concerning his (dead) daughter's bath, said, "Start with the right side, and the parts which are washed in ablution
1256. Narrated Um 'Atiyya:When we washed the deceased daughter of the Prophet, he said to us, while we were washing her, "Start the bath from the right side and from the parts which are washed in ablution
1257. Narrated Um 'Atiyya:The daughter of the Prophet (ﷺ) expired, and he said to us, "Wash her three or five times, or more if you see it necessary, and when you finish, notify me." So, (when we finished) we informed him and he unfastened his waist-sheet and told us to shroud her in it
1258. Narrated Muhammad:Um 'Atiyya said, "One of the daughters of the Prophet (ﷺ) died and he came out and said, 'Wash her three or five times or more, if you think it necessary, with water and Sidr, and last of all put camphor (or some camphor) and when you finish, inform me.' " Um 'Atiyya added, "When we finished we informed him and he gave us his waist-sheet and said, 'Shroud her in it.' " And Um 'Atiyya (in another narration) added, "The Prophet (ﷺ) said, 'Wash her three, five or seven times or more, if you think it necessary.' " Hafsa said that Um 'Atiyya had also said, "We entwined her hair into three braids
1259. Narrated Muhammad:Um 'Atiyya said, "One of the daughters of the Prophet (ﷺ) died and he came out and said, 'Wash her three or five times or more, if you think it necessary, with water and Sidr, and last of all put camphor (or some camphor) and when you finish, inform me.' " Um 'Atiyya added, "When we finished we informed him and he gave us his waist-sheet and said, 'Shroud her in it.' " And Um 'Atiyya (in another narration) added, "The Prophet (ﷺ) said, 'Wash her three, five or seven times or more, if you think it necessary.' " Hafsa said that Um 'Atiyya had also said, "We entwined her hair into three braids
1260. Narrated Hafsa bint Seereen:Um 'Atiyya said that they had entwined the hair of the daughter of Allah's Messenger (ﷺ) in three braids. They first undid her hair, washed and then entwined it in three braids
1261. Narrated Ibn Seereen:Um 'Atiyya (an Ansari woman who gave the pledge of allegiance to the Prophet (ﷺ)) came to Basra to visit her son, but she could not find him. She narrated to us, "The Prophet (ﷺ) came to us while we were giving bath to his (dead) daughter, he said: 'Wash her three times, five times or more, if you think it necessary, with water and Sidr, and last of all put camphor, and when you finish, notify me.' " Um 'Atiyya added, "After finishing, we informed him and he gave us his waist sheet and told us to shroud her in it and did not say more than that
1262. Narrated Um 'Atiyya:We entwined the hair of the dead daughter of the Prophet (ﷺ) into three braids. Waki said that Sufyan said, "One braid was entwined in front and the other two were entwined on the sides of the head
1263. Narrated Um 'Atiyya:One of the daughters of the Prophet (ﷺ) expired and he came to us and said, "Wash her with Sidr (water) for odd number of times, i.e. three, five or more, if you think it necessary, and in the last, put camphor or (some camphor on her), and when you finish, notify me." So when we finished we informed him. He gave his waist-sheet to us (to shroud her). We entwined the hair (of the deceased girl) in three braids and made them fall at her back
1264. Narrated 'Aisha:Allah's Messenger (ﷺ) was shrouded in three Yemenite white Suhuliya (pieces of cloth) of cotton, and in them there was neither a shirt nor a turban
1265. Narrated Ibn `Abbas:While a man was riding (his Mount) in `Arafat, he fell down from it (his Mount) and broke his neck (and died). The Prophet (ﷺ) said, "Wash him with water and Sidr and shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying, 'Labbaik,' (i.e. like a pilgrim)
1266. Narrated Ibn `Abbas:While a man was at `Arafat (for Hajj) with Allah's Messenger (ﷺ), he fell down from his Mount and broke his neck (and died). So Allah's Messenger (ﷺ) said, "Wash him with water and Sidr and shroud him in two pieces of cloth and neither perfume him nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be saying 'Labbaik
1267. Narrated Ibn `Abbas:A man was killed by his camel while we were with the Prophet (ﷺ) and he was a Muhrim. So the Prophet (ﷺ) said, "Wash him with water and Sidr and shroud him in two pieces of cloth and neither perfume him nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be saying 'Labbaik
1268. Narrated Ibn `Abbas:A man fell from his Mount and died while he was with the Prophet (ﷺ) at `Arafat. The Prophet (ﷺ) said, "Wash him with water and Sidr and shroud him in two pieces of cloth and neither perfume him nor cover his head, for he will be resurrected on the Day of Resurrection saying, 'Labbaik

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1269. Narrated Ibn `Umar:When `Abdullah bin Ubai (the chief of hypocrites) died, his son came to the Prophet () and said, "O Allah's Messenger (!) Please give me your shirt to shroud him in it, offer his funeral prayer and ask for Allah's forgiveness for him." So Allah's Messenger () gave his shirt to him and said, "Inform me (When the funeral is ready) so that I may offer the funeral prayer." So, he informed him and when the Prophet intended to offer the funeral prayer, `Umar took hold of his hand and said, "Has Allah not forbidden you to offer the funeral prayer for the hypocrites? The Prophet () said, "I have been given the choice for Allah says: '(It does not avail) Whether you (O Muhammad) ask forgiveness for them (hypocrites), or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allah will not forgive them. (9.80)" So the Prophet () offered the funeral prayer and on that the revelation came: "And never (O Muhammad) pray (funeral prayer) for any of them (i.e. hypocrites) that dies

1270. Narrated Jabir:The Prophet () came to (the grave of) `Abdullah bin Ubai after his body was buried. The body was brought out and then the Prophet () put his saliva over the body and clothed it in his shirt

1271. Narrated `Aisha:The Prophet () was shrouded in three pieces of cloth which were made of Suhul (a type of cotton), and neither a shirt nor a turban were used

1272. Narrated `Aisha:Allah's Messenger () was shrouded in three pieces of cloth and neither a shirt nor a turban were used

1273. Narrated Aisha:Allah's Messenger () was shrouded in three pieces of cloth which were made of white Suhul and neither a shirt nor a turban were used

1274. Narrated Sa`d from his father:Once the meal of `Abdur-Rahman bin `Auf was brought in front of him, and he said, "Mus`ab bin `Umair was martyred and he was better than I, and he had nothing except his Burd (a black square narrow dress) to be shrouded in. Hamza or another person was martyred and he was also better than I and he had nothing to be shrouded in except his Burd. No doubt, I fear that the rewards of my deeds might have been given early in this world." Then he started weeping

1275. Narrated Ibrahim:Once a meal was brought to `Abdur-Rahman bin `Auf and he was fasting. He said, "Mus`ab bin `Umair was martyred and he was better than I and was shrouded in his Burd and when his head was covered with it, his legs became bare, and when his legs were covered his head got uncovered. Hamza was martyred and was better than I. Now the worldly wealth have been bestowed upon us (or said a similar thing). No doubt, I fear that the rewards of my deeds might have been given earlier in this world." Then he started weeping and left his food

1276. Narrated Khabbab:We emigrated with the Prophet () in Allah's cause, and so our reward was then surely incumbent on Allah. Some of us died and they did not take anything from their rewards in this world, and amongst them was Mus`ab bin `Umair; and the others were those who got their rewards. Mus`ab bin `Umair was martyred on the day of the Battle of Uhud and we could get nothing except his Burd to shroud him in. And when we covered his head his feet became bare and vice versa. So the Prophet () ordered us to cover his head only and to put idhkhir (a kind of shrub) over his feet

1277. Narrated Sahl:A woman brought a woven Burda (sheet) having edging (border) to the Prophet, Then Sahl asked them whether they knew what is Burda, they said that Burda is a cloak and Sahl confirmed their reply. Then the woman said, "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet () accepted it, and at that time he was in need of it. So he came out wearing it as his waist-sheet. A man praised it and said, "Will you give it to me? How nice it is!" The other people said, "You have not done the right thing as the Prophet () is in need of it and you have asked for it when you know that he never turns down anybody's request." The man replied, "By Allah, I have not asked for it to wear it but to make it my shroud." Later it was his shroud

1278. Narrated Um 'Atiyya:We were forbidden to accompany funeral processions but not strictly

1279. Narrated Muhammad bin Seereen:One of the sons of Um 'Atiyya died, and when it was the third day she asked for a yellow perfume and put it over her body, and said, "We were forbidden to mourn for more than three days except for our husbands

1280. Narrated Zainab bint Abi Salama:When the news of the death of Abu Sufyan reached from Sham, Um Habiba on the third day, asked for a yellow perfume and scented her cheeks and forearms and said, "No doubt, I would not have been in need of this, had I not heard the Prophet () saying: "It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, for whom she should mourn for four months and ten days

1281. Narrated Zainab bint Abi Salama:I went to Um Habiba, the wife of Prophet, who said, "I heard the Prophets saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for any dead person for more than three days except for her husband, (for whom she should mourn) for four months and ten days'." Later I went to Zainab bint Jahsh when her brother died; she asked for some scent, and after using it she said, "I am not in need of scent but I heard Allah's Messenger () saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, (for whom she should mourn) for four months and ten days

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1283. Narrated Anas bin Malik:The Prophet () passed by a woman who was weeping beside a grave. He told her to fear Allah and be patient. She said to him, "Go

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away, for you have not been afflicted with a calamity like mine." And she did not recognize him. Then she was informed that he was the Prophet (ﷺ) . so she went to the house of the Prophet (ﷺ) and there she did not find any guard. Then she said to him, "I did not recognize you." He said, "Verily, the patience is at the first stroke of a calamity

1284. Narrated Usama bin Zaid:The daughter of the Prophet (ﷺ) sent (a messenger) to the Prophet (ﷺ) requesting him to come as her child was dying (or was gasping), but the Prophet (ﷺ) returned the messenger and told him to convey his greeting to her and say: "Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allah's reward." She again sent for him, swearing that he should come. The Prophet (ﷺ) got up, and so did Sa'd bin 'Ubada, Mu'adh bin Jabal, Ubai bin Ka'b, Zaid bin Thabit and some other men. The child was brought to Allah's Messenger (ﷺ) while his breath was disturbed in his chest (the sub-narrator thinks that Usama added:) as if it was a leather water-skin. On that the eyes of the Prophet (ﷺ) started shedding tears. Sa'd said, "O Allah's Messenger (ﷺ)! What is this?" He replied, "It is mercy which Allah has lodged in the hearts of His slaves, and Allah is merciful only to those of His slaves who are merciful (to others)

1285. Narrated Anas bin Malik:We were (in the funeral procession) of one of the daughters of the Prophet (ﷺ) and he was sitting by the side of the grave. I saw his eyes shedding tears. He said, "Is there anyone among you who did not have sexual relations with his wife last night?" Abu Talha replied in the affirmative. And so the Prophet told him to get down in the grave. And so he got down in her grave

1286. Narrated 'Abdullah bin 'Ubaidullah bin Abi Mulaika:One of the daughters of 'Uthman died at Mecca. We went to attend her funeral procession. Ibn 'Umar and Ibn 'Abbas were also present. I sat in between them (or said, I sat beside one of them. Then a man came and sat beside me.) 'Abdullah bin 'Umar said to 'Amr bin 'Uthman, "Will you not prohibit crying as Allah's Messenger (ﷺ) has said, 'The dead person is tortured by the crying of his relatives.?' " Ibn 'Abbas said, "Umar used to say so." Then he added narrating, "I accompanied 'Umar on a journey from Mecca till we reached Al-Baida. There he saw some travelers in the shade of a Samura (A kind of forest tree). He said (to me), "Go and see who those travelers are." So I went and saw that one of them was Suhaib. I told this to 'Umar who then asked me to call him. So I went back to Suhaib and said to him, "Depart and follow the chief of the faithful believers." Later, when 'Umar was stabbed, Suhaib came in weeping and saying, "O my brother, O my friend!" (on this 'Umar said to him, "O Suhaib! Are you weeping for me while the Prophet (ﷺ) said, "The dead person is punished by some of the weeping of his relatives?" Ibn 'Abbas added, "When 'Umar died I told all this to Aisha and she said, 'May Allah be merciful to 'Umar. By Allah, Allah's Messenger (ﷺ) did not say that a believer is punished by the weeping of his relatives. But he said, Allah increases the punishment of a non-believer because of the weeping of his relatives." Aisha further added, "The Qur'an is sufficient for you (to clear up this point) as Allah has stated: 'No burdened soul will bear another's burden.' " (35:18). Ibn 'Abbas then said, "Only Allah makes one laugh or cry." Ibn 'Umar did not say anything after that

1287. Narrated 'Abdullah bin 'Ubaidullah bin Abi Mulaika:One of the daughters of 'Uthman died at Mecca. We went to attend her funeral procession. Ibn 'Umar and Ibn 'Abbas were also present. I sat in between them (or said, I sat beside one of them. Then a man came and sat beside me.) 'Abdullah bin 'Umar said to 'Amr bin 'Uthman, "Will you not prohibit crying as Allah's Messenger (ﷺ) has said, 'The dead person is tortured by the crying of his relatives.?' " Ibn 'Abbas said, "Umar used to say so." Then he added narrating, "I accompanied 'Umar on a journey from Mecca till we reached Al-Baida. There he saw some travelers in the shade of a Samura (A kind of forest tree). He said (to me), "Go and see who those travelers are." So I went and saw that one of them was Suhaib. I told this to 'Umar who then asked me to call him. So I went back to Suhaib and said to him, "Depart and follow the chief of the faithful believers." Later, when 'Umar was stabbed, Suhaib came in weeping and saying, "O my brother, O my friend!" (on this 'Umar said to him, "O Suhaib! Are you weeping for me while the Prophet (ﷺ) said, "The dead person is punished by some of the weeping of his relatives?" Ibn 'Abbas added, "When 'Umar died I told all this to Aisha and she said, 'May Allah be merciful to 'Umar. By Allah, Allah's Messenger (ﷺ) did not say that a believer is punished by the weeping of his relatives. But he said, Allah increases the punishment of a non-believer because of the weeping of his relatives." Aisha further added, "The Qur'an is sufficient for you (to clear up this point) as Allah has stated: 'No burdened soul will bear another's burden.' " (35:18). Ibn 'Abbas then said, "Only Allah makes one laugh or cry." Ibn 'Umar did not say anything after that

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1289. Narrated 'Aisha:(the wife of the Prophet) Once Allah's Messenger (ﷺ) passed by (the grave of) a Jewess whose relatives were weeping over her. He said, "They are weeping over her and she is being tortured in her grave

1290. Narrated Abu Burda:That his father said, "When 'Umar was stabbed, Suhaib started crying: O my brother! 'Umar said, 'Don't you know that the Prophet (ﷺ)

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said: The deceased is tortured for the weeping of the living'?

1291. Narrated Al-Mughira: I heard the Prophet (ﷺ) saying, "Ascribing false things to me is not like ascribing false things to anyone else. Whosoever tells a lie against me intentionally then surely let him occupy his seat in Hell-Fire." I heard the Prophet (ﷺ) saying, "The deceased who is wailed over is tortured for that wailing

1292. Narrated Ibn 'Umar from his father: The Prophet (ﷺ) said, "The deceased is tortured in his grave for the wailing done over him." Narrated Shu'ba: The deceased is tortured for the wailing of the living ones over him

1293. Narrated Jabir bin 'Abdullah: On the day of the Battle of Uhud, my father was brought and he had been mutilated (in battle) and was placed in front of Allah's Messenger (ﷺ) and a sheet was over him. I went intending to uncover my father but my people forbade me; again I wanted to uncover him but my people forbade me. Allah's Messenger (ﷺ) gave his order and he was shifted away. At that time he heard the voice of a crying woman and asked, "Who is this?" They said, "It is the daughter or the sister of 'Amr." He said, "Why does she weep? (or let her stop weeping), for the angels had been shading him with their wings till he (i.e. the body of the martyr) was shifted away

1294. Narrated 'Abdullah: The Prophet (ﷺ) said, "He who slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is not one of us

1295. Narrated 'Amir bin Sa'd bin Abi Waqqas: That his father said, "In the year of the last Hajj of the Prophet (ﷺ) I became seriously ill and the Prophet (ﷺ) used to visit me inquiring about my health. I told him, 'I am reduced to this state because of illness and I am wealthy and have no inheritors except a daughter, (In this narration the name of 'Amir bin Sa'd is mentioned and in fact it is a mistake; the narrator is 'Aisha bint Sa'd bin Abi Waqqas). Should I give two-thirds of my property in charity?' He said, 'No.' I asked, 'Half?' He said, 'No.' then he added, 'One-third, and even one-third is much. You'd better leave your inheritors wealthy rather than leaving them poor, begging others. You will get a reward for whatever you spend for Allah's sake, even for what you put in your wife's mouth.' I said, 'O Allah's Messenger (ﷺ)! Will I be left alone after my companions have gone?' He said, 'If you are left behind, whatever good deeds you will do will upgrade you and raise you high. And perhaps you will have a long life so that some people will be benefited by you while others will be harmed by you. O Allah! Complete the emigration of my companions and do not turn them renegades.' But Allah's Messenger (ﷺ) felt sorry for poor Sa'd bin Khawla as he died in Mecca." (but Sa'd bin Abi Waqqas lived long after the Prophet (ﷺ))

1296. Narrated Abu Burda bin Abi Musa: Abu Musa got seriously ill, fainted and could not reply to his wife while he was lying with his head in her lap. When he came to his senses, he said, "I am innocent of those, of whom Allah's Messenger (ﷺ) was innocent. Allah's Messenger (ﷺ) is innocent of a woman who cries aloud (or slaps her face) who shaves her head and who tear off her clothes (on the falling of a calamity)

1297. Narrated 'Abdullah: The Prophet (ﷺ) said, "He who slaps the cheeks, tears the clothes and follows the tradition of the Days of Ignorance is not from us

1298. Narrated 'Abdullah: The Prophet (ﷺ) said, "He who slaps the cheeks, tears the clothes and follows the traditions of the Days of Ignorance is not from us

1299. Narrated 'Aisha: When the Prophet (ﷺ) got the news of the death of Ibn Haritha, Ja'far and Ibn Rawaha he sat down and looked sad and I was looking at him through the chink of the door. A man came and told him about the crying of the women of Ja'far. The Prophet (ﷺ) ordered him to forbid them. The man went and came back saying that he had told them but they did not listen to him. The Prophet (ﷺ) said, "Forbid them." So again he went and came back for the third time and said, "O Allah's Messenger (ﷺ)! By Allah, they did not listen to us at all." ('Aisha added): Allah's Messenger (ﷺ) ordered him to go and put dust in their mouths. I said, (to that man) "May Allah stick your nose in the dust (i.e. humiliate you)! You could neither (persuade the women to) fulfill the order of Allah's Messenger (ﷺ) nor did you relieve Allah's Messenger (ﷺ) from fatigue

1300. Narrated Anas: When the reciters of Qur'an were martyred, Allah's Messenger (ﷺ) recited Qunut for one month and I never saw him (i.e. Allah's Messenger (ﷺ)) so sad as he was on that day

1301. Narrated Anas bin Malik: One of the sons of Abu Talha became sick and died and Abu Talha at that time was not at home. When his wife saw that he was dead, she prepared him (washed and shrouded him) and placed him somewhere in the house. When Abu Talha came, he asked, "How is the boy?" She said, "The child is quiet and I hope he is in peace." Abu Talha thought that she had spoken the truth. Abu Talha passed the night and in the morning took a bath and when he intended to go out, she told him that his son had died, Abu Talha offered the (morning) prayer with the Prophet (ﷺ) and informed the Prophet (ﷺ) of what happened to them. Allah's Messenger (ﷺ) said, "May Allah bless you concerning your night. (That is, may Allah bless you with good offspring)." Sufyan said, "One of the Ansar said, 'They (i.e. Abu Talha and his wife) had nine sons and all of them became reciters of the Qur'an (by heart)

1302. Narrated Anas: The Prophet (ﷺ) said, "The real patience is at the first stroke of a calamity

1303. Narrated Anas bin Malik: We went with Allah's Messenger (ﷺ) to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (the son of the Prophet). Allah's Messenger (ﷺ) took Ibrahim and kissed him and smelled him and later we entered Abu Saif's house and at that time Ibrahim was in his last breaths, and the eyes of Allah's Messenger (ﷺ) started shedding tears. 'Abdur Rahman bin 'Auf said, "O Allah's Apostle, even you are weeping!" He said, "O Ibn 'Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim! Indeed we are grieved by your separation

1304. Narrated 'Abdullah bin 'Umar: Sa'd bin 'Ubada became sick and the Prophet (ﷺ) along with 'Abdur Rahman bin 'Auf, Sa'd bin Abi Waqqas and 'Abdullah bin

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Mas'ud visited him to inquire about his health. When he came to him, he found him surrounded by his household and he asked, "Has he died?" They said, "No, O Allah's Apostle." The Prophet () wept and when the people saw the weeping of Allah's Messenger () they all wept. He said, "Will you listen? Allah does not punish for shedding tears, nor for the grief of the heart but he punishes or bestows His Mercy because of this." He pointed to his tongue and added, "The deceased is punished for the wailing of his relatives over him." `Umar used to beat with a stick and throw stones and put dust over the faces (of those who used to wail over the dead)

1305. Narrated Aisha:When the news of the martyrdom of Zaid bin Haritha, Ja'far and `Abdullah bin Rawaha came, the Prophet sat down looking sad, and I was looking through the chink of the door. A man came and said, "O Allah's Messenger ()! The women of Ja'far," and then he mentioned their crying. The Prophet () ordered him to stop them from crying. The man went and came back and said, "I tried to stop them but they disobeyed." The Prophet () ordered him for the second time to forbid them. He went again and came back and said, "They did not listen to me, (or "us": the sub-narrator Muhammad bin Haushab is in doubt as to which is right). " ('Aisha added: The Prophet () said, "Put dust in their mouths." I said (to that man), "May Allah stick your nose in the dust (i.e. humiliate you)." By Allah, you could not (stop the women from crying) to fulfill the order, besides you did not relieve Allah's Apostle from fatigue

1306. Narrated Um 'Atiyya:At the time of giving the pledge of allegiance to the Prophet () one of the conditions was that we would not wail, but it was not fulfilled except by five women and they are Um Sulaim, Um Al-'Ala', the daughter of Abi Sabra (the wife of Mu'adh), and two other women; or the daughter of Abi Sabra and the wife of Mu'adh and another woman

1307. Narrated 'Amir bin Rabi'a:The Prophet () said, "Whenever you see a funeral procession, stand up till the procession goes ahead of you." Al-Humaidi added, "Till the coffin leaves you behind or is put down

1308. Narrated 'Amir bin Rabi'a:The Prophet () said, "If any one of you sees a funeral procession and he is not going along with it, then he should stand and remain standing till he gets behind it, or it leaves him behind, or the coffin is put down before it goes ahead of him

1309. Narrated Sa'id Al-Maqburi:That his father said, "While we were accompanying a funeral procession, Abu Huraira got hold of the hand of Marwan and they sat down before the coffin was put down. Then Abu Sa'id came and took hold of Marwan's hand and said, "Get up. By Allah, no doubt this (i.e. Abu Huraira) knows that the Prophet forbade us to do that." Abu Huraira said, "He (Abu Sa'id) has spoken the truth

1310. Narrated Abu Sa'id Al-Khudri:The Prophet () said, "When you see a funeral procession, you should stand up, and whoever accompanies it should not sit till the coffin is put down

1311. Narrated Jabir bin `Abdullah:A funeral procession passed in front of us and the Prophet () stood up and we too stood up. We said, 'O Allah's Messenger ()! This is the funeral procession of a Jew." He said, "Whenever you see a funeral procession, you should stand up

1312. Narrated `Abdur Rahman bin Abi Laila:Sahl bin Hunaif and Qais bin Sa'd were sitting in the city of Al-Qadisiya. A funeral procession passed in front of them and they stood up. They were told that funeral procession was of one of the inhabitants of the land i.e. of a non-believer, under the protection of Muslims. They said, "A funeral procession passed in front of the Prophet () and he stood up. When he was told that it was the coffin of a Jew, he said, "Is it not a living being (soul)?

1313. Narrated `Abdur Rahman bin Abi Laila:Sahl bin Hunaif and Qais bin Sa'd were sitting in the city of Al-Qadisiya. A funeral procession passed in front of them and they stood up. They were told that funeral procession was of one of the inhabitants of the land i.e. of a non-believer, under the protection of Muslims. They said, "A funeral procession passed in front of the Prophet () and he stood up. When he was told that it was the coffin of a Jew, he said, "Is it not a living being (soul)?

1314. Narrated Abu Sa'id Al-Khudri:Allah's Messenger () said, When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous it will say, 'Present me (hurriedly),' and if he was not righteous, it will say, 'Woe to it (me)! Where are they taking it (me)?' Its voice is heard by everything except man and if he heard it he would fall unconscious

1315. Narrated Abu Huraira:The Prophet () said, "Hurry up with the dead body for if it was righteous, you are forwarding it to welfare; and if it was otherwise, then you are putting off an evil thing down your necks

1316. Narrated Abu Sa'id Al-Khudri:The Prophet () said, "When a funeral is ready and the men carry the deceased on their necks (shoulders), if it was pious then it will say, 'Present me quickly', and if it was not pious, then it will say, 'Woe to it (me), where are they taking it (me)?' And its voice is heard by everything except mankind and if he heard it he would fall unconscious

1317. Narrated Jabir bin `Abdullah:Allah's Messenger () offered the funeral prayer for An-Najashi and I was in the second or third row

1318. Narrated Abu Huraira:The Prophet () informed his companions about the death of An-Najashi and then he went ahead (to lead the prayer) and the people lined up behind him in rows and he said four Takbir

1319. Narrated Ash-Shaibani:Ash-Shu'bi said, "I was informed by a man who had seen the Prophet () going to a grave that was separate from the other graves and he aligned the people in rows and said four Takbir." I said, "O Abu `Amr! who narrated (that) to you"? He said, "Ibn `Abbas

1320. Narrated Jabir bin `Abdullah:The Prophet () said, "Today a pious man from Ethiopia (i.e. An Najashi) has expired, come on to offer the funeral prayer." (Jabir

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said): We lined up in rows and after that the Prophet () led the prayer and we were in rows. Jabir added, I was in the second row

1321. Narrated Ibn `Abbas:Allah's Messenger () passed by a grave of a deceased who had been buried at night. He said, "When was this (deceased) buried?" The people said, "Yesterday." He said, "Why did you not inform me?" They said, "We buried him when it was dark and so we disliked to wake you up." He stood up and we lined up behind him. (Ibn `Abbas said): I was one of them, and the Prophet () offered the funeral prayer

1322. Narrated Ash-Shaibani:Ash-Shu`bi said, "Somebody who passed along with your Prophet () by a grave that was separate from the other graves informed me (saying), "The Prophet () led us (in the prayer) and we aligned behind him." We said, "O Abu `Amr! Who told you this narration?" He replied, "Ibn `Abbas

1323. Narrated Nafi':Ibn `Umar was told that Abu Huraira said, "Whoever accompanies the funeral procession will have a reward equal to one Qirat." Ibn `Umar said, "Abu Huraira talks of a too enormous reward." Aisha attested Abu Huraira's narration and said, "I heard Allah's Messenger () saying like that." Ibn `Umar said, "We have lost numerous Qirats

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1325. Narrated Abu Huraira:that Allah's Messenger () said, "Whoever attends the funeral procession till he offers the funeral prayer for it, will get a reward equal to one Qirat, and whoever accompanies it till burial, will get a reward equal to two Qirats." It was asked, "What are two Qirats?" He replied, "Like two huge mountains

1326. Narrated `Amir:Ibn `Abbas (who was at that time a boy) said, "Allah's Messenger () came to a grave and the people said, 'He or she was buried yesterday.' " Ibn `Abbas added, "We aligned behind the Prophet () and he led the funeral prayer of the deceased

1327. Narrated Abu Huraira:Allah's Messenger () informed about the news of the death of An-Najash (King of Ethiopia) on the day he expired. He said, "Ask Allah's forgiveness for your brother. " Narrated Abu Huraira: The Prophet () made them align in rows at the Musalla and said four Takbir

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1329. Narrated `Abdullah bin `Umar:The Jew brought to the Prophet () a man and a woman from amongst them who had committed (adultery) illegal sexual intercourse. He ordered both of them to be stoned (to death), near the place of offering the funeral prayers beside the mosque

1330. Narrated `Urwah:Aisha said, "The Prophet () in his fatal illness said, 'Allah cursed the Jews and the Christians because they took the graves of their Prophets as places for praying.'" Aisha added, "Had it not been for that, the grave of the Prophet () would have been made prominent but I am afraid it might be taken (as a) place for praying

1331. Narrated Samura bin Jundab:I offered the funeral prayer behind the Prophet () for a woman who had died during childbirth and he stood up by the middle of the coffin

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1333. Narrated Abu Huraira:Allah's Messenger () informed about the news of the death of An-Najash on the day he died. He went out with us to the Musalla and we aligned in rows and he said four Takbirs for An-Najashi's funeral prayer

1334. Narrated Jabir:The Prophet () offered the funeral prayer of As-Hama An-Najash and said four Takbir

1335. Narrated Talha bin `Abdullah bin `Auf:I offered the funeral prayer behind Ibn `Abbas and he recited Al-Fatiha and said, "You should know that it (i.e. recitation of Al-Fatiha) is the tradition of the Prophet Muhammad ()

1336. Narrated Sulaiman Ash-Shaibani:I heard Ash-Shu`bi saying, "I was told by a man who had passed with the Prophet () by a grave that was separate from the other graves that he (the Prophet ()) led them in the prayer and they prayed behind him." I said, "O Abu `Amr! Who narrated that to you?" He replied, "Ibn `Abbas

1337. Narrated Abu Huraira:A black person, a male or a female used to clean the Mosque and then died. The Prophet () did not know about it . One day the Prophet () remembered him and said, "What happened to that person?" The people replied, "O Allah's Messenger (!) He died." He said, "Why did you not inform me?" They said, "His story was so and so (i.e. regarded him as insignificant)." He said, "Show me his grave." He then went to his grave and offered the funeral prayer

1338. Narrated Anas:The Prophet () said, "When a human being is laid in his grave and his companions return and he even hears their foot steps, two angels come to him and make him sit and ask him: What did you use to say about this man, Muhammad ? He will say: I testify that he is Allah's slave and His Apostle. Then it will be said to him, 'Look at your place in the Hell-Fire. Allah has given you a place in Paradise instead of it.' " The Prophet () added, "The dead person will see both his places. But a non-believer or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say! It will be said to him, 'Neither did you know nor did you take the guidance (by reciting the Qur'an).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and jinns

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1339. Narrated Abu Huraira: The angel of death was sent to Moses and when he went to him, Moses slapped him severely, spoiling one of his eyes. The angel went back to his Lord, and said, "You sent me to a slave who does not want to die." Allah restored his eye and said, "Go back and tell him (i.e. Moses) to place his hand over the back of an ox, for he will be allowed to live for a number of years equal to the number of hairs coming under his hand." (So the angel came to him and told him the same). Then Moses asked, "O my Lord! What will be then?" He said, "Death will be then." He said, "(Let it be) now." He asked Allah that He bring him near the Sacred Land at a distance of a stone's throw. Allah's Messenger () said, "Were I there I would show you the grave of Moses by the way near the red sand hill"

1340. Narrated Ibn `Abbas: The Prophet () offered the funeral prayer of a man one night after he was buried, he and his companions stood up (for the Prayer). He had asked them about him before standing, saying, "Who is this?" They said, "He is so and so and was buried last night." So all of them offered the funeral prayer

1341. Narrated `Aisha: When the Prophet () became ill, some of his wives talked about a church which they had seen in Ethiopia and it was called Mariya. Um Salma and Um Habiba had been to Ethiopia, and both of them narrated its (the Church's) beauty and the pictures it contained. The Prophet () raised his head and said, "Those are the people who, whenever a pious man dies amongst them, make a place of worship at his grave and then they make those pictures in it. Those are the worst creatures in the Sight of Allah

1342. Narrated Anas: We were in the funeral procession of the daughter of Allah's Messenger () and Allah's Messenger () was sitting near the grave and I saw his eyes full of tears. He said, "Is there anyone amongst you who did not have sexual relations with his wife last night?" Abu Talha replied in the affirmative. And so Allah's Apostle told him to get down in her grave and he got down in her grave and buried her

1343. Narrated Jabir bin `Abdullah: The Prophet () collected every two martyrs of Uhud in one piece of cloth, then he would ask, "Which of them had (knew) more of the Qur'an?" When one of them was pointed out for him, he would put that one first in the grave and say, "I will be a witness on these on the Day of Resurrection." He ordered them to be buried with their blood on their bodies and they were neither washed nor was a funeral prayer offered for them

1344. Narrated `Uqba bin `Amir: One day the Prophet () went out and offered the funeral prayers of the martyrs of Uhud and then went up the pulpit and said, "I will pave the way for you as your predecessor and will be a witness on you. By Allah! I see my Fount (Kauthar) just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that you will worship others along with Allah after my death, but I am afraid that you will fight with one another for the worldly things

1345. Narrated Jabir bin `Abdullah: The Prophet () buried every two martyrs in of Uhud in one grave

1346. Narrated Jabir: The Prophet () said, "Bury them (i.e. martyrs) with their blood." (that was) On the day of the Battle of Uhud. He did not get them washed

1347. Narrated Jabir bin `Abdullah: Allah's Messenger () shrouded every two martyrs of Uhud in one piece of cloth and then he would ask, "Which of them knew more Qur'an?" When one of them was pointed out he would put him first in the grave. He said, "I am a witness on these." Then he ordered them to be buried with blood on their bodies. Neither did he offer their funeral prayer nor did he get them washed. (Jabir bin `Abdullah added): Allah's Messenger () used to ask about the martyrs of Uhud as to which of them knew more of the Qur'an." And when one of them was pointed out as having more of it he would put him first in the grave and then his companions. (Jabir added): My father and my uncle were shrouded in one sheet

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1349. Narrated Ibn `Abbas: The Prophet () said, "Allah has made Mecca a sanctuary (sacred place) and it was a sanctuary before me and will be so after me. It was made legal for me (to fight in it) for a few hours of the day. None is allowed to uproot its thorny shrubs or to cut its trees or to chase its game or to pick up its fallen things except by a person who announces it publicly." On that Al-Abbas said (to the Prophet), "Except Al-Idhkhair for our goldsmiths and for our graves." And so the Prophet () added, "Except Al-Idhkhair." And Abu Huraira narrated that the Prophet () said, "Except Al-Idhkhair for our graves and houses." And Ibn `Abbas said, "For their goldsmiths and houses

1350. Narrated Jabir bin `Abdullah: Allah's Messenger () came to `Abdullah bin Ubai (a hypocrite) after his death and he had been laid in his pit (grave). He ordered (that he be taken out of the grave) and he was taken out. Then he placed him on his knees and threw some of his saliva on him and clothed him in his (the Prophet's) own shirt. Allah knows better (why he did so). `Abdullah bin Ubai had given his shirt to Al-Abbas to wear. Abu Harun said, "Allah's Messenger () at that time had two shirts and the son of `Abdullah bin Ubai said to him, 'O Allah's Messenger (!) Clothe my father in your shirt which has been in contact with your skin.' " Sufyan added, "Thus people think that the Prophet () clothed `Abdullah bin Ubai in his shirt in lieu of what he (Abdullah) had done (for Al-Abbas, the Prophet's uncle)

1351. Narrated Jabir: When the time of the Battle of Uhud approached, my father called me at night and said, "I think that I will be the first amongst the companions of the Prophet () to be martyred. I do not leave anyone after me dearer to me than you, except Allah's Messenger's () soul and I owe some debt and you should repay it and treat your sisters favorably (nicely and politely)." So in the morning he was the first to be martyred and was buried along with another

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(martyr). I did not like to leave him with the other (martyr) so I took him out of the grave after six months of his burial and he was in the same condition as he was on the day of burial, except a slight change near his ear

1352. Narrated Jabir: A man was buried along with my father and I did not like it till I took him (i.e. my father) out and buried him in a separate grave

1353. Narrated Jabir bin `Abdullah: The Prophet (ﷺ) collected every two martyrs of Uhud (in one grave) and then he would ask, "Which of them knew the Qur'an more?" And if one of them was pointed out for him as having more knowledge, he would put him first in the Lahd. The Prophet (ﷺ) said, "I will be a witness on these on the Day of Resurrection." Then he ordered them to be buried with their blood on their bodies and he did not have them washed

1354. Narrated Ibn `Umar: Umar set out along with the Prophet (ﷺ) with a group of people to Ibn Saiyad till they saw him playing with the boys near the hillocks of Bani Mughala. Ibn Saiyad at that time was nearing his puberty and did not notice (us) until the Prophet (ﷺ) stroked him with his hand and said to him, "Do you testify that I am Allah's Messenger (ﷺ)?" Ibn Saiyad looked at him and said, "I testify that you are the Messenger of illiterates." Then Ibn Saiyad asked the Prophet (ﷺ), "Do you testify that I am Allah's Messenger (ﷺ)?" The Prophet (ﷺ) refuted it and said, "I believe in Allah and His Apostles." Then he said (to Ibn Saiyad), "What do you think?" Ibn Saiyad answered, "True people and liars visit me." The Prophet (ﷺ) said, "You have been confused as to this matter." Then the Prophet (ﷺ) said to him, "I have kept something (in my mind) for you, (can you tell me that?)" Ibn Saiyad said, "It is Al-Dukh (the smoke)." (2) The Prophet (ﷺ) said, "Let you be in ignominy. You cannot cross your limits." On that `Umar, said, "O Allah's Messenger (ﷺ)! Allow me to chop his head off." The Prophet (ﷺ) said, "If he is he (i.e. Dajjal), then you cannot overpower him, and if he is not, then there is no use of murdering him." (Ibn `Umar added): Later on Allah's Messenger (ﷺ) once again went along with Ubai bin Ka'b to the date-palm trees (garden) where Ibn Saiyad was staying. The Prophet (ﷺ) wanted to hear something from Ibn Saiyad before Ibn Saiyad could see him, and the Prophet (ﷺ) saw him lying covered with a sheet and from where his murmurs were heard. Ibn Saiyad's mother saw Allah's Apostle while he was hiding himself behind the trunks of the date-palm trees. She addressed Ibn Saiyad, "O Saf ! (and this was the name of Ibn Saiyad) Here is Muhammad." And with that Ibn Saiyad got up. The Prophet (ﷺ) said, "Had this woman left him (Had she not disturbed him), then Ibn Saiyad would have revealed the reality of his case

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1356. Narrated Anas: A young Jewish boy used to serve the Prophet (ﷺ) and he became sick. So the Prophet (ﷺ) went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there; the latter told him to obey Abul-Qasim and the boy embraced Islam. The Prophet (ﷺ) came out saying: "Praises be to Allah Who saved the boy from the Hell-fire

1357. Narrated Ibn `Abbas: My mother and I were among the weak and oppressed. I from among the children, and my mother from among the women

1358. Narrated Ibn Shihab: The funeral prayer should be offered for every child even if he were the son of a prostitute as he was born with a true faith of Islam (i.e. to worship none but Allah Alone). If his parents are Muslims, particularly the father, even if his mother were a non-Muslim, and if he after the delivery cries (even once) before his death (i.e. born alive) then the funeral prayer must be offered. And if the child does not cry after his delivery (i.e. born dead) then his funeral prayer should not be offered, and he will be considered as a miscarriage. Abu Huraira, narrated that the Prophet (ﷺ) said, "Every child is born with a true faith (i.e. to worship none but Allah Alone) but his parents convert him to Judaism or to Christianity or to Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?" Then Abu Huraira recited the holy verses: 'The pure Allah's Islamic nature (true faith i.e. to worship none but Allah Alone), with which He has created human beings

1359. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) but his parents convert him to Judaism, Christianity or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?" Then Abu Huraira recited the holy verses: "The pure Allah's Islamic nature (true faith of Islam) (i.e. worshipping none but Allah) with which He has created human beings. No change let there be in the religion of Allah (i.e. joining none in worship with Allah). That is the straight religion (Islam) but most of men know, not

1360. Narrated Sa'id bin Al-Musaiyab from his father: When the time of the death of Abu Talib approached, Allah's Messenger (ﷺ) went to him and found Abu Jahl bin Hisham and `Abdullah bin Abi Umaiyah bin Al-Mughira by his side. Allah's Messenger (ﷺ) said to Abu Talib, "O uncle! Say: None has the right to be worshipped

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but Allah, a sentence with which I shall be a witness (i.e. argue) for you before Allah. Abu Jahl and `Abdullah bin Abi Umaiyah said, "O Abu Talib! Are you going to denounce the religion of `Abdul Muttalib?" Allah's Messenger () kept on inviting Abu Talib to say it (i.e. 'None has the right to be worshipped but Allah') while they (Abu Jahl and `Abdullah) kept on repeating their statement till Abu Talib said as his last statement that he was on the religion of `Abdul Muttalib and refused to say, 'None has the right to be worshipped but Allah.' (Then Allah's Messenger () said, "I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so." So Allah revealed (the verse) concerning him (i.e. It is not fitting for the Prophet () and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the fire

1361. Narrated Ibn `Abbas: The Prophet () once passed by two graves, and those two persons (in the graves) were being tortured. He said, "They are being tortured not for a great thing (to avoid). One of them never saved himself from being soiled with his urine, while the other went about committing slander (to make enmity between friends). He then took a green leaf of a date-palm tree split it into two pieces and fixed one on each grave. The people said, "O Allah's Messenger (!) Why have you done so?" He replied, "I hope that their punishment may be lessened till they (the leaf) become dry

1362. Narrated `Ali: "We were accompanying a funeral procession in Baqi-I-Gharqad. The Prophet () came to us and sat and we sat around him. He had a small stick in his hand then he bent his head and started scraping the ground with it. He then said, "There is none among you, and not a created soul, but has place either in Paradise or in Hell assigned for him and it is also determined for him whether he will be among the blessed or wretched." A man said, "O Allah's Messenger (!) Should we not depend on what has been written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us will be wretched, will do the deeds of a wretched person?" The Prophet said, "The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the Verses:-- "As for him who gives (in charity) and is Allah-fearing And believes in the Best reward from Allah

1363. Narrated Thabit bin Ad-Dahhak: The Prophet () said, "Whoever intentionally swears falsely by a religion other than Islam, then he is what he has said, (e.g. if he says, 'If such thing is not true then I am a Jew,' he is really a Jew). And whoever commits suicide with piece of iron will be punished with the same piece of iron in the Hell Fire." Narrated Jundab the Prophet () said, "A man was inflicted with wounds and he committed suicide, and so Allah said: My slave has caused death on himself hurriedly, so I forbid Paradise for him

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1365. Narrated Abu Huraira:- The Prophet () said, "He who commits suicide by throttling shall keep on throttling himself in the Hell Fire (forever) and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-Fire

1366. Narrated `Umar bin Al-Khattab: When `Abdullah bin Ubai bin Salul died, Allah's Messenger () was called upon to offer his funeral prayer. When Allah's Messenger () stood up to offer the prayer, I got up quickly and said, "O Allah's Apostle! Are you going to pray for Ibn Ubai and he said so and so on such and such occasions?" And started mentioning all that he had said. Allah's Messenger () smiled and said, "O `Umar! Go away from me." When I talked too much he said, "I have been given the choice and so I have chosen (to offer the prayer). Had I known that he would be forgiven by asking for Allah's forgiveness for more than seventy times, surely I would have done so." (`Umar added): Allah's Messenger () offered his funeral prayer and returned and after a short while the two verses of Surat Bara' were revealed: i.e. "And never (O Muhammad) pray for any of them who dies . . . (to the end of the verse) rebellion (9.84)" -- (`Umar added), "Later I was astonished at my daring before Allah's Messenger () on that day. And Allah and His Apostle know better

1367. Narrated Anas bin Malik: A funeral procession passed and the people praised the deceased. The Prophet () said, "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased. The Prophet () said, "It has been affirmed to him". `Umar bin Al-Khattab asked (Allah's Messenger ()), "What has been affirmed?" He replied, "You praised this, so Paradise has been affirmed to him; and you spoke badly of this, so Hell has been affirmed to him. You people are Allah's witnesses on earth

1368. Narrated Abu Al-Aswad: I came to Medina when an epidemic had broken out. While I was sitting with `Umar bin Al-Khattab a funeral procession passed by and the people praised the deceased. `Umar said, "It has been affirmed to him." And another funeral procession passed by and the people praised the deceased. `Umar said, "It has been affirmed to him." A third (funeral procession) passed by and the people spoke badly of the deceased. He said, "It has been affirmed to him." I (Abu Al-Aswad) asked, "O chief of the believers! What has been affirmed?" He replied, "I said the same as the Prophet () had said, that is: if four persons testify the piety of a Muslim, Allah will grant him Paradise." We asked, "If three persons testify his piety?" He (the Prophet) replied, "Even three." Then we asked, "If two?" He replied, "Even two." We did not ask him regarding one witness

1369. Narrated Al-Bara' bin `Azib : The Prophet () said, "When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle. And that corresponds to Allah's statement: Allah will keep firm those who believe with the word that stands firm . . . (14.27). Narrated Shu'ba: Same as above and added, "Allah will keep firm those who believe . . . (14.27) was revealed concerning the punishment of the grave

1370. Narrated Ibn `Umar: The Prophet () looked at the people of the well (the well in which the bodies of the pagans killed in the Battle of Badr were thrown) and

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said, "Have you found true what your Lord promised you?" Somebody said to him, "You are addressing dead people." He replied, "You do not hear better than they but they cannot reply

1371. Narrated `Aisha:The Prophet () said, "They now realize that what I used to tell them was the truth. "And Allah said, 'Verily! You cannot make the dead to hear (i.e. benefit them, and similarly the disbelievers) nor can you make the deaf hear

1372. Narrated Masruq:`Aisha said that a Jewess came to her and mentioned the punishment in the grave, saying to her, "May Allah protect you from the punishment of the grave." `Aisha then asked Allah's Messenger () about the punishment of the grave. He said, "Yes, (there is) punishment in the grave." `Aisha added, "After that I never saw Allah's Messenger () but seeking refuge with Allah from the punishment in the grave in every prayer he prayed

1373. Narrated Asma' bint Abi Bakr:Allah's Messenger () once stood up delivering a sermon and mentioned the trial which people will face in the grave. When he mentioned that, the Muslims started shouting loudly

1374. Narrated Anas bin Malik:Allah's Messenger () said, "When (Allah's) slave is put in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask, 'What did you use to say about this man (i.e. Muhammad)?' The faithful Believer will say, 'I testify that he is Allah's slave and His Apostle.' Then they will say to him, 'Look at your place in the Hell Fire; Allah has given you a place in Paradise instead of it.' So he will see both his places." (Qatada said, "We were informed that his grave would be made spacious." Then Qatada went back to the narration of Anas who said;) Whereas a hypocrite or a non-believer will be asked, "What did you use to say about this man." He will reply, "I do not know; but I used to say what the people used to say." So they will say to him, "Neither did you know nor did you take the guidance (by reciting the Qur'an)." Then he will be hit with iron hammers once, that he will send such a cry as everything near to him will hear, except Jinns and human beings. (See Hadith No)

1375. Narrated Abi Aiyub:Once the Prophet () went out after sunset and heard a dreadful voice, and said, "The Jews are being punished in their graves

1376. Narrated Musa bin `Uqba:(From the daughter of Khalid bin Sa'id bin Al-`Asi) who said that she had heard the Prophet () seeking refuge with Allah from the punishment in the grave

1377. Narrated Abu Huraira:Allah's Messenger () used to invoke (Allah): "Allahumma ini a`udhu bika min 'adhabi-l-Qabr, wa min 'adhabi-nnar, wa min fitnati-l-mahya wa-l-mamat, wa min fitnati-l-masih ad-dajjal. (O Allah! I seek refuge with you from the punishment in the grave and from the punishment in the Hell fire and from the afflictions of life and death, and the afflictions of Al-Masih Ad-Dajjal)

1378. Narrated Ibn `Abbas:The Prophet () once passed by two graves and said, "They (the deceased persons in those graves) are being tortured not for a great thing to avoid." And then added, "Yes, (they are being punished for a big sin), for one of them used to go about with calumnies while the other never saved himself from being soiled with his urine." (Ibn `Abbas added): Then he took a green leaf of a date-palm) and split it into two pieces and fixed one piece on each grave and said, "May their punishment be abated till these (two pieces) get dry

1379. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "When anyone of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise; he is shown his place in it, and if he is from the people of the Hell-Fire; he is shown his place there-in. Then it is said to him, 'This is your place till Allah resurrect you on the Day of Resurrection

1380. Narrated Abu Sa'id Al-Khudri:Allah's Messenger () said, "When the funeral is ready (for its burial) and the people lift it on their shoulders, then if the deceased is a righteous person he says, 'Take me ahead,' and if he is not a righteous one then he says, 'Woe to it (me)! Where are you taking it (me)?' And his voice is audible to everything except human beings; and if they heard it they would fall down unconscious

1381. Narrated Anas bin Malik:Allah's Messenger () said, "Any Muslim whose three children died before the age of puberty will be granted Paradise by Allah because of His mercy to them

1382. Narrated Al-Bara':When Ibrahim (the son of Prophet) expired, Allah's Messenger () said, "There is a wet-nurse for him in Paradise

1383. Narrated Ibn `Abbas:Allah's Messenger () was asked about the children of (Mushrikeen) pagans. The Prophet () replied, "Since Allah created them, He knows what sort of deeds they would have done

1384. Narrated Abu Huraira:The Prophet () was asked about the offspring of pagans (Mushrikeen); so he said, "Allah knows what sort of deeds they would have done

1385. Narrated Abu Huraira:The Prophet () said, "Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) and his parents convert him to Judaism or Christianity or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?

1386. Narrated Samura bin Jundab:Whenever the Prophet () finished the (morning) prayer, he would face us and ask, "Who amongst you had a dream last night?" So if anyone had seen a dream he would narrate it. The Prophet () would say: "Ma sha'a-llah" (An Arabic maxim meaning literally, 'What Allah wished,' and it indicates a good omen.) One day, he asked us whether anyone of us had seen a dream. We replied in the negative. The Prophet said, "But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land (Jerusalem). There, I saw a person sitting and another standing with an iron hook in his hand pushing it inside the mouth of the former till it reached the jawbone, and then tore off one side of his cheek, and then did the same with the other side; in the meantime the first side of his cheek became normal again and then he repeated the same operation again. I said, 'What is this?' They

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told me to proceed on and we went on till we came to a man Lying flat on his back, and another man standing at his head carrying a stone or a piece of rock, and crushing the head of the Lying man, with that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head had returned to its normal state and the man came back and struck him again (and so on). I said, 'Who is this?' They told me to proceed on; so we proceeded on and passed by a hole like an oven; with a narrow top and wide bottom, and the fire was kindling underneath that hole. Whenever the fire-flame went up, the people were lifted up to such an extent that they were about to get out of it, and whenever the fire got quieter, the people went down into it, and there were naked men and women in it. I said, 'Who is this?' They told me to proceed on. So we proceeded on till we reached a river of blood and a man was in it, and another man was standing at its bank with stones in front of him, facing the man standing in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position; and so whenever he wanted to come out the other would throw a stone in his mouth, and he would retreat to his original position. I asked, 'What is this?' They told me to proceed on and we did so till we reached a well-flourished green garden having a huge tree and near its root was sitting an old man with some children. (I saw) Another man near the tree with fire in front of him and he was kindling it up. Then they (i.e. my two companions) made me climb up the tree and made me enter a house, better than which I have ever seen. In it were some old men and young men, women and children. Then they took me out of this house and made me climb up the tree and made me enter another house that was better and superior (to the first) containing old and young people. I said to them (i.e. my two companions), 'You have made me ramble all the night. Tell me all about that I have seen.' They said, 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection. The one whose head you saw being crushed is the one whom Allah had given the knowledge of Qur'an (i.e. knowing it by heart) but he used to sleep at night (i.e. he did not recite it then) and did not use to act upon it (i.e. upon its orders etc.) by day; and so this punishment will go on till the Day of Resurrection. And those you saw in the hole (like oven) were adulterers (those men and women who commit illegal sexual intercourse). And those you saw in the river of blood were those dealing in Riba (usury). And the old man who was sitting at the base of the tree was Abraham and the little children around him were the offspring of the people. And the one who was kindling the fire was Malik, the gatekeeper of the Hell-fire. And the first house in which you have gone was the house of the common believers, and the second house was of the martyrs. I am Gabriel and this is Michael. Raise your head.' I raised my head and saw a thing like a cloud over me. They said, 'That is your place.' I said, 'Let me enter my place.' They said, 'You still have some life which you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your place

1387. Narrated Hisham's father: Aisha said, "I went to Abu Bakr (during his fatal illness) and he asked me, 'In how many garments was the Prophet () shrouded?' She replied, 'In three Suhuliya pieces of white cloth of cotton, and there was neither a shirt nor a turban among them.' Abu Bakr further asked her, 'On which day did the Prophet die?' She replied, 'He died on Monday.' He asked, 'What is today?' She replied, 'Today is Monday.' He added, 'I hope I shall die sometime between this morning and tonight.' Then he looked at a garment that he was wearing during his illness and it had some stains of saffron. Then he said, 'Wash this garment of mine and add two more garments and shroud me in them.' I said, 'This is worn out.' He said, 'A living person has more right to wear new clothes than a dead one; the shroud is only for the body's pus.' He did not die till it was the night of Tuesday and was buried before the morning

1388. Narrated Aisha: A man said to the Prophet (), "My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?" The Prophet () replied in the affirmative

1389. Narrated `Aisha: During his sickness, Allah's Messenger () was asking repeatedly, "Where am I today? Where will I be tomorrow?" And I was waiting for the day of my turn (impatiently). Then, when my turn came, Allah took his soul away (in my lap) between my chest and arms and he was buried in my house

1390. Narrated `Aisha: Allah's Messenger () in his fatal illness said, "Allah cursed the Jews and the Christians, for they built the places of worship at the graves of their prophets." And if that had not been the case, then the Prophet's grave would have been made prominent before the people. So (the Prophet ()) was afraid, or the people were afraid that his grave might be taken as a place for worship

1390.2. Narrated Abu Bakr bin `Aiyash: Sufyan at-Tammar told me that he had seen the grave of the Prophet () elevated and convex

1390.3. Narrated `Urwa: When the wall fell on them (i.e. graves) during the caliphate of Al-Walid bin `Abdul Malik, the people started repairing it, and a foot appeared to them. The people got scared and thought that it was the foot of the Prophet. No one could be found who could tell them about it till I (`Urwa) said to them, "By Allah, this is not the foot of the Prophet () but it is the foot of `Umar

1391. Aisha narrated that she made a will to `Abdullah bin Zubair, "Do not bury me with them (the Prophet () and his two companions) but bury me with my companions (wives of the Prophet ()) in Al-Baqi as I would not like to be looked upon as better than I really am (by being buried near the Prophet)

1392. Narrated `Amr bin Maimun Al-Audi: I saw `Umar bin Al-Khattab (when he was stabbed) saying, "O `Abdullah bin `Umar! Go to the mother of the believers Aisha and say, 'Umar bin Al-Khattab sends his greetings to you,' and request her to allow me to be buried with my companions." (So, Ibn `Umar conveyed the message to `Aisha.) She said, "I had the idea of having this place for myself but today I prefer him (`Umar) to myself (and allow him to be buried there)." When `Abdullah bin `Umar returned, `Umar asked him, "What (news) do you have?" He replied, "O chief of the believers! She has allowed you (to be buried there)." On that `Umar said, "Nothing was more important to me than to be buried in that (sacred) place. So, when I expire, carry me there and pay my greetings to her (`Aisha) and say, 'Umar bin Al-Khattab asks permission; and if she gives permission, then bury me (there) and if she does not, then take me to the graveyard of the Muslims. I do not think any person has more right for the caliphate than those with whom Allah's Messenger () was always pleased till his death. And

whoever is chosen by the people after me will be the caliph, and you people must listen to him and obey him," and then he mentioned the name of `Uthman, `Ali, Talha, Az-Zubair, `Abdur-Rahman bin `Auf and Sa'd bin Abi Waqqas. By this time a young man from Ansar came and said, "O chief of the believers! Be happy with Allah's glad tidings. The grade which you have in Islam is known to you, then you became the caliph and you ruled with justice and then you have been awarded martyrdom after all this." `Umar replied, "O son of my brother! Would that all that privileges will counterbalance (my short comings), so that I neither lose nor gain anything. I recommend my successor to be good to the early emigrants and realize their rights and to protect their honor and sacred things. And I also recommend him to be good to the Ansar who before them, had homes (in Medina) and had adopted the Faith. He should accept the good of the righteous among them and should excuse their wrongdoers. I recommend him to abide by the rules and regulations concerning the Dhimmis (protectees) of Allah and His Apostle, to fulfill their contracts completely and fight for them and not to tax (overburden) them beyond their capabilities

1393. Narrated `Aisha:The Prophet () said, "Don't abuse the dead, because they have reached the result of what they forwarded

1394. Narrated Ibn `Abbas:Abu Lahab, may Allah curse him, once said to the Prophet (), "Perish you all the day." Then the Divine Inspiration came: "Perish the hands of Abi Lahab! And perish he

Obligatory Charity Tax (Zakat)

1395. Narrated Ibn `Abbas:The Prophet () sent Mu`adh to Yemen and said, "Invite the people to testify that none has the right to be worshipped but Allah and I am Allah's Messenger (), and if they obey you to do so, then teach them that Allah has enjoined on them five prayers in every day and night (in twenty-four hours), and if they obey you to do so, then teach them that Allah has made it obligatory for them to pay the Zakat from their property and it is to be taken from the wealthy among them and given to the poor

1396. Narrated Abu Aiyub:A man said to the Prophet () "Tell me of such a deed as will make me enter Paradise." The people said, "What is the matter with him? What is the matter with him?" The Prophet () said, "He has something to ask. (What he needs greatly) The Prophet () said: (In order to enter Paradise) you should worship Allah and do not ascribe any partners to Him, offer prayer perfectly, pay the Zakat and keep good relations with your Kith and kin." (See Hadith No. 12, Vol)

1397. Narrated Abu Huraira:A Bedouin came to the Prophet () and said, "Tell me of such a deed as will make me enter Paradise, if I do it." The Prophet () said, "Worship Allah, and worship none along with Him, offer the (five) prescribed compulsory prayers perfectly, pay the compulsory Zakat, and fast the month of Ramadan." The Bedouin said, "By Him, in Whose Hands my life is, I will not do more than this." When he (the Bedouin) left, the Prophet () said, "Whoever likes to see a man of Paradise, then he may look at this man." Narrated Abu Zur'a: From the Prophet () the same as above

1398. Narrated Ibn `Abbas:A delegation of the tribe of `Abdul Qais came to the Prophet () and said, "O Allah's Messenger (! We are from the tribe of Rabi'a, and the infidels of the tribe of Mudar stand between us and you; so we cannot come to you except during the Sacred Months. Please order us to do something (religious deeds) which we may carry out and also invite to it our people whom we have left behind." The Prophet said, "I order you to do four things and forbid you four others: (I order you) to have faith in Allah, and confess that none has the right to be worshipped but Allah, (and the Prophet () gestured with his hand like this (i.e. one knot) and to offer prayers perfectly and to pay the Zakat, and to pay one-fifth of the booty in Allah's Cause. And I forbid you to use Dubba', Hantam, Naqir and Muzaffat (all these are the names of utensils used for preparing alcoholic drinks)

1399. Narrated Abu Huraira:When Allah's Messenger () died and Abu Bakr became the caliph some Arabs renegade (reverted to disbelief) (Abu Bakr decided to declare war against them), `Umar, said to Abu Bakr, "How can you fight with these people although Allah's Messenger () said, 'I have been ordered (by Allah) to fight the people till they say: "None has the right to be worshipped but Allah, and whoever said it then he will save his life and property from me except on trespassing the law (rights and conditions for which he will be punished justly), and his accounts will be with Allah.' " Abu Bakr said, "By Allah! I will fight those who differentiate between the prayer and the Zakat as Zakat is the compulsory right to be taken from the property (according to Allah's orders) By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of Allah's Messenger () . I would fight with them for withholding it" Then `Umar said, "By Allah, it was nothing, but Allah opened Abu Bakr's chest towards the decision (to fight) and I came to know that his decision was right

1400. Narrated Abu Huraira:When Allah's Messenger () died and Abu Bakr became the caliph some Arabs renegade (reverted to disbelief) (Abu Bakr decided to declare war against them), `Umar, said to Abu Bakr, "How can you fight with these people although Allah's Messenger () said, 'I have been ordered (by Allah) to fight the people till they say: "None has the right to be worshipped but Allah, and whoever said it then he will save his life and property from me except on trespassing the law (rights and conditions for which he will be punished justly), and his accounts will be with Allah.' " Abu Bakr said, "By Allah! I will fight those who differentiate between the prayer and the Zakat as Zakat is the compulsory right to be taken from the property (according to Allah's orders) By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of Allah's Messenger () . I would fight with them for withholding it" Then `Umar said, "By Allah, it was nothing, but Allah opened Abu Bakr's chest towards the decision (to fight) and I came to know that his decision was right

1401. Narrated Jarir bin `Abdullah:I gave the pledge of allegiance to the Prophet () for offering prayer perfectly, giving Zakat, and giving good advice to every Muslim

1402. Narrated Abu Huraira:The Prophet () said, "(On the Day of Resurrection) camels will come to their owner in the best state of health they have ever had (in the world), and if he had not paid their Zakat (in the world) then they would tread him with their feet; and similarly, sheep will come to their owner in the best

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state of health they have ever had in the world, and if he had not paid their Zakat, then they would tread him with their hooves and would butt him with their horns." The Prophet () added, "One of their rights is that they should be milked while water is kept in front of them." The Prophet () added, "I do not want anyone of you to come to me on the Day of Resurrection, carrying over his neck a sheep that will be bleating. Such a person will (then) say, 'O Muhammad! (please intercede for me,) I will say to him. 'I can't help you, for I conveyed Allah's Message to you.' Similarly, I do not want anyone of you to come to me carrying over his neck a camel that will be grunting. Such a person (then) will say "O Muhammad! (please intercede for me)." I will say to him, "I can't help you for I conveyed Allah's message to you

1403. Narrated Abu Huraira:Allah's Messenger () said, "Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a baldheaded poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am your treasure.' " Then the Prophet () recited the holy verses:-- 'Let not those who withhold . . .' (to the end of the verse)

1404. Narrated Khalid bin Aslam:We went out with 'Abdullah bin 'Umar and a bedouin said (to 'Abdullah), "Tell me about Allah's saying: "And those who hoard up gold and silver (Al-Kanz - money, gold, silver etc., the Zakat of which has not been paid) and spend it not in the Way of Allah (V.9:34)." Ibn 'Umar said, "Whoever hoarded them and did not pay the Zakat thereof, then woe to him. But these holy Verses were revealed before the Verses of Zakat. So when the Verses of Zakat were revealed, Allah made Zakat a purifier of the property

1405. Narrated Abu Sa'id:Allah's Messenger () said, "No Zakat is due on property mounting to less than five Uqiyas (of silver), and no Zakat is due on less than five camels, and there is no Zakat on less than five Wasqs." (A Wasqs equals 60 Sa's) & (1 Sa=3 K gms App)

1406. Narrated Zaid bin Wahab:I passed by a place called Ar-Rabadha and by chance I met Abu Dhar and asked him, "What has brought you to this place?" He said, "I was in Sham and differed with Muawiya on the meaning of (the following verses of the Qur'an): 'They who hoard up gold and silver and spend them not in the way of Allah.' (9.34). Muawiya said, 'This verse is revealed regarding the people of the scriptures.'" I said, It was revealed regarding us and also the people of the scriptures." So we had a quarrel and Mu'awiya sent a complaint against me to `Uthman. `Uthman wrote to me to come to Medina, and I came to Medina. Many people came to me as if they had not seen me before. So I told this to `Uthman who said to me, "You may depart and live nearby if you wish." That was the reason for my being here for even if an Ethiopian had been nominated as my ruler, I would have obeyed him

1407. Narrated Al-Ahnaf bin Qais:While I was sitting with some people from Quraish, a man with very rough hair, clothes, and appearance came and stood in front of us, greeted us and said, "Inform those who hoard wealth, that a stone will be heated in the Hell-fire and will be put on the nipples of their breasts till it comes out from the bones of their shoulders and then put on the bones of their shoulders till it comes through the nipples of their breasts the stone will be moving and hitting." After saying that, the person retreated and sat by the side of the pillar, I followed him and sat beside him, and I did not know who he was. I said to him, "I think the people disliked what you had said." He said, "These people do not understand anything, although my friend told me." I asked, "Who is your friend?" He said, "The Prophet () said (to me), 'O Abu Dhar! Do you see the mountain of Uhud?' And on that I (Abu Dhar) started looking towards the sun to judge how much remained of the day as I thought that Allah's Messenger () wanted to send me to do something for him and I said, 'Yes!' He said, 'I do not love to have gold equal to the mountain of Uhud unless I spend it all (in Allah's cause) except three Dinars (pounds). These people do not understand and collect worldly wealth. No, by Allah, Neither I ask them for worldly benefits nor am I in need of their religious advice till I meet Allah, The Honorable, The Majestic

1408. Narrated Al-Ahnaf bin Qais:While I was sitting with some people from Quraish, a man with very rough hair, clothes, and appearance came and stood in front of us, greeted us and said, "Inform those who hoard wealth, that a stone will be heated in the Hell-fire and will be put on the nipples of their breasts till it comes out from the bones of their shoulders and then put on the bones of their shoulders till it comes through the nipples of their breasts the stone will be moving and hitting." After saying that, the person retreated and sat by the side of the pillar, I followed him and sat beside him, and I did not know who he was. I said to him, "I think the people disliked what you had said." He said, "These people do not understand anything, although my friend told me." I asked, "Who is your friend?" He said, "The Prophet () said (to me), 'O Abu Dhar! Do you see the mountain of Uhud?' And on that I (Abu Dhar) started looking towards the sun to judge how much remained of the day as I thought that Allah's Messenger () wanted to send me to do something for him and I said, 'Yes!' He said, 'I do not love to have gold equal to the mountain of Uhud unless I spend it all (in Allah's cause) except three Dinars (pounds). These people do not understand and collect worldly wealth. No, by Allah, Neither I ask them for worldly benefits nor am I in need of their religious advice till I meet Allah, The Honorable, The Majestic

1409. Narrated Ibn Mas'ud:I heard the Prophet () saying, "There is no envy except in two: a person whom Allah has given wealth and he spends it in the right way, and a person whom Allah has given wisdom (i.e. religious knowledge) and he gives his decisions accordingly and teaches it to the others

1410. Narrated Abu Huraira:Allah's Messenger () said, "If one gives in charity what equals one date-fruit from the honestly earned money and Allah accepts only the honestly earned money --Allah takes it in His right (hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much so that it becomes as big as a mountain

1411. Narrated Haritha bin Wahab:I heard the Prophet () saying, "O people! Give in charity as a time will come upon you when a person will wander about with his object of charity and will not find anybody to accept it, and one (who will be requested to take it) will say, "If you had brought it yesterday, would have taken it, but today I am not in need of it

1412. Narrated Abu Huraira:The Prophet () said, "The Hour (Day of Judgment) will not be established till your wealth increases so much so that one will be worried, for no one will accept his Zakat and the person to whom he will give it will reply, 'I am not in need of it

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1413. Narrated `Adi bin Hatim:While I was sitting with Allah's Messenger () two persons came to him; one of them complained about his poverty and the other complained about the prevalence of robberies. Allah's Messenger () said, "As regards stealing and robberies, there will shortly come a time when a caravan will go to Mecca (from Medina) without any guard. And regarding poverty, The Hour (Day of Judgment) will not be established till one of you wanders about with his object of charity and will not find anybody to accept it And (no doubt) each one of you will stand in front of Allah and there will be neither a curtain nor an interpreter between him and Allah, and Allah will ask him, 'Did not I give you wealth?' He will reply in the affirmative. Allah will further ask, 'Didn't I send a messenger to you?' And again that person will reply in the affirmative Then he will look to his right and he will see nothing but Hell-fire, and then he will look to his left and will see nothing but Hell-fire. And so, any (each one) of you should save himself from the fire even by giving half of a date-fruit (in charity). And if you do not find a half date-fruit, then (you can do it through saying) a good pleasant word (to your brethren). (See Hadith No. 793 Vol)

1414. Narrated Abu Musa:The Prophet () said, "A time will come upon the people when a person will wander about with gold as Zakat and will not find anybody to accept it, and one man will be seen followed by forty women to be their guardian because of scarcity of men and great number of women

1415. Narrated Abu Mas`ud:When the verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in abundance. And they (the people) said, "He is showing off." And another man came and gave a Sa (a small measure of food grains); they said, "Allah is not in need of this small amount of charity." And then the Divine Inspiration came: "Those who criticize such of the believers who give in charity voluntarily and those who could not find to give in charity except what is available to them

1416. Narrated Abu Mas`ud Al-Ansari:Whenever Allah's Messenger () ordered us to give in charity, we used to go to the market and work as porters and get a Mudd (a special measure of grain) and then give it in charity. (Those were the days of poverty) and today some of us have one hundred thousand

1417. Narrated `Adi bin Hatim heard the Prophet () saying:"Save yourself from Hell-fire even by giving half a date-fruit in charity

1418. Narrated Aisha:A lady along with her two daughters came to me asking (for some alms), but she found nothing with me except one date which I gave to her and she divided it between her two daughters, and did not eat anything herself, and then she got up and went away. Then the Prophet () came in and I informed him about this story. He said, "Whoever is put to trial by these daughters and he treats them generously (with benevolence) then these daughters will act as a shield for him from Hell-Fire." (See Hadith No. 24, Vol)

1419. Narrated Abu Huraira:A man came to the Prophet () and asked, "O Allah's Messenger (!) Which charity is the most superior in reward?" He replied, "The charity which you practice while you are healthy, niggardly and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say, 'Give so much to such and such, and so much to such and such.' And it has already belonged to such and such (as it is too late)

1420. Narrated `Aisha:Some of the wives of the Prophet () asked him, "Who amongst us will be the first to follow you (i.e. die after you)?" He said, "Whoever has the longest hand." So they started measuring their hands with a stick and Sauda's hand turned out to be the longest. (When Zainab bint Jahsh died first of all in the caliphate of `Umar), we came to know that the long hand was a symbol of practicing charity, so she was the first to follow the Prophet () and she used to love to practice charity. (Sauda died later in the caliphate of Muawiya)

1421. Narrated Abu Huraira:Allah's Messenger () said, "A man said that he would give something in charity. He went out with his object of charity and unknowingly gave it to a thief. Next morning the people said that he had given his object of charity to a thief. (On hearing that) he said, "O Allah! All the praises are for you. I will give alms again." And so he again went out with his alms and (unknowingly) gave it to an adulteress. Next morning the people said that he had given his alms to an adulteress last night. The man said, "O Allah! All the praises are for you. (I gave my alms) to an adulteress. I will give alms again." So he went out with his alms again and (unknowingly) gave it to a rich person. (The people) next morning said that he had given his alms to a wealthy person. He said, "O Allah! All the praises are for you. (I had given alms) to a thief, to an adulteress and to a wealthy man." Then someone came and said to him, "The alms which you gave to the thief, might make him abstain from stealing, and that given to the adulteress might make her abstain from illegal sexual intercourse (adultery), and that given to the wealthy man might make him take a lesson from it and spend his wealth which Allah has given him, in Allah's cause

1422. Narrated Ma'n bin Yazid:My grandfather, my father and I gave the pledge of allegiance to Allah's Messenger (). The Prophet () got me engaged and then got me married. One day I went to the Prophet () with a complaint. My father Yazid had taken some gold coins for charity and kept them with a man in the mosque (to give them to the poor) But I went and took them and brought them to him (my father). My father said, "By Allah! I did not intend to give them to you. " I took (the case) to Allah's Messenger () . On that Allah's Messenger () said, "O Yazid, you will be rewarded for what you intended. O Ma'n, whatever you have taken is yours

1423. Narrated Abu Huraira:The Prophet () said, "Seven people will be shaded by Allah under His shade on the day when there will be no shade except His. They are: (1) a just ruler; (2) a young man who has been brought up in the worship of Allah, (i.e. worship Allah (Alone) sincerely from his childhood), (3) a man whose heart is attached to the mosque (who offers the five compulsory congregational prayers in the mosque); (4) two persons who love each other only for Allah's sake and they meet and part in Allah's cause only; (5) a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of Allah; (6) a person who practices charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity). (7) a person who remembers Allah in seclusion and his eyes get flooded with tears

1424. Narrated Haritha bin Wahab Al-Khuza'i:I heard the Prophet () saying, "(O people!) Give in charity (for Allah's cause) because a time will come when a person

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will carry his object of charity from place to place (and he will not find any person to take it) and any person whom he shall request to take it, will reply, 'If you had brought it yesterday I would have taken it, but today I am not in need of it

1425. Narrated `Aisha:Allah's Messenger () said, "When a woman gives in charity some of the foodstuff (which she has in her house) without spoiling it, she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it. The reward of one will not decrease the reward of the others

1426. Narrated Abu Huraira:The Prophet () said, "The best charity is that which is practiced by a wealthy person. And start giving first to your dependents

1427. Narrated Hakim bin Hizam:The Prophet () said, "The upper hand is better than the lower hand (i.e. he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses). And whoever abstains from asking others for some financial help, Allah will give him and save him from asking others, Allah will make him self-sufficient

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1429. Narrated Ibn `Umar:I heard Allah's Messenger () while he was on the pulpit speaking about charity, to abstain from asking others for some financial help and about begging others, saying, "The upper hand is better than the lower hand. The upper hand is that of the giver and the lower (hand) is that of the beggar

1430. Narrated `Uqba bin Al-Harith:Once the Prophet () offered the `Asr prayer and then hurriedly went to his house and returned immediately. I (or somebody else) asked him (as to what was the matter) and he said, "I left at home a piece of gold which was from the charity and I disliked to let it remain a night in my house, so I got it distributed

1431. Narrated Ibn `Abbas:The Prophet () went out for the `Id prayer on the `Id day and offered a two rak`at prayer; and he neither offered a prayer before it or after it. Then he went towards the women along with Bilal. He preached them and ordered them to give in charity. And some (amongst the women) started giving their forearm bangles and earrings

1432. Narrated Abu Burda bin Abu Musa:that his father said, "Whenever a beggar came to Allah's Messenger () or he was asked for something, he used to say (to his companions), "Help and recommend him and you will receive the reward for it; and Allah will bring about what He will through His Prophet's tongue

1433. Narrated Asma:The Prophet () said to me, "Do not withhold your money, (for if you did so) Allah would withhold His blessings from you." Narrated `Abda: The Prophet () said, "Do not withhold your money by counting it (i.e. hoarding it), (for if you did so), Allah would also withhold His blessings from you

1434. Narrated Asma' bint Abu Bakr:that she had gone to the Prophet () and he said, "Do not shut your money bag; otherwise Allah too will withhold His blessings from you. Spend (in Allah's Cause) as much as you can afford

1435. Narrated Abu Wail:Hudhaifa said, "'Umar said, 'Who amongst you remembers the statement of Allah's Messenger () about afflictions?' I said, 'I know it as the Prophet () had said it.' `Umar said, 'No doubt, you are bold. How did he say it?' I said, 'A man's afflictions (wrong deeds) concerning his wife, children and neighbors are expiated by (his) prayers, charity, and enjoining good.' (The sub-narrator Sulaiman added that he said, 'The prayer, charity, enjoining good and forbidding evil.') `Umar said, 'I did not mean that, but I ask about that affliction which will spread like the waves of the sea.' I said, 'O chief of the believers! You need not be afraid of it as there is a closed door between you and it.' He asked, 'Will the door be broken or opened?' I replied, 'No, it will be broken.' He said, 'Then, if it is broken, it will never be closed again?' I replied, 'Yes.' " Then we were afraid to ask what that door was, so we asked Masruq to inquire, and he asked Hudhaifa regarding it. Hudhaifa said, "The door was `Umar. "We further asked Hudhaifa whether `Umar knew what that door meant. Hudhaifa replied in the affirmative and added, "He knew it as one knows that there will be a night before the tomorrow morning

1436. Narrated Hakim bin Hizam:I said to Allah's Messenger (), "Before embracing Islam I used to do good deeds like giving in charity, slave-manumitting, and the keeping of good relations with Kith and kin. Shall I be rewarded for those deeds?" The Prophet () replied, "You became Muslim with all those good deeds (Without losing their reward)

1437. Narrated `Aisha:Allah's Messenger () said, "When a woman gives in charity from her husband's meals without wasting the property of her husband, she will get a reward for it, and her husband too will get a reward for what he earned and the storekeeper will have the reward likewise

1438. Narrated Abu Musa:The Prophet () said, "An honest Muslim storekeeper who carries out the orders of his master and pays fully what he has been ordered to give with a good heart and pays to that person to whom he was ordered to pay, is regarded as one of the two charitable persons

1439. Narrated `Aishah:The Prophet () said, "If a woman gives in charity from her husband's house ..." (See next hadith)

1440. Narrate Aisha:The Prophet () said, "If a woman gives in charity from her husband's house ..." The Prophet () also said, "If a lady gives meals (in charity) from her husband's house without spoiling her husband's property, she will get a reward and her husband will also get a reward likewise. The husband will get a reward because of his earnings and the woman because of her spending

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1441. Narrated `Aisha:The Prophet () said, "When a woman gives in charity from her house meals in Allah's Cause without spoiling her husband's property, she will get a reward for it, and her husband will also get the reward for his earnings and the storekeeper will get a reward likewise
1442. Narrated Abu Huraira:The Prophet () said, "Every day two angels come down from Heaven and one of them says, 'O Allah! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allah! Destroy every miser
1443. Narrated Abu Huraira:The Prophet () said, "The example of a miser and an almsgiver is like the example of two persons wearing iron cloaks." Allah's Messenger () also said, "The example of an almsgiver and a miser is like the example of two persons who have two iron cloaks on them from their breasts to their collar bones, and when the almsgiver wants to give in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his footprints (obliterates his tracks). (1) And when the miser wants to spend, it (the iron cloak) sticks and every ring gets stuck to its place and he tries to widen it, but it did not become wide
1444. See previous hadith
1445. Narrated Abu Burda:from his father from his grandfather that the Prophet () said, "Every Muslim has to give in charity." The people asked, "O Allah's Prophet! If someone has nothing to give, what will he do?" He said, "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked, "If he cannot find even that?" He replied, "He should help the needy who appeal for help." Then the people asked, "If he cannot do that?" He replied, "Then he should perform good deeds and keep away from evil deeds and this will be regarded as charitable deeds
1446. Narrated Um `Atiyya:A sheep was sent to me (Nusaiba Al-Ansariya) (in charity) and I sent some of it to `Aisha. The Prophet asked `Aisha for something to eat. `Aisha replied that there was nothing except what Nusaiba Al-Ansariya had sent of that sheep. The Prophet () said to her, "Bring it as it has reached its place
1447. Narrated Abu Sa`id Al-Khudri:Allah's Messenger () said, "There is no Zakat on less than five camels and also there is no Zakat on less than five Awaq (of silver). (5 Awaq = 22 Fransa Riyals of Yemen or 200 Dirhams.) And there is no Zakat on less than five Awsuq. (A special measure of food-grains, and one Wasq equals 60 Sa's.) (For gold 20, Dinars i.e. equal to 12 Guinea English. No Zakat for less than 12 Guinea (English) of gold or for silver less than 22 Fransa Riyals of Yemen.) Narrated Abi Sa`id Al-Khudri: I heard the Prophet () saying (as above)
1448. Narrated Anas:Abu Bakr wrote to me what Allah had instructed His Apostle () to do regarding the one who had to pay one Bint Makhad (i.e. one year-old she-camel) as Zakat, and he did not have it but had got Bint Labun (two year old she-camel). (He wrote that) it could be accepted from him as Zakat, and the collector of Zakat would return him 20 Dirhams or two sheep; and if the Zakat payer had not a Bint Makhad, but he had Ibn Labun (a two year old he-camel) then it could be accepted as his Zakat, but he would not be paid anything
1449. Narrated Ibn `Abbas:I am a witness that Allah's Messenger () offered the Id prayer before delivering the sermon and then he thought that the women would not be able to hear him (because of the distance), so he went to them along with Bilal who was spreading his garment. The Prophet () advised and ordered them to give in charity. So the women started giving their ornaments (in charity). (The sub-narrator Aiyub pointed towards his ears and neck meaning that they gave ornaments from those places such as earrings and necklaces)
1450. Narrated Anas:Abu Bakr wrote to me what was made compulsory by Allah's Messenger () and that was (regarding the payments of Zakat): Neither the property of different people may be taken together nor the joint property may be split for fear of (paying more, or receiving less) Zakat
1451. Narrated Anas:Abu Bakr wrote to me what Allah's Messenger () has made compulsory (regarding Zakat) and this was mentioned in it: If a property is equally owned by two partners, they should pay the combined Zakat and it will be considered that both of them have paid their Zakat equally
1452. Narrated Abu Sa`id Al-Khudri:A Bedouin asked Allah's Messenger () about the emigration. The Prophet () said, "May Allah have mercy on you! The matter of emigration is very hard. Have you got camels? Do you pay their Zakat?" The Bedouin said, "Yes, I have camels and I pay their Zakat." The Prophet () said, Work beyond the seas and Allah will not decrease (waste) any of your good deeds." (See Hadith No. 260 Vol)
1453. Narrated Anas:Abu Bakr , wrote to me about the Zakat which Allah had ordered His Apostle to observe: Whoever had to pay Jadha (Jadha means a four-year-old she-camel) as Zakat from his herd of camels and he had not got one, and he had Hiqqa (three-year-old she-camel), that Hiqqa should be accepted from him along with two sheep if they were available or twenty Dirhams (one Durham equals about 1/4 Saudi Riyal) and whoever had to pay Hiqqa as Zakat and he had no Hiqqa but had a Jadha, the Jadha should be accepted from him, and the Zakat collector should repay him twenty Dirhams or two sheep; and whoever had to pay Hiqqa as Zakat and he had not got one, but had a Bint Labun (two-year-old she-camel), it should be accepted from him along with two sheep or twenty Dirhams; and whoever had to pay Bint Labun and had a Hiqqa, that Hiqqa should be accepted from him and the Zakat collector should repay him twenty Dirhams or two sheep; and whoever had to pay Bint Labun and he had not got one but had a Bint Makhad (one-year-old she camel), that Bint Makhad should be accepted from him along with twenty Dirhams or two sheep
1454. Narrated Anas:When Abu Bakr; sent me to (collect the Zakat from) Bahrain, he wrote to me the following:-- (In the name of Allah, the Beneficent, the Merciful). These are the orders for compulsory charity (Zakat) which Allah's Messenger () had made obligatory for every Muslim, and which Allah had ordered His Apostle to observe: Whoever amongst the Muslims is asked to pay Zakat accordingly, he should pay it (to the Zakat collector) and whoever is asked more than that (what is specified in this script) he should not pay it; for twenty-four camels or less, sheep are to be paid as Zakat; for every five camels one sheep is to be paid, and if there are between twenty-five to thirty-five camels, one Bint Makhad is to be paid; and if there are between thirty-six to forty-five (camels), one Bint Labun is

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to be paid; and if there are between forty-six to sixty (camels), one Hiqqa is to be paid; and if the number is between sixty-one to seventy-five (camels), one Jadha is to be paid; and if the number is between seventy-six to ninety (camels), two Bint Labuns are to be paid; and if they are from ninety-one to one-hundred and twenty (camels), two Hiqqas are to be paid; and if they are over one-hundred and twenty (camels), for every forty (over one-hundred-and-twenty) one Bint Labun is to be paid, and for every fifty camels (over one-hundred-and-twenty) one Hiqqa is to be paid; and who ever has got only four camels, has to pay nothing as Zakat, but if the owner of these four camels wants to give something, he can. If the number of camels increases to five, the owner has to pay one sheep as Zakat. As regards the Zakat for the (flock) of sheep; if they are between forty and one-hundred-and-twenty sheep, one sheep is to be paid; and if they are between one-hundred-and-twenty to two hundred (sheep), two sheep are to be paid; and if they are between two-hundred to three-hundred (sheep), three sheep are to be paid; and for over three-hundred sheep, for every extra hundred sheep, one sheep is to be paid as Zakat. And if somebody has got less than forty sheep, no Zakat is required, but if he wants to give, he can. For silver the Zakat is one-fortieth of the lot (i.e. 2.5%), and if its value is less than two-hundred Dirhams, Zakat is not required, but if the owner wants to pay he can

1455. Narrated Anas: Abu Bakr wrote to me what Allah had ordered His Apostle (about Zakat) which goes: Neither an old nor a defected animal, nor a male-goat may be taken as Zakat except if the Zakat collector wishes (to take it)

1456. Narrated Abu Huraira: Abu Bakr said, "By Allah! If they (pay me the Zakat and) withhold even a young (female) goat which they used to pay during the lifetime of Allah's Messenger (), I will fight with them for it." `Umar said, "It was nothing but Allah Who opened Abu Bakr's chest towards the decision to fight, and I came to know that his decision was right

1457. Narrated Abu Huraira: Abu Bakr said, "By Allah! If they (pay me the Zakat and) withhold even a young (female) goat which they used to pay during the lifetime of Allah's Messenger (), I will fight with them for it." `Umar said, "It was nothing but Allah Who opened Abu Bakr's chest towards the decision to fight, and I came to know that his decision was right

1458. Narrated Ibn `Abbas: When Allah's Messenger () sent Mu`adh to Yemen, he said (to him), "YOU are going to people of a (Divine) Book. First of all invite them to worship Allah (alone) and when they come to know Allah, inform them that Allah has enjoined on them, five prayers in every day and night; and if they start offering these prayers, inform them that Allah has enjoined on them, the Zakat. And it is to be taken from the rich amongst them and given to the poor amongst them; and if they obey you in that, take Zakat from them and avoid (don't take) the best property of the people as Zakat

1459. Narrated Abu Sa`id Al-Khudri: Allah's Messenger () said, "No Zakat is imposed on less than five Awsuq of dates; no Zakat is imposed on less than five Awaq of silver, and no Zakat is imposed on less than five camels

1460. Narrated Abu Dhar: Once I went to him (the Prophet ()) and he said, "By Allah in Whose Hands my life is (or probably said, 'By Allah, except Whom none has the right to be worshipped) whoever had camels or cows or sheep and did not pay their Zakat, those animals will be brought on the Day of Resurrection far bigger and fatter than before and they will tread him under their hooves, and will butt him with their horns, and (those animals will come in circle): When the last does its turn, the first will start again, and this punishment will go on till Allah has finished the judgments amongst the people

1461. Narrated `Is-haq bin `Abdullah bin Abi Talha: I heard Anas bin Malik saying, "Abu Talha had more property of date-palm trees gardens than any other amongst the Ansar in Medina and the most beloved of them to him was Bairuha garden, and it was in front of the Mosque of the Prophet (). Allah's Messenger () used to go there and used to drink its nice water." Anas added, "When these verses were revealed:--'By no means shall you Attain righteousness unless You spend (in charity) of that Which you love. ' (3.92) Abu Talha said to Allah's Messenger () 'O Allah's Messenger ()! Allah, the Blessed, the Superior says: By no means shall you attain righteousness, unless you spend (in charity) of that which you love. And no doubt, Bairuha' garden is the most beloved of all my property to me. So I want to give it in charity in Allah's Cause. I expect its reward from Allah. O Allah's Messenger ()! Spend it where Allah makes you think it feasible.' On that Allah's Apostle said, 'Bravo! It is useful property. I have heard what you have said (O Abu Talha), and I think it would be proper if you gave it to your Kith and kin.' Abu Talha said, I will do so, O Allah's Apostle.' Then Abu Talha distributed that garden amongst his relatives and his cousins

1462. Narrated Abu Sa`id Al-Khudri: On `Id ul Fitr or `Id ul Adha Allah's Messenger () went out to the Musalla. After finishing the prayer, he delivered the sermon and ordered the people to give alms. He said, "O people! Give alms." Then he went towards the women and said, "O women! Give alms, for I have seen that the majority of the dwellers of Hell-Fire were you (women)." The women asked, "O Allah's Messenger ()! What is the reason for it?" He replied, "O women! You curse frequently, and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious wise man astray." Then he left. And when he reached his house, Zainab, the wife of Ibn Mas`ud, came and asked permission to enter. It was said, "O Allah's Messenger ()! It is Zainab." He asked, "Which Zainab?" The reply was that she was the wife of Ibn Mas`ud. He said, "Yes, allow her to enter." And she was admitted. Then she said, "O Prophet of Allah! Today you ordered people to give alms and I had an ornament and intended to give it as alms, but Ibn Mas`ud said that he and his children deserved it more than anybody else." The Prophet () replied, "Ibn Mas`ud had spoken the truth. Your husband and your children had more right to it than anybody else

1463. Narrated Abu Huraira: Allah's Messenger () said, "There is no Zakat either on a horse or a slave belonging to a Muslim

1464. Narrated Abu Huraira: The Prophet () said, "There is no Zakat either on a slave or on a horse belonging to a Muslim

1465. Narrated Abu Sa`id Al-Khudri: Once the Prophet () sat on a pulpit and we sat around him. Then he said, "The things I am afraid of most for your sake

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(concerning what will befall you after me) is the pleasures and splendors of the world and its beauties which will be disclosed to you." Somebody said, "O Allah's Messenger (! Can the good bring forth evil?" The Prophet () remained silent for a while. It was said to that person, "What is wrong with you? You are talking to the Prophet () while he is not talking to you." Then we noticed that he was being inspired divinely. Then the Prophet () wiped off his sweat and said, "Where is the questioner?" It seemed as if the Prophet () liked his question. Then he said, "Good never brings forth evil. Indeed it is like what grows on the banks of a water-stream which either kill or make the animals sick, except if an animal eats its fill the Khadira (a kind of vegetable) and then faces the sun, and then defecates and urinates and grazes again. No doubt this wealth is sweet and green. Blessed is the wealth of a Muslim from which he gives to the poor, the orphans and to needy travelers. (Or the Prophet said something similar to it) No doubt, whoever takes it illegally will be like the one who eats but is never satisfied, and his wealth will be a witness against him on the Day of Resurrection

1466. Narrated `Amr bin Al-Harith:Zainab, the wife of `Abdullah said, "I was in the Mosque and saw the Prophet () saying, 'O women ! Give alms even from your ornaments.' " Zainab used to provide for `Abdullah and those orphans who were under her protection. So she said to `Abdullah, "Will you ask Allah's Messenger () whether it will be sufficient for me to spend part of the Zakat on you and the orphans who are under my protection?" He replied "Will you yourself ask Allah's Messenger () ?" (Zainab added): So I went to the Prophet and I saw there an Ansari woman who was standing at the door (of the Prophet ()) with a similar problem as mine. Bilal passed by us and we asked him, 'Ask the Prophet () whether it is permissible for me to spend (the Zakat) on my husband and the orphans under my protection.' And we requested Bilal not to inform the Prophet () about us. So Bilal went inside and asked the Prophet () regarding our problem. The Prophet () asked, "Who are those two?" Bilal replied that she was Zainab. The Prophet () said, "Which Zainab?" Bilal said, "The wife of `Abdullah (bin Mas'ud)." The Prophet said, "Yes, (it is sufficient for her) and she will receive a double reward (for that): One for helping relatives, and the other for giving Zakat

1467. Narrated Zainab:(the daughter of Um Salama) My mother said, "O Allah's Messenger (! Shall I receive a reward if I spend for the sustenance of Abu Salama's offspring, and in fact they are also my sons?" The Prophet () replied, "Spend on them and you will get a reward for what you spend on them

1468. Narrated Abu Huraira:Allah's Messenger () ordered (a person) to collect Zakat, and that person returned and told him that Ibn Jamil, Khalid bin Al-Walid, and `Abbas bin `Abdul Muttalib had refused to give Zakat." The Prophet said, "What made Ibn Jamil refuse to give Zakat though he was a poor man, and was made wealthy by Allah and His Apostle ? But you are unfair in asking Zakat from Khalid as he is keeping his armor for Allah's Cause (for Jihad). As for `Abbas bin `Abdul Muttalib, he is the uncle of Allah's Apostle () and Zakat is compulsory on him and he should pay it double

1469. Narrated Abu Sa'id Al-Khudri:Some Ansari persons asked for (something) from Allah's Messenger () and he gave them. They again asked him for (something) and he again gave them. And then they asked him and he gave them again till all that was with him finished. And then he said "If I had anything. I would not keep it away from you. (Remember) Whoever abstains from asking others, Allah will make him contented, and whoever tries to make himself self-sufficient, Allah will make him self-sufficient. And whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience

1470. Narrated Abu Huraira:Allah's Messenger () said, "By Him in Whose Hand my life is, it is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back and sell it (as a means of earning his living) rather than to ask a person for something and that person may give him or not

1471. Narrated Az-Zubair bin Al-Awwam:The Prophet () said, "It is better for anyone of you to take a rope (and cut) and bring a bundle of wood (from the forest) over his back and sell it and Allah will save his face (from the Hell-Fire) because of that, rather than to ask the people who may give him or not

1472. Narrated `Urwa bin Az-Zubair and Sa'id bin Al-Musaiyab:Hakim bin Hizam said, "(Once) I asked Allah's Messenger () (for something) and he gave it to me. Again I asked and he gave (it to me). Again I asked and he gave (it to me). And then he said, "O Hakim! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied; and the upper (giving) hand is better than the lower (receiving) hand." Hakim added, "I said to Allah's Messenger () , 'By Him (Allah) Who sent you with the Truth, I shall never accept anything from anybody after you, till I leave this world.' " Then Abu Bakr (during his caliphate) called Hakim to give him his share from the war booty (like the other companions of the Prophet ()), he refused to accept anything. Then `Umar (during his caliphate) called him to give him his share but he refused. On that `Umar said, "O Muslims! I would like you to witness that I offered Hakim his share from this booty and he refused to take it." So Hakim never took anything from anybody after the Prophet () till he died

1473. Narrated `Umar:Allah's Messenger () used to give me something but I would say to him, "would you give it to a poorer and more needy one than I?" The Prophet () said to me, "Take it. If you are given something from this property, without asking for it or having greed for it take it; and if not given, do not run for it

1474. Narrated `Abdullah bin `Umar:The Prophet () said, "A man keeps on asking others for something till he comes on the Day of Resurrection without any piece of flesh on his face." The Prophet () added, "On the Day of Resurrection, the Sun will come near (to, the people) to such an extent that the sweat will reach up to the middle of the ears, so, when all the people are in that state, they will ask Adam for help, and then Moses, and then Muhammad () ." The sub-narrator added "Muhammad will intercede with Allah to judge amongst the people. He will proceed on till he will hold the ring of the door (of Paradise) and then Allah will exalt him to Maqam Mahmud (the privilege of intercession, etc.). And all the people of the gathering will send their praises to Allah

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1476. Narrated Abu Huraira: The Prophet (ﷺ) said, "The poor person is not the one who asks a morsel or two (of meals) from the others, but the poor is the one who has nothing and is ashamed to beg from others

1477. Narrated Ash-Shu'bi: The clerk of Al-Mughira bin Shu'ba narrated, "Muawiya wrote to Al-Mughira bin Shu'ba: Write to me something which you have heard from the Prophet (ﷺ)." So Al-Mughira wrote: I heard the Prophet saying, "Allah has hated for you three things: -1. Vain talks, (useless talk) that you talk too much or about others. -2. Wasting of wealth (by extravagance) -3. And asking too many questions (in disputed religious matters) or asking others for something (except in great need). (See Hadith No. 591, Vol. III)

1478. Narrated Sa'd (bin Abi Waqqas): Allah's Messenger (ﷺ) distributed something (from the resources of Zakat) amongst a group of people while I was sitting amongst them, but he left a man whom I considered the best of the lot. So, I went up to Allah's Messenger (ﷺ) and asked him secretly, "Why have you left that person? By Allah! I consider him a believer." The Prophet (ﷺ) said, "Or merely a Muslim (Who surrender to Allah)." I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, "O Allah's Apostle! Why have you left that person? By Allah! I consider him a believer." The Prophet (ﷺ) said, "Or merely a Muslim." I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, "O Allah's Messenger (!) Why have you left that person? By Allah! I consider him a believer." The Prophet (ﷺ) said, "Or merely a Muslim." Then Allah's Messenger (ﷺ) said, "I give to a person while another is dearer to me, for fear that he may be thrown in the Hell-fire on his face (by reneging from Islam)

1479. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "The poor person is not the one who goes round the people and ask them for a mouthful or two (of meals) or a date or two but the poor is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people

1480. Narrated Abu Huraira: The Prophet (ﷺ) said, "No doubt, it is better for a person to take a rope and proceed in the morning to the mountains and cut the wood and then sell it, and eat from this income and give alms from it than to ask others for something

1481. Narrated Abu Humaid As-Sa'idi: We took part in the holy battle of Tabuk in the company of the Prophet (ﷺ) and when we arrived at the Wadi-al-Qura, there was a woman in her garden. The Prophet (ﷺ) asked his companions to estimate the amount of the fruits in the garden, and Allah's Messenger (ﷺ) estimated it at ten Awsuq (One Wasaq = 60 Sa's) and 1 Sa' = 3 kg. approximately). The Prophet (ﷺ) said to that lady, "Check what your garden will yield." When we reached Tabuk, the Prophet (ﷺ) said, "There will be a strong wind tonight and so no one should stand and whoever has a camel, should fasten it." So we fastened our camels. A strong wind blew at night and a man stood up and he was blown away to a mountain called Taiy, The King of Aila sent a white mule and a sheet for wearing to the Prophet (ﷺ) as a present, and wrote to the Prophet (ﷺ) that his people would stay in their place (and will pay Jizya taxation.) (1) When the Prophet (ﷺ) reached Wadi-al- Qura he asked that woman how much her garden had yielded. She said, "Ten Awsuq," and that was what Allah's Messenger (ﷺ) had estimated. Then the Prophet (ﷺ) said, "I want to reach Medina quickly, and whoever among you wants to accompany me, should hurry up." The sub-narrator Ibn Bakkar said something which meant: When the Prophet (ﷺ) saw Medina he said, "This is Taba." And when he saw the mountain of Uhud, he said, "This mountain loves us and we love it. Shall I tell you of the best amongst the Ansar?" They replied in the affirmative. He said, "The family of Bani-n-Najjar, and then the family of Bani Sa'ida or Bani Al-Harith bin Al-Khazraj. (The above-mentioned are the best) but there is goodness in all the families of Ansar

1482. Narrated Abu Humaid As-Sa'idi: We took part in the holy battle of Tabuk in the company of the Prophet (ﷺ) and when we arrived at the Wadi-al-Qura, there was a woman in her garden. The Prophet (ﷺ) asked his companions to estimate the amount of the fruits in the garden, and Allah's Messenger (ﷺ) estimated it at ten Awsuq (One Wasaq = 60 Sa's) and 1 Sa' = 3 kg. approximately). The Prophet (ﷺ) said to that lady, "Check what your garden will yield." When we reached Tabuk, the Prophet (ﷺ) said, "There will be a strong wind tonight and so no one should stand and whoever has a camel, should fasten it." So we fastened our camels. A strong wind blew at night and a man stood up and he was blown away to a mountain called Taiy, The King of Aila sent a white mule and a sheet for wearing to the Prophet (ﷺ) as a present, and wrote to the Prophet (ﷺ) that his people would stay in their place (and will pay Jizya taxation.) (1) When the Prophet (ﷺ) reached Wadi-al- Qura he asked that woman how much her garden had yielded. She said, "Ten Awsuq," and that was what Allah's Messenger (ﷺ) had estimated. Then the Prophet (ﷺ) said, "I want to reach Medina quickly, and whoever among you wants to accompany me, should hurry up." The sub-narrator Ibn Bakkar said something which meant: When the Prophet (ﷺ) saw Medina he said, "This is Taba." And when he saw the mountain of Uhud, he said, "This mountain loves us and we love it. Shall I tell you of the best amongst the Ansar?" They replied in the affirmative. He said, "The family of Bani-n-Najjar, and then the family of Bani Sa'ida or Bani Al-Harith bin Al-Khazraj. (The above-mentioned are the best) but there is goodness in all the families of Ansar

1483. Narrated Salim bin `Abdullah from his father: The Prophet (ﷺ) said, "On a land irrigated by rain water or by natural water channels or if the land is wet due to a near by water channel Ushr (i.e. one-tenth) is compulsory (as Zakat); and on the land irrigated by the well, half of an Ushr (i.e. one-twentieth) is compulsory (as Zakat on the yield of the land)

1484. Narrated Abu Sa'id Al-Khudri: The Prophet (ﷺ) said, "There is no Zakat on less than five Awsuq (of dates), or on less than five camels, or on less than five Awaq of silver

1485. Narrated Abu Huraira: Dates used to be brought to Allah's Messenger (ﷺ) immediately after being plucked. Different persons would bring their dates till a big heap collected (in front of the Prophet). Once Al-Hasan and Al-Husain were playing with these dates. One of them took a date and put it in his mouth. Allah's

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Messenger () looked at him and took it out from his mouth and said, "Don't you know that Muhammad's offspring do not eat what is given in charity?"

1486. Narrated Ibn `Umar: The Prophet () had forbidden the sale of dates till they were good (ripe), and when it was asked what it meant, the Prophet () said, "Till there is no danger of blight"

1487. Narrated Jabir bin `Abdullah: The Prophet () had forbidden the sale of fruits till they were ripe (free from blight)

1488. Narrated Anas bin Malik: Allah's Messenger () forbade the selling of fruits until they were ripe. The Prophet () added, "It means that they become red"

1489. Narrated `Abdullah bin `Umar: Umar bin Al-Khattab gave a horse in charity in Allah's Cause and later he saw it being sold in the market and intended to purchase it. Then he went to the Prophet () and asked his permission. The Prophet said, "Do not take back what you have given in charity." For this reason, Ibn `Umar never purchased the things which he had given in charity, and in case he had purchased something (unknowingly) he would give it in charity again

1490. Narrated `Umar: Once I gave a horse in Allah's Cause (in charity) but that person did not take care of it. I intended to buy it, as I thought he would sell it at a low price. So, I asked the Prophet () about it. He said, "Neither buy, nor take back your alms which you have given, even if the seller were willing to sell it for one Dirham, for he who takes back his alms is like the one who swallows his own vomit"

1491. Narrated Abu Huraira: Al-Hasan bin `Ali took a date from the dates given in charity and put it in his mouth. The Prophet () said, "Expel it from your mouth. Don't you know that we do not eat a thing which is given in charity?"

1492. Narrated Ibn `Abbas: The Prophet () saw a dead sheep which had been given in charity to a freed slave-girl of Maimuna, the wife of the Prophet (). The Prophet () said, "Why don't you get the benefit of its hide?" They said, "It is dead." He replied, "Only to eat (its meat) is illegal"

1493. Narrated Al-Aswad: `Aisha intended to buy Barira (a slave-girl) in order to manumit her and her masters intended to put the condition that her Al-wala would be for them. `Aisha mentioned that to the Prophet () who said to her, "Buy her, as the "Wala" is for the manumitted." Once some meat was presented to the Prophet () and `Aisha said to him, "This (meat) was given in charity to Barira." He said, "It is an object of charity for Barira but a gift for us"

1494. Narrated Um 'Atiyya Al-Ansariya: The Prophet () went to `Aisha and asked her whether she had something (to eat). She replied that she had nothing except the mutton (piece) which Nusaiba (Um 'Atiyya) had sent to us (Barira) in charity." The Prophet () said, "It has reached its place and now it is not a thing of charity but a gift for us"

1495. Narrated Anas: Some meat was presented to the Prophet () and it had been given to Barira (the freed slave-girl of Aisha) in charity. He said, "This meat is a thing of charity for Barira but it is a gift for us"

1496. Narrated Abu Ma`bad: (the slave of Ibn `Abbas) Allah's Messenger () said to Mu`adh when he sent him to Yemen, "You will go to the people of the Scripture. So, when you reach there, invite them to testify that none has the right to be worshipped but Allah, and that Muhammad is His Apostle. And if they obey you in that, tell them that Allah has enjoined on them five prayers in each day and night. And if they obey you in that tell them that Allah has made it obligatory on them to pay the Zakat which will be taken from the rich among them and given to the poor among them. If they obey you in that, then avoid taking the best of their possessions, and be afraid of the curse of an oppressed person because there is no screen between his invocation and Allah"

1497. Narrated `Abdullah bin Abu Aufa : Whenever a person came to the Prophet () with his alms, the Prophet () would say, "O Allah! Send your Blessings upon so and so." My father went to the Prophet () with his alms and the Prophet () said, "O Allah! Send your blessings upon the offspring of Abu Aufa"

1498. Narrated Abu Huraira The Prophet () said, "A man from Bani Israel asked someone from Bani Israel to give him a loan of one thousand Dinars and the later gave it to him. The debtor went on a voyage (when the time for the payment of the debt became due) but he did not find a boat, so he took a piece of wood and bored it and put 1000 Dinars in it and threw it into the sea. The creditor went out and took the piece of wood to his family to be used as fire-wood." (See Hadith No. 488 B, Vol. 3). And the Prophet () narrated the narration (and said), "When he sawed the wood, he found his money"

1499. Narrated Abu Huraira: Allah's Messenger () said, "There is no compensation for one killed or wounded by an animal or by falling in a well, or because of working in mines; but Khumus is compulsory on Rikaz"

1500. Narrated Abu Humaid Al-Sa`idi: Allah's Messenger () appointed a man called Ibn Al-Lutbiya, from the tribe of Al-Asd to collect Zakat from Bani Sulaim. When he returned, (after collecting the Zakat) the Prophet () checked the account with him

1501. Narrated Anas: Some people from `Uraina tribe came to Medina and its climate did not suit them, so Allah's Messenger () allowed them to go to the herd of camels (given as Zakat) and they drank their milk and urine (as medicine) but they killed the shepherd and drove away all the camels. So Allah's Messenger () sent (men) in their pursuit to catch them, and they were brought, and he had their hands and feet cut, and their eyes were branded with heated pieces of iron and they were left in the Harra (a stony place at Medina) biting the stones. (See Hadith No. 234, Vol)

1502. Narrated Anas bin Malik: I took `Abdullah bin Abu Talha to Allah's Messenger () to perform Tahnik for him. (Tahnik was a custom among the Muslims that whenever a child was born they used to take it to the Prophet () who would chew a piece of date and put a part of its juice in the child's mouth). I saw the Prophet () and he had an instrument for branding in his hands and was branding the camels of Zakat

1503. Narrated Ibn `Umar: Allah's Messenger () enjoined the payment of one Sa' of dates or one Sa' of barley as Zakat-ul-Fitr on every Muslim slave or free, male or female, young or old, and he ordered that it be paid before the people went out to offer the `Id prayer. (One Sa' = 3 Kilograms approx)

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1504. Narrated Ibn `Umar:Allah's Messenger () made it incumbent on all the slave or free Muslims, male or female, to pay one Sa' of dates or barley as Zakat-ul-Fitr
1505. Narrated Abu Sa`id:We used to give one Sa' of barley as Sadaqat-ul-Fitr (per head)
1506. Narrated Abu Sa`id Al-Khudri:We used to give one Sa' of meal or one Sa' of barley or one Sa' of dates, or one Sa' of cottage cheese or one Sa' of Raisins (dried grapes) as Zakat-ul-Fitr
1507. Narrated `Abdullah bin `Umar:The Prophet () ordered (Muslims) to give one Sa' of dates or one Sa' of barley as Zakat-ul-Fitr. The people regarded two Mudds of wheat as equal to that
1508. Narrated Abu Sa`id Al-Khudri:In the lifetime of the Prophet () we used to give one Sa' of food or one Sa' of dates or one Sa' of barley or one Sa' of Raisins (dried grapes) as Sadaqat-ul-Fitr. And when Muawiya became the Caliph and the wheat was (available in abundance) he said, "I think (observe) that one Mudd (of wheat) equals two Mudds (of any of the above mentioned things)
1509. Narrated Ibn `Umar:The Prophet () ordered the people to pay Zakat-ul-Fitr before going to the `Id prayer
1510. Narrated Abu Sa`id Al-Khudri:In the lifetime of Allah's Messenger () , we used to give one Sa' of food (edible things) as Sadaqat-ul-Fitr (to the poor). Our food used to be either of barley, raisins (dried grapes), cottage cheese or dates
1511. Narrated Nafi`:Ibn `Umar said, "The Prophet () made incumbent on every male or female, free man or slave, the payment of one Sa' of dates or barley as Sadaqat-ul-Fitr (or said Sadaqa-Ramadan)." The people then substituted half Sa' of wheat for that. Ibn `Umar used to give dates (as Sadaqat-ul-Fitr). Once there was scarcity of dates in Medina and Ibn `Umar gave barley. 'And Ibn `Umar used to give Sadaqat-ul-Fitr for every young and old person. He even used to give on behalf of my children. Ibn `Umar used to give Sadaqat-ul-Fitr to those who had been officially appointed for its collection. People used to give Sadaqat-ul-Fitr (even) a day or two before the `Id
1512. Narrated Ibn `Umar:Allah's Messenger () has made Sadaqat-ul-Fitr obligatory, (and it was), either one Sa' of barley or one Sa' of dates (and its payment was obligatory) on young and old people, and on free men as well as on slaves

Hajj (Pilgrimage)

1513. Narrated `Abdullah bin `Abbas:Al-Fadl (his brother) was riding behind Allah's Messenger () and a woman from the tribe of Khath'am came and Al-Fadl started looking at her and she started looking at him. The Prophet () turned Al-Fadl's face to the other side. The woman said, "O Allah's Messenger (! The obligation of Hajj enjoined by Allah on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet () replied, "Yes, you may." That happened during the Hajj-al-Wida (of the Prophet ()
1514. Narrated Ibn `Umar:I saw that Allah's Messenger () used to ride on his Mount at Dhul Hulaifa and used to start saying, "Labbaik" when the Mount stood upright
1515. Narrated Jabir bin `Abdullah:that Allah's Messenger () started saying, "Labbaik" from Dhul-Hulaifa when his Mount stood upright carrying him
1516. Narrated `Aishah:The Prophet () sent my brother, 'Abdur Rahman with me to Tan'im for the 'Umra, and he made me ride on the packsaddle (of a camel). 'Umar said, "Be ready to travel for Hajj as it (Hajj) is one of the two kind of Jihad
1517. Narrated Thumama bin `Abdullah bin Anas:Anas performed the Hajj on a packsaddle and he was not a miser. Anas said, "Allah's Messenger () performed Hajj on a packsaddle and the same Mount was carrying his baggage too
1518. Narrated Al-Qasim bin Muhammad:`Aisha said, "O Allah's Messenger (! You performed `Umra but I did not." He said, "O `Abdur-Rahman! Go along with your sister and let her perform `Umra from Tan'im." `Abdur-Rahman made her ride over the packsaddle of a she-camel and she performed `Umra
1519. Narrated Abu Huraira:The Prophet () was asked, "Which is the best deed?" He said, "To believe in Allah and His Apostle." He was then asked, "Which is the next (in goodness)?" He said, "To participate in Jihad in Allah's Cause." He was then asked, "Which is the next?" He said, "To perform Hajj-Mabrur
1520. Narrated `Aisha:(the mother of the faithful believers) I said, "O Allah's Messenger (! We consider Jihad as the best deed." The Prophet () said, "The best Jihad (for women) is Hajj Mabrur
1521. Narrated Abu Huraira:The Prophet () said, "Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew
1522. Narrated Zaid bin Jubair:I went to visit `Abdullah bin `Umar at his house which contained many tents made of cotton cloth and these were encircled with Suradik (part of the tent). I asked him from where, should one assume Ihram for Umra. He said, "Allah's Messenger () had fixed as Miqat (singular of Mawaqit) Qarn for the people of Najd, Dhul-Hulaifa for the people of Medina, and Al-Juhfa for the people of Sham
1523. Narrated Ibn `Abbas:The people of Yemen used to come for Hajj and used not to bring enough provisions with them and used to say that they depend on Allah. On their arrival in Medina they used to beg the people, and so Allah revealed, "And take a provision (with you) for the journey, but the best provision is the fear of Allah

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1524. Narrated Ibn `Abbas:Allah's Messenger () made Dhul-Hulaifa as the Miqat for the people of Medina; Al-Juhfa for the people of Sham; Qarn-al-Manazil for the people of Najd; and Yalamlam for the people of Yemen; and these Mawaqit are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and `Umra; and whoever is living within these boundaries can assume Ihram from the place he starts, and the people of Mecca can assume Ihram from Mecca

1525. Narrated Nafi`: `Abdullah bin `Umar said, "Allah's Messenger () said, 'The people of Medina should assume Ihram from Dhul-Hulaifa; the people of Sham from Al-Juhfa; and the people of Najd from Qarn.'" And `Abdullah added, "I was informed that Allah's Messenger () had said, 'The people of Yemen should assume Ihram from Yalamlam

1526. Narrated Ibn `Abbas:Allah's Messenger () had fixed Dhul Hulaifa as the Miqat for the people of Medina; Al-Juhfa for the people of Sham; and Qarn Ul-Manazil for the people of Najd; and Yalamlam for the people of Yemen. So, these (above mentioned) are the Mawaqit for all those living at those places, and besides them for those who come through those places with the intention of performing Hajj and `Umra and whoever lives within these places should assume Ihram from his dwelling place, and similarly the people of Mecca can assume Ihram from Mecca

1527. Narrated Salim from his father who said:"The Prophet () had fixed the Mawaqit as follows: (No)

1528. Narrated Salim bin `Abdullah from his father:I heard Allah's Messenger () saying, "The Miqat for the people of Medina is Dhul-Hulaifa; for the people of Sham is Mahita; (i.e. Al-Juhfa); and for the people of Najd is Qarn. And said Ibn `Umar, "They claim, but I did not hear personally, that the Prophet () said, "The Miqat for the people of Yemen is Yalamlam

1529. Narrated Ibn `Abbas:The Prophet () fixed Dhul-Hulaifa as the Miqat for the people of Medina, Al-Juhfa, for the people of Sham, Yalamlam for the people of Yemen, and Qarn for the people of Najd. And these Mawaqit are for those living at those very places, and besides them for those who come through those places with the intention of performing Hajj and Umra; and whoever is living inside these places can assume Ihram from his own dwelling place, and the people of Mecca can assume Ihram from Mecca

1530. Narrated Ibn `Abbas:The Prophet () fixed Dhul-Hulaifa as the Miqat for the people of Medina, Al-Juhfa for the people of Sham, Qarn-al-Manazil for the people of Najd, and Yalamlam for the people of Yemen; and these Mawaqit are for those living at those very places, and besides them for those whom come through them with the intention of performing Hajj and Umra; and whoever is living within these Mawaqit should assume Ihram from where he starts, and the people of Mecca can assume Ihram from Mecca

1531. Narrated Ibn `Umar:When these two towns (Basra and Kufa) were captured, the people went to `Umar and said, "O the Chief of the faithful believers! The Prophet () fixed Qarn as the Miqat for the people of Najd, it is beyond our way and it is difficult for us to pass through it." He said, "Take as your Miqat a place situated opposite to Qarn on your usual way. So, he fixed Dhatu-Irq (as their Miqat)

1532. Narrated Nafi`: `Abdullah bin `Umar said, "Allah's Messenger () made his camel sit (i.e. he dismounted) at Al-Batha' in Dhul-Hulaifa and offered the prayer." `Abdullah bin `Umar used to do the same

1533. Narrated Ibn `Umar:Allah's Messenger () used to go (for Hajj) via Ash-Shajara way and return via Muarras way; and no doubt, whenever Allah's Messenger () went to Mecca, he used to offer the prayer in the Mosque of Ash-Shajara; and on his return, he used to offer the prayer at Dhul-Hulaifa in the middle of the valley, and pass the night there till morning

1534. Narrated `Umar:In the valley of Al-`Aqiq I heard Allah's Messenger () saying, "To night a messenger came to me from my Lord and asked me to pray in this blessed valley and to assume Ihram for Hajj and `Umra together

1535. Narrated Musa bin `Uqba:Salim bin `Abdullah's father said, "The Prophet () said that while resting in the bottom of the valley at Muarras in Dhul-Hulaifa, he had been addressed in a dream: 'You are verily in a blessed valley.' " Salim made us to dismount from our camels at the place where `Abdullah used to dismount, aiming at the place where Allah's Messenger () had rested and it was below the Mosque situated in the middle of the valley in between them (the residence) and the road

1536. Narrated Safwan bin Ya'la:Ya'la said to `Umar, "Show me the Prophet () when he is being inspired Divinely." While the Prophet () was at Ji'rana (in the company of some of his Companions) a person came and asked, "O Allah's Messenger! What is your verdict regarding that person who assumes Ihram for 'Umra and is scented with perfume ?" The Prophet () kept quiet for a while and he was Divinely inspired (then). `Umar beckoned Ya'la. So he came, and the Allah's Messenger () was shaded with sheet. Ya'la put his head in and saw that the face of Allah's Messenger was red and he was snoring. When the state of the Prophet () was over, he () asked, "Where is the person who asked about 'Umra?" Then that person was brought and the Prophet () said, "Wash the perfume off your body thrice and take off the cloak and do the same in 'Umra as you do in Hajj

1537. Narrated Sa'id bin Jubair:Ibn `Umar used to oil his hair. I told that to Ibrahim who said, "What do you think about this statement: Narrated Aswad from `Aisha: As if I were now observing the glitter of the scent in the parting of the hair of the Prophet () while he was Muhrim?

1538. Narrated Sa'id bin Jubair:Ibn `Umar used to oil his hair. I told that to Ibrahim who said, "What do you think about this statement: Narrated Aswad from `Aisha: As if I were now observing the glitter of the scent in the parting of the hair of the Prophet () while he was Muhrim?

1539. Narrated `Aisha:(the wife of the Prophet () I used to scent Allah's Messenger () when he wanted to assume Ihram and also on finishing Ihram before the

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Tawaf round the Ka'ba (Tawaf-al-ifada)

1540. Narrated Salim from his father: I heard that Allah's Messenger (ﷺ) assumed Ihram with his hair matted together

1541. Narrated Salim bin 'Abdullah: I heard my father saying, "Never did Allah's Messenger (ﷺ) assume Ihram except at the Mosque, that is, at the Mosque of Dhul-Hulaifa

1542. Narrated 'Abdullah bin 'Umar: A man asked, "O Allah's Messenger (ﷺ)! What kind of clothes should a Muhrim wear?" Allah's Messenger (ﷺ) replied, "He should not wear a shirt, a turban, trousers, a headcloak or leather socks except if he can find no slippers, he then may wear leather socks after cutting off what might cover the ankles. And he should not wear clothes which are scented with saffron or Wars (kinds of Perfumes)

1543. Narrated 'Ubaidullah bin 'Abdullah: Ibn 'Abbas' said, "Usama rode behind Allah's Messenger (ﷺ) from 'Arafat to Al-Muzdalifa; and then Al-Fadl rode behind Allah's Messenger (ﷺ) from Al-Muzdalifa to Mina." Ibn 'Abbas added, "Both of them said, 'The Prophet kept on reciting Talbiya till he did the Rami of Jamrat-Al-'Aqaba

1544. Narrated 'Ubaidullah bin 'Abdullah: Ibn 'Abbas' said, "Usama rode behind Allah's Messenger (ﷺ) from 'Arafat to Al-Muzdalifa; and then Al-Fadl rode behind Allah's Messenger (ﷺ) from Al-Muzdalifa to Mina." Ibn 'Abbas added, "Both of them said, 'The Prophet kept on reciting Talbiya till he did the Rami of Jamrat-Al-'Aqaba

1545. Narrated 'Abdullah bin 'Abbas: The Prophet (ﷺ) with his companions started from Medina after combing and oiling his hair and putting on two sheets of Ihram (upper body cover and waist cover). He did not forbid anyone to wear any kind of sheets except the ones colored with saffron because they may leave the scent on the skin. And so in the early morning, the Prophet (ﷺ) mounted his Mount while in Dhul-Hulaifa and set out till they reached Baida', where he and his companions recited Talbiya, and then they did the ceremony of Taqlid (which means to put the colored garlands around the necks of the Budn (camels for sacrifice). And all that happened on the 25th of Dhul-Qa'da. And when he reached Mecca on the 4th of Dhul-Hijja he performed the Tawaf round the Ka'ba and performed the Tawaf between Safa and Marwa. And as he had a Badana and had garlanded it, he did not finish his Ihram. He proceeded towards the highest places of Mecca near Al-Hajun and he was assuming the Ihram for Hajj and did not go near the Ka'ba after he performed Tawaf (round it) till he returned from 'Arafat. Then he ordered his companions to perform the Tawaf round the Ka'ba and then the Tawaf of Safa and Marwa, and to cut short the hair of their heads and to finish their Ihram. And that was only for those people who had not garlanded Budn. Those who had their wives with them were permitted to contact them (have sexual intercourse), and similarly perfume and (ordinary) clothes were permissible for them

1546. Narrated Anas bin Malik: The Prophet (ﷺ) offered four rak'at in Medina and then two rak'at at Dhul Hulaifa and then passed the night at Dhul-Hulaifa till it was morning and when he mounted his Mount and it stood up, he started to recite Talbiya

1547. Narrated Abu Qilaba: Anas bin Malik said, "The Prophet (ﷺ) offered four rak'at of the Zuhr prayer in Medina and two rak'at of 'Asr prayer at Dhul-Hulaifa." I think that the Prophet (ﷺ) passed the night there till morning

1548. Narrated Anas: The Prophet (ﷺ) offered four rak'at of the Zuhr prayer in Medina and two rak'at of the 'Asr prayer in Dhul-Hulaifa and I heard them (the companions of the Prophet) reciting Talbiya together loudly to the extent of shouting

1549. Narrated 'Abdullah bin 'Umar: The Talbiya of Allah's Messenger (ﷺ) was : 'Labbaika Allahumma labbaik, Labbaika la sharika Laka labbaik, Inna-l-hamda wan-ni'mata Laka walmulk, La sharika Laka' (I respond to Your call O Allah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call All the praises and blessings are for You, All the sovereignty is for You, And You have no partners with You)

1550. Narrated 'Aisha: I know how the Prophet (ﷺ) used to say (Talbiya) and it was: 'Labbaika Allahumma Labbaik, Labbaika la sharika Laka labbaik, Inna-l-hamda wan-ni'mata Laka walmu Lk, La sharika Laka

1551. Narrated Anas bin Malik: Allah's Messenger (ﷺ) offered four rak'at of Zuhr prayer at Medina and we were in his company, and two rak'at of the 'Asr prayer at Dhul-Hulaifa and then passed the night there till it was dawn; then he rode, and when he reached Al-Baida', he praised and glorified Allah and said Takbir (i.e. Al hamdu-li l-lah and Subhanallah(1) and Allahu-Akbar). Then he and the people along with him recited Talbiya with the intention of performing Hajj and Umra. When we reached (Mecca) he ordered us to finish the Ihram (after performing the Umra) (only those who had no Hadi (animal for sacrifice) with them were asked to do so) till the day of Tarwiya that is 8th Dhul-Hijja when they assumed Ihram for Hajj. The Prophet sacrificed many camels (slaughtering them) with his own hands while standing. While Allah's Apostle was in Medina he sacrificed two horned rams black and white in color in the Name of Allah

1552. Narrated Ibn 'Umar: The Prophet (ﷺ) recited Talbiya when he had mounted his Mount and was ready to set out

1553. Narrated Nafi', 'Whenever Ibn 'Umar finished his morning Salat at Dhul-Hulaifa he would get his Rahila (mount) prepared. Then, he would ride on it, and after it had stood up straight (ready to set out), he would face Al-Qiblah (the Ka'bah at Makkah) while sitting (on his mount) and recite Talbiya. When he had reached the boundaries of the Haram (or Makkah), he would stop recitation of Talbiya till he reached Dhi-Tuwa (near Makkah) where he would pass the night till it was dawn. After offering the morning Salat, he would take a bath. He claimed that Allah's Messenger (ﷺ) had done the same

1554. Narrated Nafi': Whenever Ibn 'Umar intended to go to Mecca he used to oil himself with a sort of oil that had no pleasant smell, then he would go to the Mosque of Al-Hulaifa and offer the prayer, and then ride. When he mounted well on his Mount and the Mount stood up straight, he would proclaim the intention of assuming Ihram, and he used to say that he had seen the Prophet (ﷺ) doing the same

1555. Narrated Mujahid: I was in the company of Ibn `Abbas and the people talked about Ad-Dajjal and said, "Ad-Dajjal will come with the word Kafir (non-believer) written in between his eyes." On that Ibn `Abbas said, "I have not heard this from the Prophet () but I heard him saying, 'As if I saw Moses just now entering the valley reciting Talbya

1556. Narrated Aisha: (the wife of the Prophet ()) We set out with the Prophet () in his last Hajj and we assumed Ihram for Umra. The Prophet () then said, "Whoever has the Hadi with him should assume Ihram for Hajj along with `Umra and should not finish the Ihram till he finishes both." I was menstruating when I reached Mecca, and so I neither did Tawaf round the Ka`ba nor Tawaf between Safa and Marwa. I complained about that to the Prophet () on which he replied, "Undo and comb your head hair, and assume Ihram for Hajj (only) and leave the Umra." So, I did so. When we had performed the Hajj, the Prophet sent me with my brother `Abdur-Rahman bin Abu Bakr to Tan`im. So I performed the `Umra. The Prophet () said to me, "This `Umra is instead of your missed one." Those who had assumed Ihram for `Umra (Hajj-at-Tamattu) performed Tawaf round the Ka`ba and between Safa and Marwa and then finished their Ihram. After returning from Mina, they performed another Tawaf (between Safa and Marwa). Those who had assumed Ihram for Hajj and `Umra together (Hajj-al-Qiran) performed only one Tawaf (between Safa and Marwa)

1557. Narrated Ata: Jabir said, "The Prophet () ordered `Ali to keep on assuming his Ihram." The narrator then informed about the narration of Suraqa

1558. Narrated Anas bin Malik: `Ali came to the Prophet () from Yemen (to Mecca). The Prophet () asked `Ali, "With what intention have you assumed Ihram?" `Ali replied, "I have assumed Ihram with the same intention as that of the Prophet." The Prophet () said, "If I had not the Hadi with me I would have finished the Ihram." Muhammad bin Bakr narrated extra from Ibn Juraij, "The Prophet () said to `Ali, "With what intention have you assumed the Ihram, O `Ali?" He replied, "With the same (intention) as that of the Prophet." The Prophet () said, "Have a Hadi and keep your Ihram as it is

1559. Narrated Abu Musa: The Prophet () sent me to some people in Yemen and when I returned, I found him at Al-Batha. He asked me, "With what intention have you assumed Ihram (i.e. for Hajj or for Umra or for both?)" I replied, "I have assumed Ihram with an intention like that of the Prophet." He asked, "Have you a Hadi with you?" I replied in the negative. He ordered me to perform Tawaf round the Ka`ba and between Safa and Marwa and then to finish my Ihram. I did so and went to a woman from my tribe who combed my hair or washed my head. Then, when `Umar came (i.e. became Caliph) he said, "If we follow Allah's Book, it orders us to complete Hajj and Umra; as Allah says: "Perform the Hajj and Umra for Allah." (2.196). And if we follow the tradition of the Prophet () who did not finish his Ihram till he sacrificed his Hadi

1560. Narrated Al-Qasim bin Muhammad: `Aisha said, "We set out with Allah's Messenger () in the months of Hajj, and (in) the nights of Hajj, and at the time and places of Hajj and in a state of Hajj. We dismounted at Sarif (a village six miles from Mecca). The Prophet () then addressed his companions and said, "Anyone who has not got the Hadi and likes to do Umra instead of Hajj may do so (i.e. Hajj-al-Tamattu) and anyone who has got the Hadi should not finish the Ihram after performing ' `Umra). (i.e. Hajj-al-Qiran). Aisha added, "The companions of the Prophet () obeyed the above (order) and some of them (i.e. who did not have Hadi) finished their Ihram after Umra." Allah's Messenger () and some of his companions were resourceful and had the Hadi with them, they could not perform Umra (alone) (but had to perform both Hajj and Umra with one Ihram). Aisha added, "Allah's Messenger () came to me and saw me weeping and said, "What makes you weep, O Hantah?" I replied, "I have heard your conversation with your companions and I cannot perform the Umra." He asked, "What is wrong with you?" I replied, 'I do not offer the prayers (i.e. I have my menses).' He said, 'It will not harm you for you are one of the daughters of Adam, and Allah has written for you (this state) as He has written it for them. Keep on with your intentions for Hajj and Allah may reward you that.' Aisha further added, "Then we proceeded for Hajj till we reached Mina and I became clean from my menses. Then I went out from Mina and performed Tawaf round the Ka`ba." Aisha added, "I went along with the Prophet () in his final departure (from Hajj) till he dismounted at Al-Muhassab (a valley outside Mecca), and we too, dismounted with him." He called ' `Abdur-Rahman bin Abu Bakr and said to him, 'Take your sister outside the sanctuary of Mecca and let her assume Ihram for ' `Umra, and when you have finished `Umra, return to this place and I will wait for you both till you both return to me.' " `Aisha added, "So we went out of the sanctuary of Mecca and after finishing from the ' `Umra and the Tawaf we returned to the Prophet () at dawn. He said, 'Have you performed the ' `Umra?' We replied in the affirmative. So he announced the departure amongst his companions and the people set out for the journey, and the Prophet: too left for Medina

1561. Narrated Al-Aswad: `Aisha said, We went out with the Prophet (from Medina) with the intention of performing Hajj only and when we reached Mecca we performed Tawaf round the Ka`ba and then the Prophet () ordered those who had not driven the Hadi along with them to finish their Ihram. So the people who had not driven the Hadi along with them finished their Ihram. The Prophet's wives, too, had not driven the Hadi with them, so they too, finished their Ihram." `Aisha added, "I got my menses and could not perform Tawaf round the Ka`ba." So when it was the night of Hasba (i.e. when we stopped at Al-Muhassab), I said, 'O Allah's Messenger (!) Everyone is returning after performing Hajj and `Umra but I am returning after performing Hajj only.' He said, 'Didn't you perform Tawaf round the Ka`ba the night we reached Mecca?' I replied in the negative. He said, 'Go with your brother to Tan`im and assume the Ihram for `Umra, (and after performing it) come back to such and such a place.' On that Safiya said, 'I feel that I will detain you all.' The Prophet () said, 'O `Aqra Halqa! Didn't you perform Tawaf of the Ka`ba on the day of sacrifice? (i.e. Tawaf-al-Ifada) Safiya replied in the affirmative. He said, (to Safiya). 'There is no harm for you to proceed on with us.' " `Aisha added, "(after returning from `Umra), the Prophet () met me while he was ascending (from Mecca) and I was descending to it, or I was ascending and he was descending

1562. Narrated `Aisha: We set out with Allah's Messenger () (to Mecca) in the year of the Prophet's Last Hajj. Some of us had assumed Ihram for `Umra only, some for both Hajj and `Umra, and others for Hajj only. Allah's Apostle assumed Ihram for Hajj. So whoever had assumed Ihram for Hajj or for both Hajj and `Umra did

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not finish the Ihram till the day of sacrifice. (See Hadith No. 631, 636, and)

1563. Narrated Marwan bin Al-Hakam: I saw `Uthman and `Ali. `Uthman used to forbid people to perform Hajj-at-Tamattu` and Hajj-al-Qiran (Hajj and `Umra together), and when `Ali saw (this act of `Uthman), he assumed Ihram for Hajj and `Umra together saying, "Labbaik for `Umra and Hajj," and said, "I will not leave the tradition of the Prophet () on the saying of somebody

1564. Narrated Ibn `Abbas: The people (of the Pre-Islamic Period) used to think that to perform `Umra during the months of Hajj was one of the major sins on earth. And also used to consider the month of Safar as a forbidden (i.e. sacred) month and they used to say, "When the wounds of the camel's back heal up (after they return from Hajj) and the signs of those wounds vanish and the month of Safar passes away then (at that time) `Umra is permissible for the one who wishes to perform it." In the morning of the 4th of Dhul-Hijja, the Prophet () and his companions reached Mecca, assuming Ihram for Hajj and he ordered his companions to make their intentions of the Ihram for `Umra only (instead of Hajj) so they considered his order as something great and were puzzled, and said, "O Allah's Messenger (! What kind (of finishing) of Ihram is allowed?" The Prophet () replied, "Finish the Ihram completely like a non-Muhrim (you are allowed everything)

1565. Narrated Abu Musa: I came to the Prophet (from Yemen and was assuming Ihram for Hajj) and he ordered me to finish the Ihram (after performing the `Umra)

1566. Narrated Ibn `Umar: Hafsa the wife of the Prophet () said, "O Allah's Messenger (! Why have the people finished their Ihram after performing `Umra but you have not finished your Ihram after performing `Umra?" He replied, "I have matted my hair and garlanded my Hadi. So I will not finish my Ihram till I have slaughtered (my Hadi)

1567. Narrated Shu`ba: Abu Jamra Nasr bin `Imran Ad-Duba'i said, "I intended to perform Hajj-at-Tamattu` and the people advised me not to do so. I asked Ibn `Abbas regarding it and he ordered me to perform Hajj-at-Tamattu'. Later I saw in a dream someone saying to me, 'Hajj-Mabrur (Hajj performed in accordance with the Prophet's tradition without committing sins and accepted by Allah) and an accepted `Umra.' So I told that dream to Ibn `Abbas. He said, 'This is the tradition of Abul-Qasim.' Then he said to me, 'Stay with me and I shall give you a portion of my property.' " I (Shu`ba) asked, "Why (did he invite you)?" He (Abu Jamra) said, "Because of the dream which I had seen

1568. Narrated Abu Shihab: I left for Mecca for Hajj-at-Tamattu` assuming Ihram for `Umra. I reached Mecca three days before the day of Tarwiya (8th Dhul-Hijja). Some people of Mecca said to me, "Your Hajj will be like the Hajj performed by the people of Mecca (i.e. you will lose the superiority of assuming Ihram from the Miqat). So I went to `Ata' asking him his view about it. He said, "Jabir bin `Abdullah narrated to me, 'I performed Hajj with Allah's Messenger () on the day when he drove camels with him. The people had assumed Ihram for Hajj-al-Ifrad. The Prophet () ordered them to finish their Ihram after Tawaf round the Ka'ba, and between Safa and Marwa and to cut short their hair and then to stay there (in Mecca) as non-Muhrim until the day of Tarwiya (i.e. 8th of Dhul-Hijja) when they would assume Ihram for Hajj and they were ordered to make the Ihram with which they had come as for `Umra only. They asked, 'How can we make it `Umra (Tamattu`) as we have intended to perform Hajj?' The Prophet () said, 'Do what I have ordered you. Had I not brought the Hadi with me, I would have done the same, but I cannot finish my Ihram till the Hadi reaches its destination (i.e. is slaughtered).' So, they did (what he ordered them to do)

1569. Narrated Sa'id bin Al-Musaiyab: `Ali and `Uthman differed regarding Hajj-at-Tamattu` while they were at `Usfan (a familiar place near Mecca). `Ali said, "I see you want to forbid people to do a thing that the Prophet () did?" When `Ali saw that, he assumed Ihram for both Hajj and `Umra

1570. Narrated Jabir bin `Abdullah: We came with Allah's Messenger () (to Mecca) and we were saying: 'Labbaik Allahumma Labbaik' for Hajj. Allah's Messenger () ordered us to perform `Umra with that Ihram (instead of Hajj)

1571. Narrated `Imran: We performed Hajj-at-Tamattu` in the lifetime of Allah's Messenger () and then the Qur'an was revealed (regarding Hajj-at-Tamattu`) and somebody said what he wished (regarding Hajj-at-Tamattu`) according to his own opinion

1572. Ibn `Abbas said that he has been asked regarding Hajj-at-Tamattu' on which he said: "The Muhajirin and the Ansar and the wives of the Prophet () and we did the same. When we reached Makkah, Allah's Messenger () said, "Give up your intention of doing the Hajj (at this moment) and perform `Umra, except the one who had garlanded the Hady." So, we performed Tawaf round the Ka'bah and [Sa'y] between As-safa and Al-Marwa, slept with our wives and wore ordinary (stitched) clothes. The Prophet () added, "Whoever has garlanded his Hady is not allowed to finish the Ihram till the Hady has reached its destination (has been sacrificed)". Then on the night of Tarwiya (8th Dhul Hijjah, in the afternoon) he ordered us to assume Ihram for Hajj and when we had performed all the ceremonies of Hajj, we came and performed Tawaf round the Ka'bah and (Sa'y) between As-Safa and Al-Marwa, and then our Hajj was complete, and we had to sacrifice a Hady according to the statement of Allah: "... He must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home)...." (V. 2:196). And the sacrifice of the sheep is sufficient. So, the Prophet () and his Companions joined the two religious deeds, (i.e. Hajj and 'Umra) in one year, for Allah revealed (the permissibility) of such practice in His book and in the Sunna (legal ways) of His Prophet () and rendered it permissible for all the people except those living in Makkah. Allah says: "This is for him whose family is not present at the Al-Masjid-Al-Haram, (i.e. non resident of Makkah)." The months of Hajj which Allah mentioned in His book are: Shawwal, Dhul-Qa'da and Dhul-Hijjah. Whoever performed Hajj-at-Tamattu' in those months, then slaughtering or fasting is compulsory for him. The words: 1. Ar-Rafatha means sexual intercourse. 2. Al-Fasuq means all kinds of sin, and 3. Al-Jidal means to dispute

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1573. Narrated Nafi': On reaching the sanctuary of Mecca, Ibn 'Umar used to stop, reciting Talbiya and then he would pass the night at Dhi-Tuwa and then offer the Fajr prayer and take a bath. He used to say that the Prophet (ﷺ) used to do the same

1574. Narrated Nafi': Ibn 'Umar said, "The Prophet (ﷺ) passed the night at Dhi-Tuwa till it was dawn and then he entered Mecca." Ibn 'Umar used to do the same

1575. Narrated Ibn 'Umar: Allah's Messenger (ﷺ) used to enter Mecca from the high Thaniya and used to leave Mecca from the low Thaniya

1576. Narrated Ibn 'Umar: Allah's Messenger (ﷺ) entered Mecca from Kada' from the highest Thaniya which is at Al-Batha' and used to leave Mecca from the low Thaniya

1577. Narrated 'Aisha: When the Prophet (ﷺ) came to Mecca he entered from its higher side and left from its lower side

1578. Narrated 'Aisha: In the year of the conquest of Mecca, the Prophet (ﷺ) entered Mecca from Kada' and left Mecca from Kuda, from the higher part of Mecca

1579. Narrated 'Aisha: In the year of the conquest of Mecca, the Prophet (ﷺ) entered Mecca from Kada' at the higher place of Mecca. (Hisham, a sub-narrator said, " 'Urwa used to enter (Mecca) from both Kada' and Kuda and he often entered through Kada' which was nearer to his dwelling place

1580. Narrated Hisham: 'Urwa said, "The Prophet (ﷺ) entered Mecca in the year of the conquest of Mecca from the side of Kada' which is at the higher part of Mecca." 'Urwa often entered from Kada' which was nearer of the two to his dwelling place

1581. Narrated Hisham from his father: In the year of the conquest of Mecca, the Prophet (ﷺ) entered Mecca from the side of Kada. 'Urwa used to enter through both places and he often entered through Kada' which was nearer of the two to his dwelling place

1582. Narrated Jabir bin 'Abdullah: When the Ka'ba was built, the Prophet (ﷺ) and 'Abbas went to bring stones (for its construction). Al 'Abbas said to the Prophet, "Take off your waist sheet and put it on your neck." (When the Prophet (ﷺ) took it off) he fell on the ground with his eyes open towards the sky and said, "Give me my waist sheet." And he covered himself with it

1583. Narrated 'Aisha: (the wife of the Prophet) that Allah's Messenger (ﷺ) said to her, "Do you know that when your people (Quraish) rebuilt the Ka'ba, they decreased it from its original foundation laid by Abraham?" I said, "O Allah's Messenger (ﷺ)! Why don't you rebuild it on its original foundation laid by Abraham?" He replied, "Were it not for the fact that your people are close to the Pre-Islamic Period of ignorance (i.e. they have recently become Muslims) I would have done so." The sub-narrator, 'Abdullah (bin 'Umar) stated: 'Aisha 'must have heard this from Allah's Messenger (ﷺ) for in my opinion Allah's Messenger (ﷺ) had not placed his hand over the two corners of the Ka'ba opposite Al-Hijr only because the Ka'ba was not rebuilt on its original foundations laid by Abraham

1584. Narrated 'Aisha: I asked the Prophet (ﷺ) whether the round wall (near Ka'ba) was part of the Ka'ba. The Prophet (ﷺ) replied in the affirmative. I further said, "What is wrong with them, why have they not included it in the building of the Ka'ba?" He said, "Don't you see that your people (Quraish) ran short of money (so they could not include it inside the building of Ka'ba)?" I asked, "What about its gate? Why is it so high?" He replied, "Your people did this so as to admit into it whomever they liked and prevent whomever they liked. Were your people not close to the Pre-Islamic Period of ignorance (i.e. they have recently embraced Islam) and were I not afraid that they would dislike it, surely I would have included the (area of the) wall inside the building of the Ka'ba and I would have lowered its gate to the level of the ground

1585. Narrated 'Aisha: Allah's Messenger (ﷺ) said to me, "Were your people not close to the Pre-Islamic period of ignorance, I would have demolished the Ka'ba and would have rebuilt it on its original foundations laid by Abraham (for Quraish had curtailed its building), and I would have built a back door (too)

1586. Narrated Yazid bin Ruman from 'Urwa: 'Aisha said that the Prophet (ﷺ) said to her, "O Aisha! Were your nation not close to the Pre-Islamic Period of Ignorance, I would have had the Ka'ba demolished and would have included in it the portion which had been left, and would have made it at a level with the ground and would have made two doors for it, one towards the east and the other towards the west, and then by doing this it would have been built on the foundations laid by Abraham." That was what urged Ibn-Az-Zubair to demolish the Ka'ba. Yazid said, "I saw Ibn-Az-Zubair when he demolished and rebuilt the Ka'ba and included in it a portion of Al-Hijr (the unroofed portion of Ka'ba which is at present in the form of a compound towards the northwest of the Ka'ba). I saw the original foundations of Abraham which were of stones resembling the humps of camels." So Jarir asked Yazid, "Where was the place of those stones?" Yazid said, "I will just now show it to you." So Jarir accompanied Yazid and entered Al-Hijr, and Yazid pointed to a place and said, "Here it is." Jarir said, "It appeared to me about six cubits from Al-Hijr or so

1587. Narrated Ibn 'Abbas: On the Day of the Conquest of Mecca, Allah's Messenger (ﷺ) said, "Allah has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce it publicly

1588. Narrated 'Usama bin Zaid: I asked, "O Allah's Messenger (ﷺ)! Where will you stay in Mecca? Will you stay in your house in Mecca?" He replied, "Has 'Aqil left any property or house?" 'Aqil along with Talib had inherited the property of Abu Talib. Jafar and 'Ali did not inherit anything as they were Muslims and the other two were non-believers. 'Umar bin Al-Khattab used to say, "A believer cannot inherit (anything from an) infidel." Ibn Shihab, (a sub-narrator) said, "They ('Umar and others) derived the above verdict from Allah's Statement: "Verily! those who believed and Emigrated and strove with their life And property in Allah's Cause, And those who helped (the emigrants) And gave them their places to live in, These are (all) allies to one another

1589. Narrated Abu Huraira: When Allah's Messenger (ﷺ) intended to enter Mecca he said, "Our destination tomorrow, if Allah wished, will be Khaif Bani Kinana where (the pagans) had taken the oath of Kufr." (Against the Prophet (ﷺ) i.e. to be loyal to heathenism by boycotting Bani Hashim, the Prophet's folk) (See Hadith)

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1590. Narrated Abu Huraira: On the Day of Nahr at Mina, the Prophet () said, "Tomorrow we shall stay at Khaif Bani Kinana where the pagans had taken the oath of Kufr (heathenism)." He meant (by that place) Al-Muhassab where the Quraish tribe and Bani Kinana concluded a contract against Bani Hashim and Bani `Abdul-Muttalib or Bani Al-Muttalib that they would not intermarry with them or deal with them in business until they handed over the Prophet () to them
1591. Narrated Abu Huraira: The Prophet; said, "Dhus-Suwaika-tain (literally: One with two lean legs) from Ethiopia will demolish the Ka`ba
1592. Narrated `Aisha: The people used to fast on `Ashura (the tenth day of the month of Muharram) before the fasting of Ramadan was made obligatory. And on that day the Ka`ba used to be covered with a cover. When Allah made the fasting of the month of Ramadan compulsory, Allah's Messenger () said, "Whoever wishes to fast (on the day of `Ashura') may do so; and whoever wishes to leave it can do so
1593. Narrated Abu Sa`id Al-Khudri: The Prophet () said "The people will continue performing the Hajj and `Umra to the Ka`ba even after the appearance of Gog and Magog." Narrated Shu`ba extra: The Hour (Day of Judgment) will not be established till the Hajj (to the Ka`ba) is abandoned
1594. Narrated Abu Wail: (One day) I sat along with Shaiba on the chair inside the Ka`ba. He (Shaiba) said, "No doubt, `Umar sat at this place and said, 'I intended not to leave any yellow (i.e. gold) or white (i.e. silver) (inside the Ka`ba) undistributed.' I said (to `Umar), 'But your two companions (i.e. The Prophet () and Abu Bakr) did not do so.' `Umar said, They are the two persons whom I always follow
1595. Narrated Ibn `Abbas: The Prophet () said, "As if I were looking at him, a black person with thin legs plucking the stones of the Ka`ba one after another
1596. Narrated Abu Huraira: Allah's Messenger () said, "Dhus-Suwaikatain (the thin legged man) from Ethiopia will demolish the Ka`ba
1597. Narrated `Abis bin Rabi`a: `Umar came near the Black Stone and kissed it and said "No doubt, I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Allah's Messenger () kissing you I would not have kissed you
1598. Narrated Salim that his father said: "Allah's Messenger (), Usama bin Zaid, Bilal, and `Uthman bin abu Talha entered the Ka`ba and then closed its door. When they opened the door I was the first person to enter (the Ka`ba). I met Bilal and asked him, "Did Allah's Messenger () offer a prayer inside (the Ka`ba)?" Bilal replied in the affirmative and said, "(The Prophet () offered the prayer) in between the two right pillars
1599. Narrated Nafi`: Whenever Ibn `Umar entered the Ka`ba he used to walk straight keeping the door at his back on entering, and used to proceed on till about three cubits from the wall in front of him, and then he would offer the prayer there aiming at the place where Allah's Messenger () prayed, as Bilal had told him. There is no harm for any person to offer the prayer at any place inside the Ka`ba
1600. Narrated Isma'il bin Abu Khalid: `Abdullah bin Abu `Aufa said, "Allah's Messenger () performed the `Umra. He performed Tawaf of the Ka`ba and offered two rak`at behind the Maqam (Abraham's place) and was accompanied by those who were screening him from the people." Somebody asked `Abdullah, "Did Allah's Messenger () enter the Ka`ba?" `Abdullah replied in the negative
1601. Narrated Ibn `Abbas: When Allah's Messenger () came to Mecca, he refused to enter the Ka`ba with idols in it. He ordered (idols to be taken out). So they were taken out. The people took out the pictures of Abraham and Ishmael holding Azlams in their hands. Allah's Messenger () said, "May Allah curse these people. By Allah, both Abraham and Ishmael never did the game of chance with Azlams." Then he entered the Ka`ba and said Takbir at its corners but did not offer the prayer in it
1602. Narrated Ibn `Abbas: When Allah's Messenger () and his companions came to Mecca, the pagans circulated the news that a group of people were coming to them and they had been weakened by the Fever of Yathrib (Medina). So the Prophet ordered his companions to do Ramal in the first three rounds of Tawaf of the Ka`ba and to walk between the two corners (The Black Stone and Yemenite corner). The Prophet () did not order them to do Ramal in all the rounds of Tawaf out of pity for them
1603. Narrated Salim that his father said: I saw Allah's Messenger () arriving at Mecca; he kissed the Black Stone Corner first while doing Tawaf and did ramal in the first three rounds of the seven rounds (of Tawaf)
1604. Narrated `Abdullah bin `Umar: The Prophet () did Ramal in (first) three rounds (of Tawaf), and walked in the remaining four, in Hajj and Umra
1605. Narrated Zaid bin Aslam from his father who said: "Umar bin Al-Khattab addressed the Corner (Black Stone) saying, 'By Allah! I know that you are a stone and can neither benefit nor harm. Had I not seen the Prophet () touching (and kissing) you, I would never have touched (and kissed) you.' Then he kissed it and said, 'There is no reason for us to do Ramal (in Tawaf) except that we wanted to show off before the pagans, and now Allah has destroyed them.' `Umar added, '(Nevertheless), the Prophet () did that and we do not want to leave it (i.e. Ramal)
1606. Narrated Nafi`: Ibn `Umar. said, "I have never missed the touching of these two stones of Ka`ba (the Black Stone and the Yemenite Corner) both in the presence and the absence of crowds, since I saw the Prophet () touching them." I asked Nafi`: "Did Ibn `Umar use to walk between the two Corners?" Nafi` replied, "He used to walk in order that it might be easy for him to touch it (the Corner Stone)
1607. Narrated Ibn `Abbas: In his Last Hajj the Prophet () performed Tawaf of the Ka`ba riding a camel and pointed a bent-headed stick towards the Corner (Black Stone)
1608. Abu Ash-Sha`tha said, "Who keeps away from some portion of the Ka`bah?" Mu'awiya used to touch the four corners of the Ka`bah, Ibn `Abbas said to him, "These two corners (the one facing the Hijr) are not to be touched." Mu'awiya said, "Nothing is untouchable in the Ka`bah." And Ibn Az-Zubair used to touch all the

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corners of the Ka'bah

1609. Narrated Salim bin `Abdullah that his father said:"I have not seen the Prophet () touching except the two Yemenite Corners (i.e. the ones facing Yemen)

1610. Narrated Zaid bin Aslam that his father said:"I saw `Umar bin Al-Khattab kissing the Black Stone and he then said, (to it) 'Had I not seen Allah's Apostle kissing you, (stone) I would not have kissed you

1611. Narrated Az-Zubair bin 'Arabi:A man asked Ibn `Umar about the touching of the Black Stone. Ibn `Umar said, "I saw Allah's Messenger () touching and kissing it." The questioner said, "But if there were a throng (much rush) round the Ka'ba and the people overpowered me, (what would I do?)" He replied angrily, "Stay in Yemen (as that man was from Yemen). I saw Allah's Messenger () touching and kissing it

1612. Narrated Ibn `Abbas:The Prophet () performed Tawaf of the Ka'ba while riding a camel, and whenever he came in front of the Corner, he pointed towards it (with something)

1613. Narrated Ibn `Abbas:The Prophet () performed Tawaf of the Ka'ba riding a camel, and every time he came in front of the Corner (having the Black Stone), he pointed towards it with something he had with him and said Takbir

1614. Narrated `Urwa:'Aisha said, "The first thing the Prophet () did on reaching Mecca, was the ablution and then he performed Tawaf of the Ka'ba and that was not `Umra (alone), (but Hajj-al-Qiran). `Urwa added: Later Abu Bakr and `Umar did the same in their Hajj." And I performed the Hajj with my father Az-Zubair, and the first thing he did was Tawaf of the Ka'ba. Later I saw the Muhajirin (Emigrants) and the Ansar doing the same. My mother (Asma') told me that she, her sister ('Aisha), Az-Zubair and such and such persons assumed Ihram for `Umra, and after they passed their hands over the Black Stone Corner (of the Ka'ba) they finished the Ihram. (i.e. After doing Tawaf of the Ka'ba and Sa'i between Safa-Marwa)

1615. Narrated `Urwa:'Aisha said, "The first thing the Prophet () did on reaching Mecca, was the ablution and then he performed Tawaf of the Ka'ba and that was not `Umra (alone), (but Hajj-al-Qiran). `Urwa added: Later Abu Bakr and `Umar did the same in their Hajj." And I performed the Hajj with my father Az-Zubair, and the first thing he did was Tawaf of the Ka'ba. Later I saw the Muhajirin (Emigrants) and the Ansar doing the same. My mother (Asma') told me that she, her sister ('Aisha), Az-Zubair and such and such persons assumed Ihram for `Umra, and after they passed their hands over the Black Stone Corner (of the Ka'ba) they finished the Ihram. (i.e. After doing Tawaf of the Ka'ba and Sa'i between Safa-Marwa)

1616. Narrated `Abdullah bin `Umar:When Allah's Messenger () performed Tawaf of the Ka'ba for Hajj or `Umra, he used to do Ramal during the first three rounds, and in the last four rounds he used to walk; then after the Tawaf he used to offer two rak'at and then performed Tawaf between Safa and Marwa

1617. Narrated Ibn `Umar:When the Prophet () performed the Tawaf of the Ka'ba, he did Ramal during the first three rounds and in the last four rounds he used to walk and while doing Tawaf between Safa and Marwa, he used to run in the midst of the rain water passage

1618. Ibn Juraij said, " `Ata informed us that when Ibn Hisham forbade women to perform Tawaf with men he said to him, 'How do you forbid them while the wives of the Prophet () used to perform Tawaf with the men?' I said, 'Was this before decreeing of the use of the veil or after it?' `Ata took an oath and said, 'I saw it after the order of veil.' I said, 'How did they mix with the men?' `Ata said, 'The women never mixed with the men, and `A'ishah used to perform Tawaf separately and never mixed with men. Once it happened that `A'ishah was performing the Tawaf, and a woman said to her, 'O Mother of believers! Let us touch the Black stone.' `A'ishah said to her, 'Go yourself,' and she herself refused to do so. The wives of the Prophet () used to come out in night, in disguise and used to perform Tawaf with men. But whenever they intended to enter the Ka'bah, they would stay outside till the men had gone out. I and `Ubaid bin `Umair used to visit `A'ishah while she was residing at Jauf Thabir." I asked, "What was her veil?" `Ata said, "She was wearing an old Turkish veil, and that was the only thing (veil) which was screen between us and her. I saw a pink cover on her

1619. Narrated Um Salama:(the wife of the Prophet) I informed Allah's Messenger () that I was ill. So he said, "Perform the Tawaf while riding behind the people." I did so, and at that time the Prophet () was praying beside the Ka'ba and reciting Surat-at-Tur

1620. Narrated Ibn `Abbas:While the Prophet () was performing Tawaf of the Ka'ba, he passed by a person who had tied his hands to another person with a rope or string or something like that. The Prophet () cut it with his own hands and said, "Lead him by the hand

1621. Narrated Ibn `Abbas:The Prophet () saw a man performing Tawaf of the Ka'ba tied with a string or something else. So the Prophet cut that string

1622. Narrated Abu Huraira:In the year prior to the last Hajj of the Prophet () when Allah's Messenger () made Abu Bakr the leader of the pilgrims, the latter (Abu Bakr) sent me in the company of a group of people to make a public announcement: 'No pagan is allowed to perform Hajj after this year, and no naked person is allowed to perform Tawaf of the Ka'ba.' (See Hadith No. 365 Vol)

1623. Narrated `Amr:We asked Ibn `Umar: "May a man have sexual relations with his wife during the Umra before performing Tawaf between Safa and Marwa?" He said, "Allah's Messenger () arrived (in Mecca) and circumambulated the Ka'ba seven times, then offered two rak'at behind Maqam Ibrahim (the station of Abraham), then performed Tawaf between Safa and Marwa." Ibn `Umar added, "Verily! In Allah's Apostle you have a good example." And I asked Jabir bin `Abdullah (the same question), and he replied, "You should not go near your wives (have sexual relations) till you have finished Tawaf between Safa and Marwa

1624. Narrated `Amr:We asked Ibn `Umar: "May a man have sexual relations with his wife during the Umra before performing Tawaf between Safa and Marwa?" He said, "Allah's Messenger () arrived (in Mecca) and circumambulated the Ka'ba seven times, then offered two rak'at behind Maqam Ibrahim (the station of

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Abraham), then performed Tawaf between Safa and Marwa." Ibn `Umar added, "Verily! In Allah's Apostle you have a good example." And I asked Jabir bin `Abdullah (the same question), and he replied, "You should not go near your wives (have sexual relations) till you have finished Tawaf between Safa and Marwa
1625. Narrated Ibn `Abbas:The Prophet () arrived at Mecca and performed Tawaf of the Ka`ba and Sa'i between Safa and Marwa, but he did not go near the Ka`ba after his Tawaf till he returned from `Arafat

1626. Narrated Um Salama:(the wife of the Prophet) I informed Allah's Messenger () (about my illness). (Through other sub-narrators, Um Salama narrated that when Allah's Messenger () was at Mecca and had just decided to leave (Mecca) while she had not yet done Tawaf of the Ka`ba (and after listening to her). The Prophet () said, "When the morning prayer is established, perform the Tawaf on your camel while the people are in prayer." So she did the same and did not offer the two rak`at of Tawaf until she came out of the Mosque

1627. Narrated Ibn `Umar:The Prophet () reached Mecca, circumambulated the Ka`ba seven times and then offered a two rak`at prayer behind Maqam Ibrahim. Then he went towards the Safa. Allah has said, "Verily, in Allah's Apostle you have a good example

1628. Narrated `Urwa from Aisha:Some people performed Tawaf (of the Ka`ba) after the morning prayer and then sat to listen to a preacher till sunrise, and then they stood up for the prayer. Then Aisha commented, "Those people kept on sitting till it was the time in which the prayer is disliked and after that they stood up for the prayer

1629. Narrated `Abdullah:I heard the Prophet () forbidding the offering of prayers at the time of sunrise and sunset

1630. Narrated Abida bin Humaid:`Abdul, `Aziz bin Rufa'i said, "I saw `Abdullah bin Az-Zubair performing Tawaf of the Ka`ba after the morning prayer then offering the two rak`at prayer." `Abdul `Aziz added, "I saw `Abdullah bin Az-Zubair offering a two rak`at prayer after the `Asr prayer." He informed me that Aisha told him that the Prophet () used to offer those two rak`at whenever he entered her house

1631. Narrated Abida bin Humaid:`Abdul, `Aziz bin Rufa'i said, "I saw `Abdullah bin Az-Zubair performing Tawaf of the Ka`ba after the morning prayer then offering the two rak`at prayer." `Abdul `Aziz added, "I saw `Abdullah bin Az-Zubair offering a two rak`at prayer after the `Asr prayer." He informed me that Aisha told him that the Prophet () used to offer those two rak`at whenever he entered her house

1632. Narrated Ibn `Abbas:Allah's Messenger () performed Tawaf (of the Ka`ba) riding a camel (at that time the Prophet () had a foot injury). Whenever he came to the Corner (having the Black Stone) he would point out towards it with a thing in his hand and say, "Allahu-Akbar

1633. Narrated Um Salama:I informed Allah's Messenger () that I was sick. He said, "Perform Tawaf (of the Ka`ba) while riding behind the people." So, I performed the Tawaf while Allah's Messenger () was offering the prayer beside the Ka`ba and was reciting Surat-at-Tur

1634. Narrated Ibn `Umar:Al `Abbas bin `Abdul-Muttalib asked the permission of Allah's Messenger () to let him stay in Mecca during the nights of Mina in order to provide the pilgrims with water to drink, so the Prophet () permitted him

1635. Narrated Ibn `Abbas:Allah's Messenger () came to the drinking place and asked for water. Al-Abbas said, "O Fadl! Go to your mother and bring water from her for Allah's Messenger () ." Allah's Messenger () said, "Give me water to drink." Al-Abbas said, "O Allah's Messenger (!) The people put their hands in it." Allah's Messenger () again said, 'Give me water to drink. So, he drank from that water and then went to the Zamzam (well) and there the people were offering water to the others and working at it (drawing water from the well). The Prophet () then said to them, "Carry on! You are doing a good deed." Then he said, "Were I not afraid that other people would compete with you (in drawing water from Zamzam), I would certainly take the rope and put it over this (i.e. his shoulder) (to draw water)." On saying that the Prophet () pointed to his shoulder

1636. Narrated Anas bin Malik that Abu Dhar said:Allah's Messenger () said, "The roof of my house was made open while I was at Makkah (on the night of Mi'raj) and Jibril descended. He opened up my chest and washed it with the water of Zamzam. Then he brought the golden tray full of Wisdom and Belief and poured it in my chest and then closed it. Then he took hold of my hand and ascended to the nearest heaven. Jibril told the gatekeeper of the nearest heaven to open the gate. The gatekeeper asked, "Who is it?" Jibril replied, "I am Jibril." (See Hadith No. 349 Vol)

1637. Narrated Ibn `Abbas:I gave Zamzam water to Allah's Messenger () and he drank it while standing. `Asim (a sub-narrator) said that `Ikrima took the oath that on that day the Prophet () had not been standing but riding a camel

1638. Narrated `Aisha:We set out with Allah's Messenger () in the year of his Last Hajj and we intended (the Ihram) for `Umra. Then the Prophet () said, "Whoever has a Hadi with him should assume Ihram for both Hajj and `Umra, and should not finish it till he performs both of them (Hajj and `Umra)." When we reached Mecca, I had my menses. When we had performed our Hajj, the Prophet () sent me with `Abdur-Rahman to Tan'im and I performed the `Umra. The Prophet () said, "This is in lieu of your missed `Umra." Those who had assumed Ihram for `Umra performed Tawaf (between Safa and Marwa) and then finished their Ihram. And then they performed another Tawaf (between Safa and Marwa) after returning from Mina. And those who had assumed Ihram for Hajj and `Umra together (Hajj-Qiran) performed only one Tawaf (between Safa and Marwa)

1639. Narrated Nafi`:`Abdullah bin `Abdullah bin `Umar and his riding animal entered the house of Ibn `Umar. He (the son of Ibn `Umar) said, "I fear that this year a battle might take place between the people and you might be prevented from going to the Ka`ba. I suggest that you should stay here." Ibn `Umar said, "Once Allah's Messenger () set out for the pilgrimage, and the pagans of Quraish intervened between him and the Ka`ba. So, if the people intervened between me and the Ka`ba, I would do the same as Allah's Messenger () had done . . . "Verily, in Allah's Messenger () you have a good example." Then he added, "I make you a

witness that I have intended to perform Hajj along with 'Umra." After arriving at Mecca, Ibn 'Umar performed one Tawaf only (between Safa and Marwa)

1640. Narrated Nafi': Ibn 'Umar intended to perform Hajj in the year when Al-Hajjaj attacked Ibn Az-Zubair. Somebody said to Ibn 'Umar, "There is a danger of an impending war between them." Ibn 'Umar said, "Verily, in Allah's Messenger () you have a good example. (And if it happened as you say) then I would do the same as Allah's Messenger () had done. I make you witness that I have decided to perform 'Umra." Then he set out and when he reached Al-Baida', he said, "The ceremonies of both Hajj and 'Umra are similar. I make you witness that I have made Hajj compulsory for me along with 'Umra." He drove (to Mecca) a Hadi which he had bought from (a place called) Quda'id and did not do more than that. He did not slaughter the Hadi or finish his Ihram, or shave or cut short his hair till the day of slaughtering the sacrifices (10th Dhul-Hijja). Then he slaughtered his Hadi and shaved his head and considered the first Tawaf (of Safa and Marwa) as sufficient for Hajj and 'Umra. Ibn 'Umar said, "Allah's Messenger () did the same

1641. Narrated Muhammad bin 'Abdur-Rahman bin Nawfal Al-Qurashi: I asked 'Urwa bin Az-Zubair (regarding the Hajj of the Prophet ()). 'Urwa replied, "Aisha narrated, 'When the Prophet () reached Mecca, the first thing he started with was the ablution, then he performed Tawaf of the Ka'ba and his intention was not 'Umra alone (but Hajj and 'Umra together).' " Later Abu Bakr performed the Hajj and the first thing he started with was Tawaf of the Ka'ba and it was not 'Umra alone (but Hajj and 'Umra together). And then 'Umar did the same. Then 'Uthman performed the Hajj and the first thing he started with was Tawaf of the Ka'ba and it was not 'Umra alone. And then Mu'awiya and 'Abdullah bin 'Umar did the same. I performed Hajj with Ibn Az-Zubair and the first thing he started with was Tawaf of the Ka'ba and it was not 'Umra alone, (but Hajj and 'Umra together). Then I saw the Muhajirin (Emigrants) and Ansar doing the same and it was not 'Umra alone. And the last person I saw doing the same was Ibn 'Umar, and he did not do another 'Umra after finishing the first. Now here is Ibn 'Umar present amongst the people! They neither ask him nor anyone of the previous ones. And all these people, on entering Mecca, would not start with anything unless they had performed Tawaf of the Ka'ba, and would not finish their Ihram. And no doubt, I saw my mother and my aunt, on entering Mecca doing nothing before performing Tawaf of the Ka'ba, and they would not finish their Ihram. And my mother informed me that she, her sister, Az-Zubair and such and such persons had assumed Ihram for 'Umra and after passing their hands over the Corner (the Black Stone) (i.e. finishing their Umra) they finished their Ihram

1642. Narrated Muhammad bin 'Abdur-Rahman bin Nawfal Al-Qurashi: I asked 'Urwa bin Az-Zubair (regarding the Hajj of the Prophet ()). 'Urwa replied, "Aisha narrated, 'When the Prophet () reached Mecca, the first thing he started with was the ablution, then he performed Tawaf of the Ka'ba and his intention was not 'Umra alone (but Hajj and 'Umra together).' " Later Abu Bakr performed the Hajj and the first thing he started with was Tawaf of the Ka'ba and it was not 'Umra alone (but Hajj and 'Umra together). And then 'Umar did the same. Then 'Uthman performed the Hajj and the first thing he started with was Tawaf of the Ka'ba and it was not 'Umra alone. And then Mu'awiya and 'Abdullah bin 'Umar did the same. I performed Hajj with Ibn Az-Zubair and the first thing he started with was Tawaf of the Ka'ba and it was not 'Umra alone, (but Hajj and 'Umra together). Then I saw the Muhajirin (Emigrants) and Ansar doing the same and it was not 'Umra alone. And the last person I saw doing the same was Ibn 'Umar, and he did not do another 'Umra after finishing the first. Now here is Ibn 'Umar present amongst the people! They neither ask him nor anyone of the previous ones. And all these people, on entering Mecca, would not start with anything unless they had performed Tawaf of the Ka'ba, and would not finish their Ihram. And no doubt, I saw my mother and my aunt, on entering Mecca doing nothing before performing Tawaf of the Ka'ba, and they would not finish their Ihram. And my mother informed me that she, her sister, Az-Zubair and such and such persons had assumed Ihram for 'Umra and after passing their hands over the Corner (the Black Stone) (i.e. finishing their Umra) they finished their Ihram

1643. Narrated 'Urwa: I asked 'Aisha : "How do you interpret the statement of Allah, : Verily! (the mountains) As-Safa and Al-Marwa are among the symbols of Allah, and whoever performs the Hajj to the Ka'ba or performs 'Umra, it is not harmful for him to perform Tawaf between them (Safa and Marwa.) (2:158). By Allah! (it is evident from this revelation) there is no harm if one does not perform Tawaf between Safa and Marwa." 'Aisha said, "O, my nephew! Your interpretation is not true. Had this interpretation of yours been correct, the statement of Allah should have been, 'It is not harmful for him if he does not perform Tawaf between them.' But in fact, this divine inspiration was revealed concerning the Ansar who used to assume Ihram for worshipping an idol called "Manat" which they used to worship at a place called Al-Mushallal before they embraced Islam, and whoever assumed Ihram (for the idol), would consider it not right to perform Tawaf between Safa and Marwa. When they embraced Islam, they asked Allah's Messenger () regarding it, saying, "O Allah's Apostle! We used to refrain from Tawaf between Safa and Marwa." So Allah revealed: 'Verily; (the mountains) As-Safa and Al-Marwa are among the symbols of Allah.' " 'Aisha added, "Surely, Allah's Apostle set the tradition of Tawaf between Safa and Marwa, so nobody is allowed to omit the Tawaf between them." Later on I ('Urwa) told Abu Bakr bin 'Abdur-Rahman (of 'Aisha's narration) and he said, 'I have not heard of such information, but I heard learned men saying that all the people, except those whom 'Aisha mentioned and who used to assume Ihram for the sake of Manat, used to perform Tawaf between Safa and Marwa. When Allah referred to the Tawaf of the Ka'ba and did not mention Safa and Marwa in the Qur'an, the people asked, 'O Allah's Messenger (!) We used to perform Tawaf between Safa and Marwa and Allah has revealed (the verses concerning) Tawaf of the Ka'ba and has not mentioned Safa and Marwa. Is there any harm if we perform Tawaf between Safa and Marwa?' So Allah revealed: "Verily As-Safa and Al-Marwa are among the symbols of Allah." Abu Bakr said, "It seems that this verse was revealed concerning the two groups, those who used to refrain from Tawaf between Safa and Marwa in the Pre- Islamic Period of ignorance and those who used to perform the Tawaf then, and after embracing Islam they refrained from the Tawaf between them as Allah had enjoined Tawaf of the Ka'ba and did not mention Tawaf (of Safa and Marwa) till later after mentioning the Tawaf of the Ka'ba

1644. Narrated Nafi': Ibn 'Umar said, "When Allah's Messenger () performed the first Tawaf he did Ramal in the first three rounds and then walked in the remaining four rounds (of Tawaf of the Ka'ba), where as in performing Tawaf between Safa and Marwa he used to run in the midst of the rainwater passage," I asked Nafi', "Did 'Abdullah (bin 'Umar) use to walk steadily on reaching the Yemenite Corner?" He replied, "No, unless people were crowded at the Corner;

otherwise he would not leave it without touching it

1645. Narrated `Amr bin Dinar:We asked Ibn `Umar whether a man who, while performing `Umra, had performed Tawaf of the Ka`ba; and had not yet performed Tawaf between Safa and Marwa, could have sexual relation with his wife, Ibn `Umar replied "The Prophet (ﷺ) reached Mecca and performed the seven rounds (of Tawaf) of the Ka`ba and then offered a two-rak`at prayer behind Maqam Ibrahim and then performed the seven rounds (of Tawaf) between Safa and Marwa." He added, "Verily! In Allah's Messenger (ﷺ) you have a good example." We asked Jabir bin `Abdullah (the same question) and he said, "He (that man) should not come near (his wife) till he has completed Tawaf between Safa and Marwa

1646. Narrated `Amr bin Dinar:We asked Ibn `Umar whether a man who, while performing `Umra, had performed Tawaf of the Ka`ba; and had not yet performed Tawaf between Safa and Marwa, could have sexual relation with his wife, Ibn `Umar replied "The Prophet (ﷺ) reached Mecca and performed the seven rounds (of Tawaf) of the Ka`ba and then offered a two-rak`at prayer behind Maqam Ibrahim and then performed the seven rounds (of Tawaf) between Safa and Marwa." He added, "Verily! In Allah's Messenger (ﷺ) you have a good example." We asked Jabir bin `Abdullah (the same question) and he said, "He (that man) should not come near (his wife) till he has completed Tawaf between Safa and Marwa

1647. Narrated `Amr bin Dinar:I heard Ibn `Umar saying, "The Prophet (ﷺ) arrived at Mecca and performed Tawaf of the Ka`ba and then offered a two-rak`at prayer and then performed Tawaf between Safa and Marwa." Ibn `Umar then recited (the verse): "Verily! In Allah's Messenger (ﷺ) you have a good example

1648. Narrated `Asim:I asked Anas bin Malik: "Did you use to dislike to perform Tawaf between Safa and Marwa?" He said, "Yes, as it was of the ceremonies of the days of the Pre-Islamic period of ignorance, till Allah revealed: 'Verily! (The two mountains) As-Safa and Al-Marwa are among the symbols of Allah. It is therefore no sin for him who performs the pilgrimage to the Ka`ba, or performs `Umra, to perform Tawaf between them

1649. Narrated Ibn `Abbas:Allah's Messenger (ﷺ) performed Tawaf of the Ka`ba and the Sa`i of Safa and Marwa so as to show his strength to the pagans

1650. Narrated `Aisha:I was menstruating when I reached Mecca. So, I neither performed Tawaf of the Ka`ba, nor the Tawaf between Safa and Marwa. Then I informed Allah's Messenger (ﷺ) about it. He replied, "Perform all the ceremonies of Hajj like the other pilgrims, but do not perform Tawaf of the Ka`ba till you get clean (from your menses)

1651. Narrated Jabir bin `Abdullah:The Prophet (ﷺ) and his companions assumed Ihram for Hajj and none except the Prophet (ﷺ) and Talha had the Hadi (sacrifice) with them. `Ali arrived from Yemen and had a Hadi with him. `Ali said, "I have assumed Ihram for what the Prophet (ﷺ) has done." The Prophet (ﷺ) ordered his companions to perform the `Umra with the Ihram which they had assumed, and after finishing Tawaf (of Ka`ba, Safa and Marwa) to cut short their hair, and to finish their Ihram except those who had Hadi with them. They (the people) said, "How can we proceed to Mina (for Hajj) after having sexual relations with our wives?" When that news reached the Prophet (ﷺ) he said, "If I had formerly known what I came to know lately, I would not have brought the Hadi with me. Had there been no Hadi with me, I would have finished the state of Ihram." `Aisha got her menses, so she performed all the ceremonies of Hajj except Tawaf of the Ka`ba, and when she got clean (from her menses), she performed Tawaf of the Ka`ba. She said, "O Allah's Messenger (ﷺ)! (All of you) are returning with the Hajj and `Umra, but I am returning after performing Hajj only." So the Prophet (ﷺ) ordered `Abdur-Rahman bin Abu Bakr to accompany her to Tan'im and thus she performed the `Umra after the Hajj

1652. Narrated Hafsa:(On `Id) We used to forbid our virgins to go out (for `Id prayer). A lady came and stayed at the fortress of Bani Khalaf. She mentioned that her sister was married to one of the companions of Allah's Messenger (ﷺ) who participated in twelve Ghazawats along with Allah's Messenger (ﷺ) and her sister was with him in six of them. She said, "We used to dress the wounded and look after the patients." She (her sister) asked Allah's Messenger (ﷺ), "Is there any harm for a woman to stay at home if she doesn't have a veil?" He said, "She should cover herself with the veil of her companion and she should take part in the good deeds and in the religious gatherings of the believers." When Um 'Atiyya came, I asked her. "Did you hear anything about that?" Um 'Atiyya said, "Bi Abi" and she never mentioned the name of Allah's Messenger (ﷺ) without saying "Bi Abi" (i.e. 'Let my father be sacrificed for you'). We asked her, "Have you heard Allah's Messenger (ﷺ) saying so and so (about women)?" She replied in the affirmative and said, "Let my father be sacrificed for him. He told us that unmarried mature virgins who stay often screened or unmarried young virgins and mature girls who stay often screened should come out and take part in the good deeds and in the religious gatherings of the believers. But the menstruating women should keep away from the Musalla (praying place)." I asked her, "The menstruating women?" She replied, "Don't they present themselves at `Arafat and at such and such places?

1653. Narrated `Abdul `Aziz bin Rufai:I asked Anas bin Malik, "Tell me what you remember from Allah's Messenger (ﷺ) (regarding these questions): Where did he offer the Zuhr and `Asr prayers on the day of Tarwiya (8th day of Dhul-Hijja)?" He replied, "(He offered these prayers) at Mina." I asked, "Where did he offer the `Asr prayer on the day of Nafr (i.e. departure from Mina on the 12th or 13th of Dhul-Hijja)?" He replied, "At Al-Abtah," and then added, "You should do as your chiefs do

1654. Narrated `Abdul `Aziz:I went out to Mina on the day of Tarwiya and met Anas going on a donkey. I asked him, "Where did the Prophet (ﷺ) offer the Zuhr prayer on this day?" Anas replied, "See where your chiefs pray and pray similarly

1655. Narrated `Abdullah bin `Umar:Allah's Messenger (ﷺ) offered a two-rak`at prayer at Mina. Abu Bakr, `Umar and `Uthman, (during the early years of his caliphate) followed the same practice

1656. Narrated Haritha bin Wahab Al-Khuza'i:The Prophet (ﷺ) led us in a two-rak`at prayer at Mina although our number was more than ever and we were in

better security than ever

1657. Narrated `Abdullah bin Mas`ud:I offered (only a) two rak`at prayer with the Prophet (at Mina), and similarly with Abu Bakr and with `Umar, and then you differed in opinions. Wish that I would be lucky enough to have two of the four rak`at accepted (by Allah)

1658. Narrated Um Al-Fadl:The people doubted whether the Prophet () was observing the fast on the Day of `Arafat, so I sent something for him to drink and he drank it

1659. Narrated Muhammad bin Abu Bakr Al-Thaqafi:I asked Anas bin Malik while we were proceeding from Mina to `Arafat, "What did you use to do on this day when you were with Allah's Messenger () ?" Anas said, "Some of us used to recite Talbiya and nobody objected to that, and others used to recite Takbir and nobody objected to that

1660. Narrated Salim:`Abdul Malik wrote to Al-Hajjaj that he should not differ from Ibn `Umar during Hajj. On the Day of `Arafat, when the sun declined at midday, Ibn `Umar came along with me and shouted near Al- Hajjaj's cotton (cloth) tent. Al-Hajjaj came Out, wrapping himself with a waist-sheet dyed with safflower, and said, "O Abu `Abdur-Rahman! What is the matter?" He said, If you want to follow the Sunna (the tradition of the Prophet ()) then proceed (to `Arafat)." Al-Hajjaj asked, "At this very hour?" Ibn `Umar said, "Yes." He replied, "Please wait for me till I pour some water over my head (i.e. take a bath) and come out." Then Ibn `Umar dismounted and waited till Al-Hajjaj came out. So, he (Al-Hajjaj) walked in between me and my father (Ibn `Umar). I said to him, "If you want to follow the Sunna then deliver a brief sermon and hurry up for the stay at `Arafat." He started looking at `Abdullah (Ibn `Umar) (inquiringly), and when `Abdullah noticed that, he said that he had told the truth

1661. Narrated Um Al-Fadl bint Al Harith:On the day of `Arafat, some people who were with me, differed about the fasting of the Prophet () some said that he was fasting while others said that he was not fasting. So I sent a bowl full of milk to him while he was riding his camel, and he drank that milk

1662. Ibn Shihab said:Salim said, "In the year when Al-Hajjaj bin Yusuf attacked Ibn Az-Zubair, the former asked 'Abdullah (Ibn 'Umar) what to do during the stay on the Day of 'Arafa (9th of Dhul-Hijjah). I said to him, "If you want to follow the Sunna (the legal way of the Prophet ()) you should offer the Salat just after midday on the Day of the 'Arafa. 'Abdullah bin 'Umar said, 'He (Salim) has spoken the truth.' " They (the Companions of the Prophet ()) used to offer the Zuhr and Asr prayer together according to the Sunna, I asked Salim, "Did Allah's Messenger () do that ?" Salim said, "And in doing that do you (people) follow anything else except his () Sunna?

1663. Narrated Salim bin `Abdullah bin `Umar:`Abdul-Malik bin Marwan wrote to Al-Hajjaj that he should follow `Abdullah bin `Umar in all the ceremonies of Hajj. So when it was the Day of `Arafat (9th of Dhul-Hijja), and after the sun had deviated or had declined from the middle of the sky, I and Ibn `Umar came and he shouted near the cotton (cloth) tent of Al-Hajjaj, "Where is he?" Al-Hajjaj came out. Ibn `Umar said, "Let us proceed (to `Arafat)." Al-Hajjaj asked, "Just now?" Ibn `Umar replied, "Yes." Al-Hajjaj said, "Wait for me till I pour water on me (i.e. take a bath)." So, Ibn `Umar dismounted (and waited) till Al-Hajjaj came out. He was walking between me and my father. I informed Al-Hajjaj, "If you want to follow the Sunna today, then you should shorten the sermon and then hurry up for the stay (at `Arafat)." Ibn `Umar said, "He (Salim) has spoken the truth

1664. Narrated Muhammad bin Jubair bin Mut'im:My father said, "(Before Islam) I was looking for my camel .." The same narration is told by a different sub-narrator. Jubair bin Mut'im said, "My camel was lost and I went out in search of it on the day of `Arafat, and I saw the Prophet () standing in `Arafat. I said to myself: By Allah he is from the Hums (literally: strictly religious, Quraish were called so, as they used to say, 'We are the people of Allah we shall not go out of the sanctuary). What has brought him here?

1665. Narrated `Urwa:During the Pre-Islamic period of Ignorance, the people used to perform Tawaf of the Ka`ba naked except the Hums; and the Hums were Quraish and their offspring. The Hums used to give clothes to the men who would perform the Tawaf wearing them; and women (of the Hums) used to give clothes to the women who would perform the Tawaf wearing them. Those to whom the Hums did not give clothes would perform Tawaf round the Ka`ba naked. Most of the people used to go away (disperse) directly from `Arafat but they (Hums) used to depart after staying at Al-Muzdalifa. `Urwa added, "My father narrated that `Aisha had said, 'The following verses were revealed about the Hums: Then depart from the place whence all the people depart--(2.199) `Urwa added, "They (the Hums) used to stay at Al-Muzdalifa and used to depart from there (to Mina) and so they were sent to `Arafat (by Allah's order)

1666. Narrated `Urwa:Usama was asked in my presence, "How was the speed of (the camel of) Allah's Messenger () while departing from `Arafat during the Hajjatul Wada`?" Usama replied, "The Prophet () proceeded on with a modest pace, and when there was enough space he would (make his camel) go very fast

1667. Narrated Usama bin Zaid:As soon as the Prophet () departed from `Arafat, he went towards the mountain pass, and there he answered the call of nature. He was asked, "O Allah's Messenger (!) Will you offer the prayer here?" He replied, "(The place of) the prayer is ahead of you (i.e. at Al-Muzdalifa)

1668. Narrated Nafi`:`Abdullah bin `Umar used to offer the Maghrib and `Isha' prayers together at Jam' (Al-Muzdalifa). But he used to pass by that mountain pass where Allah's Messenger () went, and he would enter it and answer the call of nature and perform ablution, and would not offer any prayer till he had prayed at Jam

1669. Narrated Usama bin Zaid:I rode behind Allah's Messenger () from `Arafat and when Allah's Messenger () reached the mountain pass on the left side which is before Al-Muzdalifa he made his camel kneel and then urinated, and then I poured water for his ablution. He performed light ablution and then I said to him: (Is it the time for) the prayer, O Allah's Messenger (!) He replied, "The (place of) prayer is ahead of you (i.e. at Al- Muzdalifa)." So Allah's Messenger () rode till he

reached Al-Muzdalifa and then he offered the prayer (there) . Then in the morning (10th Dhul-Hijja) Al-Faql (bin `Abbas) rode behind Allah's Messenger (). Kuraib, (a sub-narrator) said that `Abdullah bin `Abbas narrated from Al-Fadl, "Allah's Messenger () kept on reciting Talbiya (during the journey) till he reached the Jamra." (Jamrat-Al-`Aqaba)

1670. Narrated Usama bin Zaid:I rode behind Allah's Messenger () from `Arafat and when Allah's Messenger () reached the mountain pass on the left side which is before Al-Muzdalifa he made his camel kneel and then urinated, and then I poured water for his ablution. He performed light ablution and then I said to him: (Is it the time for) the prayer, O Allah's Messenger (!)" He replied, "The (place of) prayer is ahead of you (i.e. at Al- Muzdalifa)." So Allah's Messenger () rode till he reached Al-Muzdalifa and then he offered the prayer (there) . Then in the morning (10th Dhul-Hijja) Al-Faql (bin `Abbas) rode behind Allah's Messenger (). Kuraib, (a sub-narrator) said that `Abdullah bin `Abbas narrated from Al-Fadl, "Allah's Messenger () kept on reciting Talbiya (during the journey) till he reached the Jamra." (Jamrat-Al-`Aqaba)

1671. Narrated Ibn `Abbas.:I proceeded along with the Prophet () on the day of `Arafat (9th Dhul-Hijja). The Prophet () heard a great hue and cry and the beating of camels behind him. So he beckoned to the people with his lash, "O people! Be quiet. Hastening is not a sign of righteousness

1672. Narrated Usama bin Zaid:Allah's Messenger () proceeded from `Arafat and dismounted at the mountainous pass and then urinated and performed a light ablution. I said to him, "(Shall we offer) the prayer?" He replied, "The prayer is ahead of you (i.e. at Al-Muzdalifa)." When he came to Al-Muzdalifa, he performed a perfect ablution. Then Iqama for the prayer was pronounced and he offered the Maghrib prayer and then every person made his camel kneel at his place; and then Iqama for the prayer was pronounced and he offered the ('Isha') prayer and he did not offer any prayer in between them (i.e. Maghrib and 'Isha' prayers)

1673. Narrated Ibn `Umar:The Prophet () offered the Maghrib and 'Isha' prayers together at Jam' (i.e. Al-Muzdalifa) with a separate Iqama for each of them and did not offer any optional prayer in between them or after each of them

1674. Narrated Abu Aiyub Al-Ansari:Allah's Messenger () offered the Maghrib and 'Isha' prayers together at Al-Muzdalifa

1675. Narrated `Abdur-Rahman bin Yazid:`Abdullah;- performed the Hajj and we reached Al-Muzdalifa at or about the time of the 'Isha' prayer. He ordered a man to pronounce the Adhan and Iqama and then he offered the Maghrib prayer and offered two rak`at after it. Then he asked for his supper and took it, and then, I think, he ordered a man to pronounce the Adhan and Iqama (for the 'Isha' prayer). ('Amr, a sub-narrator said: The intervening statement 'I think', was said by the sub-narrator Zuhair) (i.e. not by `Abdur-Rahman). Then `Abdullah offered two rak`at of 'Isha' prayer. When the day dawned, `Abdullah said, "The Prophet never offered any prayer at this hour except this prayer at this time and at this place and on this day." `Abdullah added, "These two prayers are shifted from their actual times -- the Maghrib prayer (is offered) when the people reached Al-Muzdalifa and the Fajr (morning) prayer at the early dawn." `Abdullah added, "I saw the Prophet () doing that

1676. Narrated Salim:`Abdullah bin `Umar used to send the weak among his family early to Mina. So they used to depart from Al-Mash'ar Al-Haram (that is Al-Muzdalifa) at night (when the moon had set) and invoke Allah as much as they could, and then they would return (to Mina) before the Imam had started from Al- Muzdalifa to Mina. So some of them would reach Mina at the time of the Fajr prayer and some of them would come later. When they reached Mina they would throw pebbles on the Jamra (Jamrat-Al- `Aqaba) Ibn `Umar used to say, "Allah's Messenger () gave the permission to them (weak people) to do so

1677. Narrated Ibn `Abbas:Allah's Messenger () had sent me from Jam' (i.e. Al-Muzdalifa) at night

1678. Narrated Ibn `Abbas:I was among those whom the Prophet () sent on the night of Al-Muzdalifa early being among the weak members of his family

1679. Narrated `Abdullah:(the slave of Asma') During the night of Jam', Asma' got down at Al-Muzdalifa and stood up for (offering) the prayer and offered the prayer for some time and then asked, "O my son! Has the moon set?" I replied in the negative and she again prayed for another period and then asked, "Has the moon set?" I replied, "Yes." So she said that we should set out (for Mina), and we departed and went on till she threw pebbles at the Jamra (Jamrat-Al-`Aqaba) and then she returned to her dwelling place and offered the morning prayer. I asked her, "O you! I think we have come (to Mina) early in the night." She replied, "O my son! Allah's Messenger () gave permission to the women to do so

1680. Narrated `Aisha:Sauda asked the permission of the Prophet () to leave earlier at the night of Jam', and she was a fat and very slow woman. The Prophet () gave her permission

1681. Narrated `Aisha:We got down at Al-Muzdalifa and Sauda asked the permission of the Prophet () to leave (early) before the rush of the people. She was a slow woman and he gave her permission, so she departed (from Al- Muzdalifa) before the rush of the people. We kept on staying at Al-Muzdalifa till dawn, and set out with the Prophet () but (I suffered so much that) I wished I had taken the permission of Allah's Messenger () as Sauda had done, and that would have been dearer to me than any other happiness

1682. Narrated `Abdullah:I never saw the Prophet () offering any prayer not at its stated time except two; he prayed the Maghrib and the 'Isha' together and he offered the morning prayer before its usual time

1683. Narrated `Abdur-Rahman bin Yazid:I went out with `Abdullah to Mecca and when we proceeded to Jam', he offered the two prayers (the Maghrib and the 'Isha') together, making the Adhan and Iqama separately for each prayer. He took his supper in between the two prayers. He offered the Fajr prayer as soon as the day dawned. Some people said, "The day had dawned (at the time of the prayer)," and others said, "The day had not dawned." `Abdullah then said, "Allah's Messenger () said, 'These two prayers have been shifted from their stated times at this place only (at Al-Muzdalifa); first: The Maghrib and the 'Isha'. So the

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people should not arrive at Al-Muzdalifa till the time of the 'Isha' prayer has become due. The second prayer is the morning prayer which is offered at this hour.' " Then `Abdullah stayed there till it became a bit brighter. He then said, "If the chief of the believers hastened onwards to Mina just now, then he had indeed followed the Sunna." I do not know which proceeded the other, his (`Abdullah's) statement or the departure of `Uthman . `Abdullah was reciting Talbiya till he threw pebbles at the Jamrat-Al-`Aqaba on the Day of Nahr (slaughtering) (that is the 10th of Dhul-Hijja)

1684. Narrated `Amr bin Maimun:I saw `Umar, offering the Fajr (morning) prayer at Jam'; then he got up and said, "The pagans did not use to depart (from Jam') till the sun had risen, and they used to say, 'Let the sun shine on Thabir (a mountain).'

But the Prophet () contradicted them and departed from Jam' before sunrise

1685. Narrated Ibn `Abbas:The Prophet () made Al-Fadl ride behind him, and Al-Fadl informed that he (the Prophet ()) kept on reciting Talbiya till he did the Rami of the Jamra. (Jamrat-Al-`Aqaba)

1686. Narrated `Ubaidullah bin `Abdullah:Ibn `Abbas said, "Usama bin Zaid rode behind the Prophet () from `Arafat to Al-Muzdalifa; and then from Al-Muzdalifa to Mina, Al-Fadl rode behind him." He added, "Both of them (Usama and Al-Fadl) said, 'The Prophet () was constantly reciting Talbiya till he did Rami of the Jamarat-Al-`Aqaba

1687. Narrated `Ubaidullah bin `Abdullah:Ibn `Abbas said, "Usama bin Zaid rode behind the Prophet () from `Arafat to Al-Muzdalifa; and then from Al-Muzdalifa to Mina, Al-Fadl rode behind him." He added, "Both of them (Usama and Al-Fadl) said, 'The Prophet () was constantly reciting Talbiya till he did Rami of the Jamarat-Al-`Aqaba

1688. Narrated Abu Jamra:I asked Ibn `Abbas about Hajj-at-Tamattu`. He ordered me to perform it. I asked him about the Hadi (sacrifice). He said, "You have to slaughter a camel, a cow or a sheep, or you may share the Hadi with the others." It seemed that some people disliked it (Hajj-at-Tamattu`). I slept and dreamt as if a person was announcing: "Hajj Mabruur and accepted Mut'ah (Hajj-at-Tamattu') " I went to Ibn `Abbas and narrated it to him. He said, "Allah is Greater. (That was) the tradition of Abu Al-Qasim (i.e. Prophet). Narrated Shu'ba that the call in the dream was. "An accepted `Umra and Hajj-Mabruur

1689. Narrated Abu Huraira':Allah's Messenger () saw a man driving his Badana (sacrificial camel). He said, "Ride on it." The man said, "It is a Badana." The Prophet () said, "Ride on it." He (the man) said, "It is a Badana." The Prophet said, "Ride on it." And on the second or the third time he (the Prophet ()) added, "Woe to you

1690. Narrated Anas:The Prophet () saw a man driving a Badana. He said, "Ride on it." The man replied, "It is a Badana." The Prophet () said (again), "Ride on it." He (the man) said, "It is a Badana." The Prophet () said thrice, "Ride on it

1691. Narrated Ibn `Umar:During the last Hajj (Hajj-al-Wada') of Allah's Messenger () he performed `Umra and Hajj. He drove a Hadi along with him from Dhul-Hulaifa. Allah's Messenger () started by assuming Ihram for `Umra and Hajj. And the people, too, performed the `Umra and Hajj along with the Prophet. Some of them brought the Hadi and drove it along with them, while the others did not. So, when the Prophet () arrived at Mecca. he said to the people, "Whoever among you has driven the Hadi, should not finish his Ihram till he completes his Hajj. And whoever among you has not (driven) the Hadi with him, should perform Tawaf of the Ka'ba and the Tawaf between Safa and Marwa, then cut short his hair and finish his Ihram, and should later assume Ihram for Hajj; but he must offer a Hadi (sacrifice); and if anyone cannot afford a Hadi, he should fast for three days during the Hajj and seven days when he returns home. The Prophet () performed Tawaf of the Ka'ba on his arrival (at Mecca); he touched the (Black Stone) corner first of all and then did Ramal (fast walking with moving of the shoulders) during the first three rounds round the Ka'ba, and during the last four rounds he walked. After finishing Tawaf of the Ka'ba, he offered a two rak'at prayer at Maqam Ibrahim, and after finishing the prayer he went to Safa and Marwa and performed seven rounds of Tawaf between them and did not do any deed forbidden because of Ihram, till he finished all the ceremonies of his Hajj and sacrificed his Hadi on the day of Nahr (10th day of Dhul-Hijja). He then hastened onwards (to Mecca) and performed Tawaf of the Ka'ba and then everything that was forbidden because of Ihram became permissible. Those who took and drove the Hadi with them did the same as Allah's Messenger () did

1692. Narrated 'Urwa:" 'Aishah informed me about the Hajj and 'Umra (together) of the Prophet () and so did the people who were with him (during the Hajj and 'Umra) and narration similar to the narration of the Ibn 'Umar (previous hadith)

1693. Narrated Nafi':`Abdullah (bin `Abdullah) bin `Umar said to his father, "Stay here, for I am afraid that it (affliction between Ibn Az-Zubair and Al-Hajjaj) might prevent you from reaching the Ka'ba." Ibn `Umar said, "(In this case) I would do the same as Allah's Messenger () did, and Allah has said, 'Verily, in Allah's Messenger (), you have a good example (to follow).'

So, I make you, people, witness that I have made `Umra compulsory for me." So he assumed Ihram for `Umra. Then he went out and when he reached Al- Baida', he assumed Ihram for Hajj and `Umra (together) and said, "The conditions (requisites) of Hajj and `Umra are the same." He, then brought a Hadi from Qudaid. Then he arrived (at Mecca) and performed Tawaf (between Safa and Marwa) once for both Hajj and `Umra and did not finish the Ihram till he had finished both Hajj and `Umra

1694. Narrated Al-Miswar bin Makhrama and Marwan:The Prophet () set out from Medina with over one thousand of his companions (at the time of the Treaty of Hudaibiya) and when they reached Dhul-Hulaifa, the Prophet () garlanded his Hadi and marked it and assumed Ihram for `Umra

1695. Narrated Al-Miswar bin Makhrama and Marwan:The Prophet () set out from Medina with over one thousand of his companions (at the time of the Treaty of Hudaibiya) and when they reached Dhul-Hulaifa, the Prophet () garlanded his Hadi and marked it and assumed Ihram for `Umra

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1696. Narrated `Aisha:I twisted with my own hands the garlands for the Budn of the Prophet () who garlanded and marked them, and then made them proceed to Mecca; Yet no permissible thing was regarded as illegal for him then
1697. Narrated Hafsa:I said, "O Allah's Messenger (!) What is wrong with the people, they have finished their Ihram but you have not?" He said, "I matted my hair and I have garlanded my Hadi, so I will not finish my Ihram till I have finished my Hajj
1698. Narrated `Aisha:Allah's Messenger () used to send the Hadi from Medina and I used to twist the garlands for his Hadi and he did not keep away from any of these things which a Muhrim keeps away from
1699. Narrated `Aisha:I twisted the garlands for the Hadis of the Prophet () and then he marked and garlanded them (or I garlanded them) and then made them proceed to the Ka`ba but he remained in Medina and no permissible thing was regarded as illegal for him then
1700. Narrated `Abdullah bin Abu Bakr bin `Amr bin Hazm:That `Amra bint `Abdur-Rahman had told him, "Zaid bin Abu Sufyan wrote to `Aisha that `Abdullah bin `Abbas had stated, 'Whoever sends his Hadi (to the Ka`ba), all the things which are illegal for a (pilgrim) become illegal for that person till he slaughters it (i.e. till the 10th of Dhul-Hijja).' " `Amra added, `Aisha said, 'It is not like what Ibn `Abbas had said: I twisted the garlands of the Hadis of Allah's Messenger () with my own hands. Then Allah's Messenger () put them round their necks with his own hands, sending them with my father; Yet nothing permitted by Allah was considered illegal for Allah's Apostle till he slaughtered the Hadis
1701. Narrated `Aisha:Once the Prophet () sent sheep as Hadi
1702. Narrated `Aisha:I used to make the garlands for (the Hadis of) the Prophet () and he would garland the sheep (with them) and would stay with his family as a non-Muhrim
1703. Narrated Aisha:I used to twist the garlands for the sheep of the Prophet () and he would send them (to the Ka`ba), and stay as a non-Muhrim
1704. Narrated `Aisha:I twisted (the garlands) for the Hadis of the Prophet () before he assumed Ihram
1705. Narrated `Aisha:I twisted the garlands of the Hadis from the wool which was with me
1706. Narrated `Ikrima:Abu Huraira said, "The Prophet () saw a man driving a Badana (sacrificial camel). The Prophet () said (to him), 'Ride on it.' He replied, 'It is a Badana.' The Prophet () again said, 'Ride on it!' Abu Huraira added, 'Then I saw that man riding it, showing obedience to the Prophet (), and a shoe was (hanging) from its neck.' " Narrated Abu Huraira: From the Prophet: (as above)
1707. Narrated `Ali:Allah's Messenger () ordered me to give in charity the skin and the coverings of the Budn which I had slaughtered
1708. Narrated Nafi`:Ibn `Umar intended to perform Hajj in the year of the Hajj of Al-Harawriya during the rule of Ibn Az-Zubair. Some people said to him, "It is very likely that there will be a fight among the people, and we are afraid that they might prevent you (from performing Hajj)." He replied, "Verily, in Allah's Messenger () there is a good example for you (to follow). In this case I would do the same as he had done. I make you witness that I have intended to perform `Umra." When he reached Al-Baida', he said, "The conditions for both Hajj and `Umra are the same. I make you witness that I have intended to perform Hajj along with `Umra." After that he took a garlanded Hadi (to Mecca) which he bought (on the way). When he reached (Mecca), he performed Tawaf of the Ka`ba and of Safa (and Marwa) and did not do more than that. He did not make legal for himself the things which were illegal for a Muhrim till it was the Day of Nahr (sacrifice), when he had his head shaved and slaughtered (the sacrifice) and considered sufficient his first Tawaf (between Safa and Marwa), as a (Sa`i) for his Hajj and `Umra both. He then said, "The Prophet () used to do like that
1709. Narrated `Amra bint `Abdur-Rahman:I heard `Aisha saying, "Five days before the end of Dhul-Qa`da we set out from Medina in the company of Allah's Messenger () with the intention of performing Hajj only. When we approached Mecca, Allah's Messenger () ordered those who had no Hadi with them to finish their Ihram after performing Tawaf of the Ka`ba and (Sa`i) between Safa and Marwa." `Aisha added, "On the day of Nahr (slaughtering of sacrifice) beef was brought to us. I asked, 'What is this?' The reply was, 'Allah's Apostle () has slaughtered (sacrifices) on behalf of his wives
1710. Narrated Nafi`:`Abdullah (bin `Umar), used to slaughter (his sacrifice) at the Manhar. ('Ubaidullah, a sub-narrator said, "The Manhar of Allah's Messenger ()
1711. Narrated Nafi`:Ibn `Umar used to send his Hadi from Jam' (to Mina) in the last third of the night with the pilgrims amongst whom there were free men and slaves, till it was taken into the Manhar (slaughtering place) of the Prophet ()
1712. Narrated Sahl bin Bakkar:The narration of Anas abridged, saying, "The Prophet () slaughtered seven Budn (camels) while standing, with his own hands. On the day of `Id-ul-Adha he slaughtered (sacrificed) two horned rams, black and white in color
1713. Narrated Ziyad bin Jubair:I saw Ibn `Umar passing by a man who had made his Badana sit to slaughter it. Ibn `Umar said, "Slaughter it while it is standing with one leg tied up as is the tradition of Muhammad
1714. Narrated Anas:The Prophet () offered four rak`at of Zuhr prayer at Medina; and two rak`at of `Asr prayer at Dhil- Hulaifa and spent the night there and when (the day) dawned, he mounted his Mount and started saying, "None has the right to be worshipped but Allah, and Glorified be Allah." When he reached Al-Baida' he recited Talbiya for both Hajj and `Umra. And when he arrived at Mecca, he ordered them (his companions) to finish their Ihram. The Prophet () slaughtered seven Budn (camel) with his own hands while the camels were standing He also sacrificed two horned rams (black and white in color) at Medina
1715. Narrated Anas bin Malik:The Prophet () offered four rak`at of Zuhr prayer at Medina and two rak`at of `Asr prayer at Dhul-Hulaifa. Narrated Aiyub: "A man

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said: Anas said, "Then he (the Prophet ()) passed the night there till dawn and then he offered the morning (Fajr) prayer, and mounted his Mount and when it arrived at Al-Baida' he assumed Ihram for both `Umra and Hajj

1716. Narrated `Ali:The Prophet () sent me to supervise the (slaughtering of) Budn (Hadi camels) and ordered me to distribute their meat, and then he ordered me to distribute their covering sheets and skins. `Ali added, "The Prophet () ordered me to supervise the slaughtering (of the Budn) and not to give anything (of their bodies) to the butcher as wages for slaughtering

1717. Narrated `Ali:The Prophet () ordered me to supervise the (slaughtering) of Budn (Hadi camel) and to distribute their meat, skins and covering sheets in charity and not to give anything (of their bodies) to the butcher as wages for slaughtering

1718. Narrated `Ali:The Prophet () offered one hundred Budn as Hadi and ordered me to distribute their meat (in charity) and I did so. Then he ordered me to distribute their covering sheets in charity and I did so. Then he ordered me to distribute their skins in charity and I did so

1719. Narrated Ibn Juraij:`Ata' said, "I heard Jabir bin `Abdullah saying, 'We never ate the meat of the Budn for more than three days of Mina. Later, the Prophet () gave us permission by saying: 'Eat and take (meat) with you. So we ate (some) and took (some) with us.' " I asked `Ata', "Did Jabir say (that they went on eating the meat) till they reached Medina?" `Ata' replied, "No

1720. Narrated `Amra:I heard `Aisha saying, "We set out (from Medina) along with Allah's Messenger () five days before the end of Dhul-Qa'da with the intention of performing Hajj only. When we approached Mecca, Allah's Apostle ordered those who had no Hadi along with them to finish the Ihram after performing Tawaf of the Ka'ba, (Safa and Marwa). `Aisha added, "Beef was brought to us on the Day of Nahr and I said, 'What is this?' Somebody said, 'The Prophet () has slaughtered (cows) on behalf of his wives

1721. Narrated Ibn `Abbas:The Prophet () was asked about a person who had his head shaved before slaughtering (his Hadi) (or other similar ceremonies of Hajj). He replied, "There is no harm, there is no harm

1722. Narrated Ibn `Abbas:A man said to the Prophet () "I performed the Tawaf-al-Ifada before the Rami (throwing pebbles at the Jamra)." The Prophet () replied, "There is no harm." The man said, "I had my head shaved before slaughtering." The Prophet () replied, "There is no harm." He said, "I have slaughtered the Hadi before the Rami." The Prophet () replied, "There is no harm

1723. Narrated Ibn `Abbas:The Prophet () was asked by a man who said, "I have done the Rami in the evening." The Prophet () replied, "There is no harm in it." Another man asked, "I had my head shaved before the slaughtering." The Prophet () replied, "There is no harm in it

1724. Narrated Abu Musa:I came upon Allah's Messenger () when he was at Al-Batha. He asked me, "Have you intended to perform the Hajj?" I replied in the affirmative. He asked, "For what have you assumed Ihram?" I replied," I have assumed Ihram with the same intention as that of the Prophet () ." The Prophet () said, "You have done well! Go and perform Tawaf round the Ka'ba and between Safa and Marwa." Then I went to one of the women of Bani Qais and she took out lice from my head. Later, I assumed the Ihram for Hajj. So, I used to give this verdict to the people till the caliphate of `Umar. When I told him about it, he said, "If we take (follow) the Holy Book, then it orders us to complete Hajj and `Umra (Hajj-at- Tamattu') and if we follow the tradition of Allah's Messenger () then Allah's Messenger () did not finish his Ihram till the Hadi had reached its destination (had been slaughtered). (i.e. Hajj-al-Qiran). (See Hadith No)

1725. Narrated Ibn `Umar:Hafsa said, "O Allah's Messenger (!) What is wrong with the people; they finished their Ihram after performing `Umra, but you have not finished it after your `Umra?" He replied, "I matted my hair and have garlanded my Hadi. So, I cannot finish my Ihram till I slaughter (my Hadi)

1726. Narrated Ibn `Umar:Allah's Messenger () (got) his head shaved after performing his Hajj

1727. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "O Allah! Be merciful to those who have their head shaved." The people said, "O Allah's Messenger (!) And (invoke Allah for) those who get their hair cut short." The Prophet () said, "O Allah! Be merciful to those who have their head shaved." The people said, "O Allah's Messenger (!) And those who get their hair cut short." The Prophet () said (the third time), "And to those who get their hair cut short." Nafi' said that the Prophet () had said once or twice, "O Allah! Be merciful to those who get their head shaved," and on the fourth time he added, "And to those who have their hair cut short

1728. Narrated Abu Huraira:Allah's Messenger () said, "O Allah! Forgive those who get their heads shaved." The people asked. "Also those who get their hair cut short?" The Prophet () said, "O Allah! Forgive those who have their heads shaved." The people said, "Also those who get their hair cut short?" The Prophet (invoke Allah for those who have their heads shaved and) at the third time said, "also (forgive) those who get their hair cut short

1729. Narrated `Abdullah:The Prophet () and some of his companions got their heads shaved and some others got their hair cut short

1730. Narrated Muawiya:I cut short the hair of Allah's Messenger () with a long blade

1731. Narrated Ibn `Abbas:When the Prophet () came to Mecca, he ordered his Companions to perform Tawaf round the Ka'ba and between Safa and Marwa, to finish their Ihram and get their hair shaved off or cut short

1732. Narrated Nafi' that Ibn 'Umar (ra) performed only one Tawaf. He would take an afternoon nap and then return to Mina. That was on the day of Nahr (slaughtering)

1733. Narrated `Aisha:We performed Hajj with the Prophet () and performed Tawaf-al-ifada on the Day of Nahr (slaughtering). Safiya got her menses and the

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Prophet desired from her what a husband desires from his wife. I said to him, "O Allah's Messenger (!) She is having her menses." He said, "Is she going to detain us?" We informed him that she had performed Tawaf-al-Ifada on the Day of Nahr. He said, "(Then you can) depart

1734. Narrated Ibn `Abbas:The Prophet () was asked about the slaughtering, shaving (of the head), and the doing of Rami before or after the due times. He said, "There is no harm in that

1735. Narrated Ibn `Abbas:The Prophet () was asked (as regards the ceremonies of Hajj) at Mina on the Day of Nahr and he replied that there was no harm. Then a man said to him, "I got my head shaved before slaughtering." He replied, "Slaughter (now) and there is no harm in it." (Another) man said, "I did the Rami (of the Jimar) after midday." The Prophet () replied, "There was no harm in it

1736. Narrated `Abdullah bin `Amr:Allah's Messenger () stopped (for a while near the Jimar at Mina) during his last Hajj and the people started asking him questions. A man said, "Ignorantly I got my head shaved before slaughtering." The Prophet replied, "Slaughter (now) and there is no harm in it." Another man said, "Unknowingly I slaughtered the Hadi before doing the Rami." The Prophet () said, "Do Rami now and there is no harm in it." So, on that day, when the Prophet () was asked about anything (about the ceremonies of Hajj) done before or after (its stated time) his reply was, "Do it (now) and there is no harm

1737. Narrated `Abdullah bin `Amr bin Al-`As:I witnessed the Prophet () when he was delivering the sermon on the Day of Nahr. A man stood up and said, "I thought that such and such was to be done before such and such. I got my hair shaved before slaughtering." (Another said), "I slaughtered the Hadi before doing the Rami." So, the people asked about many similar things. The Prophet () said, "Do it (now) and there is no harm in all these cases." Whenever the Prophet () was asked about anything on that day, he replied, "Do it (now) and there is no harm in it

1738. Narrated `Abdullah bin `Amr bin Al-`As:Allah's Messenger () stopped while on his she-camel (the sub-narrator then narrated the Hadith as above, i.e)

1739. Narrated `Ikrima:Ibn `Abbas said: "Allah's Messenger () delivered a sermon on the Day of Nahr, and said, 'O people! (Tell me) what is the day today?' The people replied, 'It is the forbidden (sacred) day.' He asked again, 'What town is this?' They replied, 'It is the forbidden (Sacred) town.' He asked, 'Which month is this?' They replied, 'It is the forbidden (Sacred) month.' He said, 'No doubt! Your blood, your properties, and your honor are sacred to one another like the sanctity of this day of yours, in this (sacred) town (Mecca) of yours, in this month of yours.' The Prophet () repeated his statement again and again. After that he raised his head and said, 'O Allah! Haven't conveyed (Your Message) to them'. Haven't I conveyed Your Message to them?" " Ibn `Abbas added, "By Him in Whose Hand my soul is, the following was his will (Prophet's will) to his followers:--It is incumbent upon those who are present to convey this information to those who are absent Beware don't renegade (as) disbelievers (turn into infidels) after me, Striking the necks (cutting the throats) of one another

1740. Narrated Ibn `Abbas:I heard the Prophet () delivering a sermon at `Arafat

1741. Narrated Abu Bakra:The Prophet () delivered to us a sermon on the Day of Nahr. He said, "Do you know what is the day today?" We said, "Allah and His Apostle know better." He remained silent till we thought that he might give that day another name. He said, "Isn't it the Day of Nahr?" We said, "It is." He further asked, "Which month is this?" We said, "Allah and His Apostle know better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the month of Dhul-Hijja?" We replied: "Yes! It is." He further asked, "What town is this?" We replied, "Allah and His Apostle know it better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the forbidden (Sacred) town (of Mecca)?" We said, "Yes. It is." He said, "No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord. No doubt! Haven't I conveyed Allah's message to you? They said, "Yes." He said, "O Allah! Be witness. So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience, who will convey it to him. Beware! Do not renegade (as) disbelievers after me by striking the necks (cutting the throats) of one another

1742. Narrated Ibn `Umar:At Mina, the Prophet () said, "Do you know what is the day today?" The people replied, "Allah and His Apostle know it better." He said, "It is the forbidden (sacred) day. And do you know what town is this?" They replied, "Allah and His Apostle know it better." He said, "This is the forbidden (Sacred) town (Mecca). And do you know which month is this?" The people replied, "Allah and His Apostle know it better." He said, "This is the forbidden (sacred) month." The Prophet () added, "No doubt, Allah made your blood, your properties, and your honor sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours." Narrated Ibn `Umar: On the Day of Nahr (10th of Dhul-Hijja), the Prophet () stood in between the Jamrat during his Hajj which he performed (as in the previous Hadith) and said, "This is the greatest Day (i.e. 10th of Dhul-Hijjah)." The Prophet () started saying repeatedly, "O Allah! Be Witness (I have conveyed Your Message)." He then bade the people farewell. The people said, "This is Hajjat-al-Wada

1743. Narrated Ibn `Umar:The Prophet () permitted the people who provided the pilgrims with water to stay at Mecca during the nights of Mina

1744. Narrated Ibn `Umar:That the Prophet () allowed people who provided the pilgrims with water to stay at Mecca during the nights of Mina

1745. Narrated Ibn `Umar:Al-Abbas asked the permission from the Prophet () to stay at Mecca during the nights of Mina in order to provide water to the people, so the Prophet () allowed him

1746. Narrated Wabra:I asked Ibn `Umar, "When should I do the Rami of the Jimar?" He replied, "When your leader does that." I asked him again the same question. He replied, "We used to wait till the sun declined and then we would do the Rami (i.e. on the 11th and 12th of Dhul-Hijja)

1747. Narrated `Abdur-Rahman bin Yazid:`Abdullah, did the Rami from the middle of the valley. So, I said, "O, Abu `Abdur-Rahman! Some people do the Rami (of the Jamra) from above it (i.e. from the top of the valley)." He said, "By Him except whom none has the right to be worshipped, this is the place from where the one

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on whom Surat-al-Baqara was revealed (i.e. Allah's Messenger ()) did the Rami

1748. Narrated `Abdur-Rahman bin Yazid:When `Abdullah, reached the big Jamra (i.e. Jamrat-ul-Aqaba) he kept the Ka`ba on the left side and Mina on his right side and threw seven pebbles (at the Jamra) and said, "The one on whom Surat-al- Baqara was revealed (i.e. the Prophet) had done the Rami similarly

1749. Narrated `Abdur-Rahman bin Yazid:I performed Hajj with Ibn Mas`ud , and saw him doing Rami of the big Jamra (Jamrat-ul-Aqaba) with seven small pebbles, keeping the Ka`ba on his left side and Mina on his right. He then said, "This is the place where the one on whom Surat-al-Baqara was revealed (i.e. Allah's Messenger ()) stood

1750. Narrated Al-A`mash:I heard Al-Hajjaj saying on the pulpit, "The Sura in which Al-Baqara (the cow) is mentioned and the Sura in which the family of `Imran is mentioned and the Sura in which the women (An-Nisa) is mentioned." I mentioned this to Ibrahim, and he said, `Abdur-Rahman bin Yazid told me, 'I was with Ibn Mas`ud, when he did the Rami of the Jamrat-ul-Aqaba. He went down the middle of the valley, and when he came near the tree (which was near the Jamra) he stood opposite to it and threw seven small pebbles and said: 'Allahu-Akbar' on throwing every pebble.' Then he said, 'By Him, except Whom none has the right to be worshipped, here (at this place) stood the one on whom Surat-al-Baqara was revealed (i.e. Allah's Messenger ())

1751. Narrated Salim:Ibn `Umar used to do Rami of the Jamrat-ud-Dunya (the Jamra near to the Khaif mosque) with seven small stones and used to recite Takbir on throwing every pebble. He then would go ahead till he reached the level ground where he would stand facing the Qibla for a long time to invoke (Allah) while raising his hands (while invoking). Then he would do Rami of the Jamrat-ul-Wusta (middle Jamra) and then he would go to the left towards the middle ground, where he would stand facing the Qibla. He would remain standing there for a long period to invoke (Allah) while raising his hands, and would stand there for a long period. Then he would do Rami of the Jamrat-ul-Aqaba from the middle of the valley, but he would not stay by it, and then he would leave and say, "I saw the Prophet () doing like this

1752. Narrated Salim bin `Abdullah:`Abdullah bin `Umar used to do Rami of the Jamrat-ud-Dunya with seven small pebbles and used to recite Takbir on throwing each stone. He, then, would proceed further till he reached the level ground, where he would stay for a long time, facing the Qibla to invoke (Allah) while raising his hands. Then he would do Rami of the Jamrat-ul-Wusta similarly and would go to the left towards the level ground, where he would stand for a long time facing the Qibla to invoke (Allah) while raising his hands. Then he would do Rami of the Jamrat-ul-Aqaba from the middle of the valley, but he would not stay by it. Ibn `Umar used to say, "I saw Allah's Messenger () doing like that

1753. Narrated Az-Zuhri:Whenever Allah's Messenger () stoned the Jamra near Mina Mosque, he would do Rami of it with seven small pebbles and say Takbir on throwing each pebble. Then he would go ahead and stand facing the Qiblah with his hands raised, and invoke (Allah) and he used to stand for a long period. Then he would come to the second Jamra (Al-Wusta) and stone it with seven small stones, reciting Takbir on throwing each stone. Then he would stand facing the Qiblah with raised hands to invoke (Allah). Then he would come to the Jamra near the 'Aqaba (Jamrat-ul-Aqaba) and do Rami of it with seven small pebbles, reciting Takbir on throwing each stone. he then would leave and not stay by it. Narrated Az-Zuhri: I heard Salim bin `Abdullah saying the same that his father said on the authority of the Prophet (). And Ibn `Umar used to do the same

1754. Narrated `Abdur-Rahman bin Al-Qasim:I heard my father who was the best man of his age, saying, "I heard `Aisha saying, 'I perfumed Allah's Apostle with my own hands before finishing his Ihram while yet he had not performed Tawaf-al- Ifada.' She spread her hands (while saying so)

1755. Narrated Ibn `Abbas:The people were ordered to perform the Tawaf of the Ka`ba (Tawaf-al-Wada`) as the lastly thing, before leaving (Mecca), except the menstruating women who were excused

1756. Narrated Anas bin Malik:The Prophet () offered the Zuhr, `Asr, Maghrib and the `Isha' prayers and slept for a while at a place called Al-Muhassab and then rode to the Ka`ba and performed Tawaf round it

1757. Narrated `Aisha:Safiya bint Huyay, the wife of the Prophet () got her menses, and Allah's Messenger () was informed of that. He said, "Would she delay us?" The people said, "She has already performed Tawaf-al-Ifada." He said, "Therefore she will not (delay us)

1758. Narrated `Ikrima:The people of Medina asked Ibn `Abbas about a woman who got her menses after performing Tawaf-al- Ifada. He said, "She could depart (from Mecca)." They said, "We will not act on your verdict and ignore the verdict of Zaid." Ibn `Abbas said, "When you reach Medina, inquire about it." So, when they reached Medina they asked (about that). One of those whom they asked was Um Sulaim. She told them the narration of Safiya

1759. Narrated `Ikrima:The people of Medina asked Ibn `Abbas about a woman who got her menses after performing Tawaf-al- Ifada. He said, "She could depart (from Mecca)." They said, "We will not act on your verdict and ignore the verdict of Zaid." Ibn `Abbas said, "When you reach Medina, inquire about it." So, when they reached Medina they asked (about that). One of those whom they asked was Um Sulaim. She told them the narration of Safiya

1760. Narrated Ibn `Abbas:A menstruating woman was allowed to leave Mecca if she had done Tawaf-al-Ifada. Tawus (a subnarrator) said from his father, "I heard Ibn `Umar saying that she would not depart. Then later I heard him saying that the Prophet () had allowed them (menstruating women) to depart

1761. Narrated Ibn `Abbas:A menstruating woman was allowed to leave Mecca if she had done Tawaf-al-Ifada. Tawus (a subnarrator) said from his father, "I heard Ibn `Umar saying that she would not depart. Then later I heard him saying that the Prophet () had allowed them (menstruating women) to depart

1762. Narrated `Aisha:We set out with the Prophet () with the intention of performing Hajj only. The Prophet () reached Mecca and performed Tawaf of the Ka`ba and between Safa and Marwa and did not finish the Ihram, because he had the Hadi with him. His companions and his wives performed Tawaf (of the Ka`ba

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and between Safa and Marwa), and those who had no Hadi with them finished their Ihram. I got the menses and performed all the ceremonies of Hajj. So, when the Night of Hasba (night of departure) came, I said, "O Allah's Messenger (!) All your companions are returning with Hajj and `Umra except me." He asked me, "Didn't you perform Tawaf of the Ka'ba (Umra) when you reached Mecca?" I said, "No." He said, "Go to Tan'im with your brother `Abdur-Rahman, and assume Ihram for `Umra and I will wait for you at such and such a place." So I went with `Abdur-Rahman to Tan'im and assumed Ihram for `Umra. Then Safiya bint Huyay got menses. The Prophet () said, " 'Aqra Halqa! You will detain us! Didn't you perform Tawaf-al-Ifada on the Day of Nahr (slaughtering)?" She said, "Yes, I did." He said, "Then there is no harm, depart." So I met the Prophet () when he was ascending the heights towards Mecca and I was descending, or vice-versa

1763. Narrated `Abdul-Aziz bin Rufai:I asked Anas bin Malik, "Tell me something you have observed about the Prophet () concerning where he offered the Zuhr prayer on the Day of Tarwiya (8th Dhul-Hijja)." Anas replied, "He offered it at Mina." I said, "Where did he offer the `Asr prayer on the Day of Nafr (day of departure from Mina)?" He replied, "At Al-Abtah," and added, "You should do as your leaders do

1764. Narrated Anas bin Malik:The Prophet () offered the Zuhr, `Asr, Maghrib and `Isha' prayers and slept for a while at a place called Al-Mahassab and then he rode towards the Ka'ba and performed Tawaf (al-Wada)

1765. Narrated `Aisha:It (i.e. Al-Abtah) was a place where the Prophet () used to camp so that it might be easier for him to depart

1766. Narrated Ibn `Abbas:Staying at Al-Mahassab is not one of the ceremonies (of Hajj), but Al-Mahassab is a place where Allah's Messenger () camped (during his Hajjat-al-Wida)

1767. Narrated Nafi':Ibn `Umar used to spend the night at Dhi-Tuwa in between the two Thaniyas and then he would enter Mecca through the Thaniya which is at the higher region of Mecca, and whenever he came to Mecca for Hajj or `Umra, he never made his she camel kneel down except near the gate of the Masjid (Sacred Mosque) and then he would enter (it) and go to the Black (stone) Corner and start from there circumambulating the Ka'ba seven times: hastening in the first three rounds (Ramal) and walking in the last four. On finishing, he would offer two rak'at prayer and set out to perform Tawaf between Safa and Marwa before returning to his dwelling place. On returning (to Medina) from Hajj or `Umra, he used to make his camel kneel down at Al-Batha which is at Dhul-Hulaifa, the place where the Prophet used to make his camel kneel down

1768. Narrated Khalid bin Al-Harith:'Ubaidullah was asked about Al Mahassab. 'Ubaidullah narrated: Nafi' said, 'Allah's Messenger (), `Umar and Ibn `Umar camped there." Nafi' added, "Ibn `Umar used to offer the Zuhr and `Asr prayers at it (i.e. Al-Mahassab)." I think he mentioned the Maghrib prayer also. I said, "I don't doubt about `Isha' (i.e. he used to offer it there also), and he used to sleep there for a while. He used to say, 'The Prophet () used to do the same

1769. Narrated Nafi':Whenver Ibn 'Umar (ra) approached (Makkah) he used to pass the night at Dhi-Tuwa till dawn, and then he would enter Makkah. On his return, he used to pass by Dhi-Tuwa and pass the night there till dawn, and he used to say that the Prophet () used to do the same

1770. Narrated Ibn ' `Abbas:Dhul-Majaz and `Ukaz were the markets of the people during the Pre-Islamic period of ignorance. When the people embraced Islam, they disliked to do bargaining there till the following Holy Verses were revealed:-- There is no harm for you If you seek of the bounty Of your Lord (during Hajj by trading, etc)

1771. Narrated `Aisha:Safiya got her menses on the night of Nafr (departure from Hajj), and she said, "I see that I will detain you." The Prophet () said, "Aqra Halqa! Did she perform the Tawaf on the Day of Nahr (slaughtering)?" Somebody replied in the affirmative. He said, "Then depart." (Different narrators mentioned that) `Aisha said, "We set out with Allah's Apostle (from Medina) with the intention of performing Hajj only. When we reached Mecca, he ordered us to finish the Ihram. When it was the night of Nafr (departure), Safiya bint Huyay got her menses. The Prophet () said, "Halqa Aqra! I think that she will detain you," and added, "Did you perform the Tawaf (Al-Ifada) on the Day of Nahr (slaughtering)?" She replied, "Yes." He said, "Then depart." I said, "O Allah's Apostle! I have not (done the Umra)." He replied, "Perform `Umra from Tan'im." My brother went with me and we came across the Prophet () in the last part of the night. He said, "Wait at such and such a place

1772. Narrated `Aisha:Safiya got her menses on the night of Nafr (departure from Hajj), and she said, "I see that I will detain you." The Prophet () said, "Aqra Halqa! Did she perform the Tawaf on the Day of Nahr (slaughtering)?" Somebody replied in the affirmative. He said, "Then depart." (Different narrators mentioned that) `Aisha said, "We set out with Allah's Apostle (from Medina) with the intention of performing Hajj only. When we reached Mecca, he ordered us to finish the Ihram. When it was the night of Nafr (departure), Safiya bint Huyay got her menses. The Prophet () said, "Halqa Aqra! I think that she will detain you," and added, "Did you perform the Tawaf (Al-Ifada) on the Day of Nahr (slaughtering)?" She replied, "Yes." He said, "Then depart." I said, "O Allah's Apostle! I have not (done the Umra)." He replied, "Perform `Umra from Tan'im." My brother went with me and we came across the Prophet () in the last part of the night. He said, "Wait at such and such a place

`Umrah (Minor pilgrimage)

1773. Narrated Abu Huraira:Allah's Messenger () said, "(The performance of) `Umra is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabru (the one accepted by Allah) is nothing except Paradise

1774. Narrated Ibn Juraij:'Ikrima bin Khalid asked Ibn `Umar about performing `Umra before Hajj. Ibn `Umar replied, "There is no harm in it." `Ikrima said, "Ibn `Umar also said, 'The Prophet () had performed `Umra before performing Hajj.'" Narrated `Ikrima bin Khalid: "I asked Ibn `Umar the same (as above)

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1775. Narrated Mujahid:Urwa bin Az-Zubair and I entered the Mosque (of the Prophet) and saw `Abdullah bin `Umar sitting near the dwelling place of Aisha and some people were offering the Duha prayer. We asked him about their prayer and he replied that it was a heresy. He (Urwa) then asked him how many times the Prophet () had performed `Umra. He replied, 'Four times; one of them was in the month of Rajab.' We disliked to contradict him. Then we heard `Aisha, the Mother of faithful believers cleaning her teeth with Siwak in the dwelling place. 'Urwa said, "O Mother! O Mother of the believers! Don't you hear what Abu `Abdur Rahman is saying?" She said, "What does he say?" 'Urwa said, "He says that Allah's Messenger () performed four `Umra and one of them was in the month of Rajab." `Aisha said, "May Allah be merciful to Abu `Abdur Rahman! The Prophet () did not perform any `Umra except that he was with him, and he never performed any `Umra in Rajab

1776. Narrated Mujahid:Urwa bin Az-Zubair and I entered the Mosque (of the Prophet) and saw `Abdullah bin `Umar sitting near the dwelling place of Aisha and some people were offering the Duha prayer. We asked him about their prayer and he replied that it was a heresy. He (Urwa) then asked him how many times the Prophet () had performed `Umra. He replied, 'Four times; one of them was in the month of Rajab.' We disliked to contradict him. Then we heard `Aisha, the Mother of faithful believers cleaning her teeth with Siwak in the dwelling place. 'Urwa said, "O Mother! O Mother of the believers! Don't you hear what Abu `Abdur Rahman is saying?" She said, "What does he say?" 'Urwa said, "He says that Allah's Messenger () performed four `Umra and one of them was in the month of Rajab." `Aisha said, "May Allah be merciful to Abu `Abdur Rahman! The Prophet () did not perform any `Umra except that he was with him, and he never performed any `Umra in Rajab

1777. Narrated 'Urwa bin Az-Zubair:I asked `Aisha (whether the Prophet () had performed `Umra in Rajab). She replied, "Allah's Messenger () never performed any `Umra in Rajab

1778. Narrated Qatada:I asked Anas how many times the Prophet () had performed `Umra. He replied, "Four times. 1. `Umra of Hudaibiya in Dhi-l-Qa'da when the pagans hindered him; 2. `Umra in the following year in Dhi-l-Qa'da after the peace treaty with them (the pagans); 3. `Umra from Al-Ji'rana where he distributed the war booty." I think he meant the booty (of the battle) of Hunain. I asked, "How many times did he perform Hajj?" He (Anas) replied, "Once

1779. Narrated Qatada:I asked Anas (about the Prophet's `Umra) and he replied, "The Prophet () performed `Umra when the pagans made him return, and Umra of al-Hudaibiya (the next year), and another `Umra in Dhi-l-Qa'da, and another `Umra in combination with his Hajj

1780. Narrated Hammam:The Prophet () performed four `Umra (three) in Dhi-l-Qa'da except the (one) `Umra which he performed with his Hajj: His `Umra from Al-hudaibiya, and the one of the following year, and the one from Al-Ji'rana where he distributed the booty (of the battle) of Hunain, and another `Umra with his Hajj

1781. Narrated Abu 'Is-haq:I asked Masruq, `Ata' and Mujahid (about the `Umra of Allah's Messenger ()). They said, "Allah's Messenger () had performed `Umra in Dhi-l-Qa'da before he performed Hajj." I heard Al-Bara' bin `Azib saying, "Allah's Messenger () had performed `Umra in Dhi-l-Qa'da twice before he performed Hajj

1782. Narrated Ata:I heard Ibn `Abbas saying, "Allah's Messenger () asked an Ansari woman (Ibn `Abbas named her but `Ata' forgot her name), 'What prevented you from performing Hajj with us?' She replied, 'We have a camel and the father of so-and-so and his son (i.e. her husband and her son) rode it and left one camel for us to use for irrigation.' He said (to her), 'Perform `Umra when Ramadan comes, for `Umra in Ramadan is equal to Hajj (in reward),' or said something similar

1783. Narrated Aisha:We set out along with Allah's Messenger () shortly before the appearance of the new moon (crescent) of the month of Dhi-l-Hijja and he said to us, "Whoever wants to assume Ihram for Hajj may do so; and whoever wants to assume Ihram for `Umra may do so. Hadn't I brought the Hadi (animal for sacrificing) (with me), I would have assumed Ihram for `Umra." ('Aisha added.): So some of us assumed Ihram for `Umra while the others for Hajj. I was amongst those who assumed Ihram for `Umra. The day of `Arafat approached and I was still menstruating. I complained to the Prophet () (about that) and he said, "Abandon your `Umra, undo and comb your hair, and assume Ihram for Hajj;" When it was the night of Hasba, he sent `Abdur Rahman with me to at-Tan'im and I assumed Ihram for `Umra (and performed it) in lieu of my missed `Umra

1784. Narrated `Amr bin Aus:`Abdur-Rahman bin Abu Bakr told me that the Prophet () had ordered him to let `Aisha ride behind him and to make her perform `Umra from at-Tan'im

1785. Narrated Jabir bin `Abdullah:The Prophet () and his companions assumed Ihram for Hajj and none except the Prophet () and Talha had the Hadi with them. `Ali had come from Yemen and he had the Hadi with him. He ('Ali) said, "I have assumed Ihram with an intention like that of Allah's Messenger () has assumed it." The Prophet () ordered his companions to intend the Ihram with which they had come for `Umra, to perform the Tawaf of the Ka'ba (and between Safa and Marwa), to get their hair cut short and then to finish their Ihram with the exception of those who had the Hadi with them. They asked, "Shall we go to Mina and the private organs of some of us are dribbling (if we finish Ihram and have sexual relations with our wives)?" The Prophet heard that and said, "Had I known what I know now, I would not have brought the Hadi. If I did not have the Hadi with me I would have finished my Ihram." `Aisha got her menses and performed all the ceremonies (of Hajj) except the Tawaf . So when she became clean from her menses, and she had performed the Tawaf of the Ka'ba, she said, "O Allah's Messenger (! You (people) are returning with both Hajj and `Umra and I am returning only with Hajj!" So, he ordered `Abdur Rahman bin Abu Bakr to go with her to at-Tan'im. Thus she performed `Umra after the Hajj in the month of Dhi-l-Hijja. Suraqa bin Malik bin Ju'shum met the Prophet () at Al-'Aqaba (Jamrat-ul 'Aqaba) while the latter was stoning it and said, "O Allah's Messenger (! Is this permissible only for you?" The Prophet replied, "No, it is for ever (i.e. it is permissible for all Muslims to perform `Umra before Hajj)

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1786. Narrated `Aisha: We set out with Allah's Messenger () shortly before the appearance of the new moon of Dhi-l-Hijja and he said, "Whoever wants to assume Ihram for `Umra may do so, and whoever wants to assume Ihram for Hajj may do so. Had not I brought the Hadi with me, I would have assumed Ihram for `Umra." Some of the people assumed Ihram for `Umra while others for Hajj. I was amongst those who had assumed Ihram for `Umra. I got my menses before entering Mecca, and was menstruating till the day of `Arafat. I complained to Allah's Messenger () about it, he said, "Abandon your `Umra, undo and comb your hair, and assume Ihram for Hajj." So, I did that accordingly. When it was the night of Hasba (day of departure from Mina), the Prophet () sent `Abdur Rahman with me to at-Tan'im. The sub-narrator adds: He (`Abdur-Rahman) let her ride behind him. And she assumed Ihram for `Umra in lieu of the abandoned one. Aisha completed her Hajj and `Umra, and no Hadi, Sadaqa (charity), or fasting was obligatory for her

1787. Narrated Al-Aswad: That `Aisha said, "O Allah's Messenger ()! The people are returning after performing the two Nusuks (i.e. Hajj and `Umra) but I am returning with one only?" He said, "Wait till you become clean from your menses and then go to at-Tan'im, assume Ihram (and after performing `Umra) join us at such-and-such a place. But it (i.e. the reward of `Umra) is according to your expenses or the hardship (which you will undergo while performing it)

1788. Narrated `Aisha: We set out assuming the Ihram for Hajj in the months of Hajj towards the sacred precincts of Hajj. We dismounted at Sarif and the Prophet () said to his companions, "Whoever has not got the Hadi with him and likes to make it as `Umra, he should do it, but he who has got the Hadi with him should not do it." The Prophet () and some of his wealthy companions had the Hadi with them, so they did not finish Ihram after performing the `Umra. The Prophet () came to me while I was weeping. He asked me the reason for it. I replied, "I have heard of what you have said to your companions and I cannot do the `Umra." He asked me, "What is the matter with you?" I replied, "I am not praying." He said, "There is no harm in it as you are one of the daughters of Adam and the same is written for you as for others. So, you should perform Hajj and I hope that Allah will enable you to perform the `Umra as well." So, I carried on till we departed from Mina and halted at Al-Mahassab. The Prophet () called `Abdur- Rahman and said, "Go out of the sanctuary with your sister and let her assume Ihram for `Umra, and after both of you have finished the Tawaf I will be waiting for you at this place." We came back at midnight and the Prophet () asked us, "Have you finished?" I replied in the affirmative. He announced the departure and the people set out for the journey and some of them had performed the Tawaf of the Ka'ba before the morning prayer, and after that the Prophet () set out for Medina

1789. Narrated Safwan bin Ya'la bin Umaiya from his father who said: "A man came to the Prophet () while he was at Ji'rana. The man was wearing a cloak which had traces of Khaluq or Sufra (a kind of perfume). The man asked (the Prophet ()), "What do you order me to perform in my `Umra?" So, Allah inspired the Prophet () divinely and he was screened by a piece of cloth. I wished to see the Prophet () being divinely inspired. `Umar said to me, 'Come! Will you be pleased to look at the Prophet () while Allah is inspiring him?' I replied in the affirmative. `Umar lifted one corner of the cloth and I looked at the Prophet () who was snoring. (The sub-narrator thought that he said: The snoring was like that of a camel). When that state was over, the Prophet () asked, "Where is the questioner who asked about `Umra? Put off your cloak and wash away the traces of Khaluq from your body and clean the Sufra (yellow color) and perform in your Umra what you perform in your Hajj (i.e. the Tawaf round the Ka'ba and the Sa'i between Safa and Marwa)

1790. Narrated Hisham Ibn `Urwa from his father who said: While I was a youngster, I asked `Aisha the wife of the Prophet. "What about the meaning of the Statement of Allah; "Verily! (the mountains) As-Safa and Al Marwa, are among the symbols of Allah. So, it is not harmful if those who perform Hajj or `Umra of the House (Ka'ba at Mecca) to perform the going (Tawaf) between them? (2.158) I understand (from that) that there is no harm if somebody does not perform the Tawaf between them." `Aisha replied, "No, for if it were as you are saying, then the recitation would have been like this: 'It is not harmful not to perform Tawaf between them.' This verse was revealed in connection with the Ansar who used to assume the Ihram for the idol Manat which was put beside a place called Qudaid and those people thought it not right to perform the Tawaf of As- Safa and Al-Marwa. When Islam came, they asked Allah's Messenger () about that, and Allah revealed:-- "Verily! (the mountains) As-Safa and Al-Marwa Are among the symbols of Allah. So, it is not harmful of those who perform Hajj or `Umra of the House (Ka'ba at Mecca) to perform the going (Tawaf) between them." (2.158) Sufyan and Abu Muawiya added from Hisham (from `Aisha): "The Hajj or `Umra of the person who does not perform the going (Tawaf) between As-Safa and Al-Marwa is incomplete in Allah's sight

1791. Narrated Isma'il: `Abdullah bin Abu `Aufa said: "Allah's Messenger () performed `Umra and we too performed `Umra along with him. When he entered Mecca he performed the Tawaf (of Ka'ba) and we too performed it along with him, and then he came to the As-Safa and Al-Marwa (i.e. performed the Sai) and we also came to them along with him. We were shielding him from the people of Mecca lest they may hit him with an arrow." A friend of his asked him (i.e. `Abdullah bin `Aufa), "Did the Prophet () enter the Ka'ba (during that `Umra)?" He replied in the negative. Then he said, "What did he (the Prophet ()) say about Khadija?" He (Abdullah bin `Aufa) said, "(He said) 'Give Khadija the good tidings that she will have a palace made of Qasab in Paradise and there will be neither noise nor any trouble in it

1792. Narrated Isma'il: `Abdullah bin Abu `Aufa said: "Allah's Messenger () performed `Umra and we too performed `Umra along with him. When he entered Mecca he performed the Tawaf (of Ka'ba) and we too performed it along with him, and then he came to the As-Safa and Al-Marwa (i.e. performed the Sai) and we also came to them along with him. We were shielding him from the people of Mecca lest they may hit him with an arrow." A friend of his asked him (i.e. `Abdullah bin `Aufa), "Did the Prophet () enter the Ka'ba (during that `Umra)?" He replied in the negative. Then he said, "What did he (the Prophet ()) say about Khadija?" He (Abdullah bin `Aufa) said, "(He said) 'Give Khadija the good tidings that she will have a palace made of Qasab in Paradise and there will be neither noise nor any trouble in it

1793. Narrated `Amr bin Dinar: We asked Ibn `Umar whether a man who had performed the Tawaf of the Ka'ba but had not performed the Tawaf between As-Safa

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and Al-Marwa yet, was permitted to have sexual relation with his wife. He replied, "The Prophet () arrived (at Mecca) and circumambulated the Ka'ba seven times and then offered a two rak'at prayer behind Maqam-Ibrahim and then performed the going (Tawaf) between As-Safa and Al-Marwa (seven times) (and verily, in Allah's Messenger () you have a good example." And we asked Jabir bin `Abdullah (the same question) and he replied, "He should not go near her till he has finished the going (Tawaf) between As-Safa and Al-Marwa

1794. Narrated `Amr bin Dinar:We asked Ibn `Umar whether a man who had performed the Tawaf of the Ka'ba but had not performed the Tawaf between As-Safa and Al-Marwa yet, was permitted to have sexual relation with his wife. He replied, "The Prophet () arrived (at Mecca) and circumambulated the Ka'ba seven times and then offered a two rak'at prayer behind Maqam-Ibrahim and then performed the going (Tawaf) between As-Safa and Al-Marwa (seven times) (and verily, in Allah's Messenger () you have a good example." And we asked Jabir bin `Abdullah (the same question) and he replied, "He should not go near her till he has finished the going (Tawaf) between As-Safa and Al-Marwa

1795. Narrated Abu Musa Al-Ash`ari:I came to the Prophet () at Al-Batha' while his camel was kneeling down and he asked me, "Have you intended to perform the Hajj?" I replied in the affirmative. He asked me, "With what intention have you assumed Ihram?" I replied, "I have assumed Ihram with the same intention as that of the Prophet. He said, "You have done well. Perform the Tawaf of the Ka'ba and (the Sai) between As-Safa and Al- Marwa and then finish the Ihram." So, I performed the Tawaf around the Ka'ba and the Sai) between As-Safa and Al-Marwa and then went to a woman of the tribe of Qais who cleaned my head from lice. Later I assumed the Ihram for Hajj. I used to give the verdict of doing the same till the caliphate of `Umar who said, "If you follow the Holy Book then it orders you to remain in the state of Ihram till you finish from Hajj, if you follow the Prophet () then he did not finish his Ihram till the Hadi (sacrifice) had reached its place of slaughtering (Hajj-al-Qiran)

1796. Narrated Al-Aswad:`Abdullah the slave of Asma bint Abu Bakr, told me that he used to hear Asma', whenever she passed by Al-Hajun, saying, "May Allah bless His Apostle Muhammad. Once we dismounted here with him, and at that time we were traveling with light luggage; we had a few riding animals and a little food ration. I, my sister, `Aisha, Az-Zubair and such and such persons performed `Umra, and when we had passed our hands over the Ka'ba (i.e. performed Tawaf round the Ka'ba and between As-Safa and Al- Marwa) we finished our Ihram. Later on we assumed Ihram for Hajj the same evening

1797. Narrated `Abdullah bin `Umar:Whenever Allah's Messenger () returned from a Ghazwa, Hajj or `Umra, he used to say Takbir thrice at every elevation of the ground and then would say, "None has the right to be worshipped but Allah; He is One and has no partner. All the kingdom is for Him, and all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His promise and made His slave victorious, and He Alone defeated all the clans of (nonbelievers)

1798. Narrated Ibn `Abbas:When the Prophet () arrived at Mecca, some boys of the tribe of Bani `Abdul Muttalib went to receive him, and the Prophet () made one of them ride in front of him and the other behind him

1799. Narrated Ibn `Umar:Whenever Allah's Messenger () left for Mecca, he used to pray in the mosque of Ash-Shajra, and when he returned (to Medina), he used to pray in the middle of the valley of Dhul-Hulaifa and used to pass the night there till morning

1800. Narrated Anas:The Prophet () never returned to his family from a journey at night. He used to return either in the morning or in the afternoon

1801. Narrated Jabir:The Prophet () forbade going to one's family at night (on arrival from a journey)

1802. Narrated Humaid:Anas said, "Whenever Allah's Messenger () returned from a journey, he, on seeing the high places of Medina, would make his she-camel proceed faster; and if it were another animal, even then he used to make it proceed faster." Narrated Humaid that the Prophet () used to make it proceed faster out of his love for Medina. Narrated Anas: As above, but mentioned "the walls of Medina" instead of "the high places of Medina." Al-Harith bin `Umar agrees with Anas

1803. Narrated Abu `Is-haq:I heard Al-Bara' saying, "The above Verse was revealed regarding us, for the Ansar on returning from Hajj never entered their houses through the proper doors but from behind. One of the Ansar came and entered through the door and he was taunted for it. Therefore, the following was revealed: -- "It is not righteousness That you enter the houses from the back, But the righteous man is He who fears Allah, Obeys His order and keeps away from What He has forbidden So, enter houses through the proper doors

1804. Narrated Abu Huraira:The Prophet () said, "Traveling is a kind of torture as it prevents one from eating, drinking and sleeping properly. So, when one's needs are fulfilled, one should return quickly to one's family

1805. Narrated Zaid bin Aslam from his father:I was with Ibn `Umar on the way to Mecca, and he got the news that Safiya bint Abu Ubaid was seriously ill. So, he hastened his pace, and when the twilight disappeared, he dismounted and offered the Maghrib and `Isha' prayers together. Then he said, "I saw that whenever the Prophet () had to hasten when traveling, he would delay the Maghrib prayer and join them together (i.e. offer the Maghrib and the `Isha prayers together)

Pilgrims Prevented from Completing the Pilgrimage

1806. Narrated Nafi':When `Abdullah bin `Umar set out for Mecca intending to perform Umra, at the time of afflictions, he said, "If I should be prevented from reaching the Ka'ba, then I would do the same as Allah's Messenger () did, so I assume the Ihram for Umra as Allah's Messenger () assumed the Ihram for Umra in the year of Hudaibiya

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1807. Narrated Nafi': That Ubaidullah bin 'Abdullah and Salim bin 'Abdullah informed him that they told Ibn 'Umar when Ibn Az-Zubair was attacked by the army, saying "There is no harm for you if you did not perform Hajj this year. We are afraid that you may be prevented from reaching the Ka'ba." Ibn 'Umar said "We set out with Allah's Messenger () and the non-believers of Quraish prevented us from reaching the Ka'ba, and so the Prophet () slaughtered his Hadi and got his head shaved." Ibn 'Umar added, "I make you witnesses that I have made 'Umra obligatory for me. And, Allah willing, I will go and then if the way to Ka'ba is clear, I will perform the Tawaf, but if I am prevented from going to the Ka'ba then I will do the same as the Prophet () did while I was in his company." Ibn 'Umar then assumed Ihram for Umra from Dhul-Hulaifa and proceeded for a while and said, "The conditions of 'Umra and Hajj are similar and I make you witnesses that I have made 'Umra and Hajj obligatory for myself." So, he did not finish the Ihram till the day of Nahr (slaughtering) came, and he slaughtered his Hadi. He used to say, "I will not finish the Ihram till I perform the Tawaf, one Tawaf on the day of entering Mecca (i.e. of Safa and Marwa for both 'Umra and Hajj)

1808. Narrated Nafi': Some of the sons of 'Abdullah told him (i.e. 'Abdullah) if he had stayed (and not performed Hajj that year)

1809. Narrated Ibn 'Abbas: Allah's Messenger () was prevented from performing ('Umra) Therefore, he shaved his head and had sexual relations with his wives and slaughtered his Hadi and performed Umra in the following year

1810. Narrated Salim:(Abdullah) bin 'Umar used to say, "Is not (the following of) the tradition of Allah's Messenger () sufficient for you? If anyone of you is prevented from performing Hajj, he should perform the Tawaf of the Ka'ba and between As-Safa and Al-Marwa and then finish the Ihram and everything will become legal for him which was illegal for him (during the state of Ihram) and he can perform Hajj in a following year and he should slaughter a Hadi or fast in case he cannot afford the Hadi

1811. Narrated Al-Miswar: Allah's Messenger () slaughtered (the Hadi) before he had his head shaved and then he ordered his Companions to do the same

1812. Narrated Nafi': That 'Abdullah and Salim said to 'Abdullah bin 'Umar, "(You should not go for Hajj this year)." 'Abdullah bin 'Umar replied, "We set out with the Prophet (to Mecca for performing 'Umra) and the infidels of Quraish prevented us from reaching the Ka'ba. Allah's Messenger () slaughtered his Budn (camels for sacrifice) and got his head shaved

1813. Narrated Nafi': When 'Abdullah bin 'Umar set out for Mecca with the intention of performing 'Umra in the period of afflictions, he said, "If I should be prevented from reaching the Ka'ba, then I would do the same as we did while in the company of Allah's Messenger () ." So, he assumed the Ihram for 'Umra since the Prophet () had assumed the Ihram for 'Umra in the year of Al-Hudaibiya. Then 'Abdullah bin 'Umar thought about it and said, "The conditions for both Hajj and 'Umra are similar." He then turned towards his companions and said, "The conditions of both Hajj and 'Umra are similar and I make you witnesses that I have made the performance of Hajj obligatory for myself along with 'Umra." He then performed one Tawaf (between As-Safa and Al-Marwa) for both of them (i.e. Hajj and ('Umra) and considered that to be sufficient for him and offered a Hadi

1814. Narrated 'Abdur-Rahman bin Abu Layla: Ka'b bin 'Ujra said that Allah's Messenger () said to him (Ka'b), "Perhaps your lice have troubled you?" Ka'b replied, "Yes! O Allah's Messenger ()." Allah's Messenger () said, "Have your head shaved and then either fast three days or feed six poor persons or slaughter one sheep as a sacrifice

1815. Narrated Ka'b bin 'Umra: Allah's Messenger () stood beside me at Al-Hudaibiya and the lice were falling from my head in great number. He asked me, "Have your lice troubled you?" I replied in the affirmative. He ordered me to get my head shaved. Ka'b added, "This Holy Verse:--'And if any of you is ill, or has ailment in his scalp (2.196), etc. was revealed regarding me. "The Prophet () then ordered me either to fast three days, or to feed six poor persons with one Faraq (three Sas) (of dates), or to slaughter a sheep, etc. (sacrifice) whatever was available

1816. Narrated 'Abdullah bin Ma'qil: I sat with Ka'b bin 'Ujra and asked him about the Fidya. He replied, "This revelation was revealed concerning my case especially, but it is also for you in general. I was carried to Allah's Messenger () and the lice were falling in great number on my face. The Prophet () said, "I have never thought that your ailment (or struggle) has reached to such an extent as I see. Can you afford a sheep?" I replied in the negative. He then said, "Fast for three days, or feed six poor persons each with half a Sa of food." (1 Sa = 3 Kilograms approx)

1817. Narrated 'Abdur-Rahman bin Abu Layla: (Reporting the speech of Ka'b bin 'Ujra) Allah's Messenger () saw him (i.e. Ka'b) while the lice were falling on his face. He asked (him), "Have your lice troubled you?" He replied in the affirmative. So, he ordered him to get his head shaved while he was at Al-Hudaibiya. At that time they were not permitted to finish their Ihram, and were still hoping to enter Mecca. So, Allah revealed the verses of Al-Fidya. Allah's Messenger () ordered him to feed six poor persons with one Faraq of food or to slaughter one sheep (as a sacrifice) or to fast for three days

1818. Narrated Ka'b bin 'Ujra (ra): Allah's Messenger () saw him (i.e. Ka'b) while the lice were falling on his face

1819. Narrated Abu Huraira: Allah's Messenger () said, "Whoever performs Hajj to this House (Ka'ba) and does not approach his wife for sexual relations nor commits sins (while performing Hajj), he will come out as sinless as a newlyborn child. (Just delivered by his mother)

1820. Narrated Abu Huraira: The Prophet () said, "Whoever performs Hajj to this Ka'ba and does not approach his wife for sexual relations nor commit sins (while performing Hajj), he will come out as sinless as a newborn child, (just delivered by his mother)

Penalty of Hunting while on Pilgrimage

1821. Narrated 'Abdullah bin Abu Qatada: My father set out (for Mecca) in the year of Al-Hudaibiya, and his companions assumed Ihram, but he did not. At that

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time the Prophet () was informed that an enemy wanted to attack him, so the Prophet () proceeded onwards. While my father was among his companions, some of them laughed among themselves. (My father said), "I looked up and saw an onager. I attacked, stabbed and caught it. I then sought my companions' help but they refused to help me. (Later) we all ate its meat. We were afraid that we might be left behind (separated) from the Prophet () so I went in search of the Prophet () and made my horse to run at a galloping speed at times and let it go slow at an ordinary speed at other times till I met a man from the tribe of Bani Ghifar at midnight. I asked him, "Where did you leave the Prophet ()?" He replied, "I left him at Ta'hin and he had the intention of having the midday rest at As-Suqya. I followed the trace and joined the Prophet () and said, 'O Allah's Messenger ()! Your people (companions) send you their compliments, and (ask for) Allah's Blessings upon you. They are afraid lest they may be left behind; so please wait for them.' I added, 'O Allah's Messenger ()! I hunted an onager and some of its meat is with me. The Prophet () told the people to eat it though all of them were in the state of Ihram

1822. Narrated `Abdullah bin Abu Qatada: That his father said "We proceeded with the Prophet () in the year of Al-Hudaibiya and his companions assumed Ihram but I did not. We were informed that some enemies were at Ghaika and so we went on towards them. My companions saw an onager and some of them started laughing among themselves. I looked and saw it. I chased it with my horse and stabbed and caught it. I wanted some help from my companions but they refused. (I slaughtered it all alone). We all ate from it (i.e. its meat). Then I followed Allah's Messenger () lest we should be left behind. At times I urged my horse to run at a galloping speed and at other times at an ordinary slow speed. On the way I met a man from the tribe of Bani Ghifar at midnight. I asked him where he had left Allah's Messenger (). The man replied that he had left the Prophet () at a place called Ta'hin and he had the intention of having the midday rest at As-Suqya. So, I followed Allah's Messenger () till I reached him and said, "O Allah's Messenger ()! I have been sent by my companions who send you their greetings and compliments and ask for Allah's Mercy and Blessings upon you. They were afraid lest the enemy might intervene between you and them; so please wait for them." So he did. Then I said, "O Allah's Messenger ()! We have hunted an onager and have some of it (i.e. its meat) left over." Allah's Messenger () told his companions to eat the meat although all of them were in a state of Ihram

1823. Narrated Abu Qatada: We were in the company of the Prophet () at a place called Al-Qaha (which is at a distance of three stages of journey from Medina). Abu Qatada narrated through another group of narrators: We were in the company of the Prophet () at a place called Al-Qaha and some of us had assumed Ihram while the others had not. I noticed that some of my companions were watching something, so I looked up and saw an onager. (I rode my horse and took the spear and whip) but my whip fell down (and I asked them to pick it up for me) but they said, "We will not help you by any means as we are in a state of Ihram." So, I picked up the whip myself and attacked the onager from behind a hillock and slaughtered it and brought it to my companions. Some of them said, "Eat it." While some others said, "Do not eat it." So, I went to the Prophet () who was ahead of us and asked him about it, He replied, "Eat it as it is Halal (i.e. it is legal to eat it)

1824. Narrated `Abdullah bin Abu Qatada: That his father had told him that Allah's Messenger () set out for Hajj and so did his companions. He sent a batch of his companions by another route and Abu Qatada was one of them. The Prophet () said to them, "Proceed along the seashore till we meet all together." So, they took the route of the seashore, and when they started all of them assumed Ihram except Abu Qatada. While they were proceeding on, his companions saw a group of onagers. Abu Qatada chased the onagers and attacked and wounded a she-onager. They got down and ate some of its meat and said to each other: "How do we eat the meat of the game while we are in a state of Ihram?" So, we (they) carried the rest of the she-onager's meat, and when they met Allah's Messenger () they asked, saying, "O Allah's Messenger ()! We assumed Ihram with the exception of Abu Qatada and we saw (a group) of onagers. Abu Qatada attacked them and wounded a she-onager from them. Then we got down and ate from its meat. Later, we said, (to each other), 'How do we eat the meat of the game and we are in a state of Ihram?' So, we carried the rest of its meat. The Prophet asked, "Did anyone of you order Abu Qatada to attack it or point at it?" They replied in the negative. He said, "Then eat what is left of its meat

1825. Narrated `Abdullah bin `Abbas: From As-Sa'b bin Jath-thama Al-Laithi that the latter presented an onager to Allah's Messenger () while he was at Al-Abwa' or at Waddan, and he refused it. On noticing the signs of some unpleasant feeling of disappointment on his (As-Sab's) face, the Prophet () said to him, "I have only returned it because I am Muhrim

1826. Narrated `Abdullah bin `Umar: Allah's Messenger () said, "It is not sinful of a Muhrim to kill five kinds of animals

1827. One of the wives of the Prophet () narrated: The Prophet () said, "A Muhrim can kill (five kinds of animals)

1828. Narrated Hafsa: Allah's Messenger () said, "It is not sinful (of a Muhrim) to kill five kinds of animals, namely: the crow, the kite, the mouse, the scorpion and the rabid dog

1829. Narrated Aisha: Allah's Messenger () said, "Five kinds of animals are harmful and could be killed in the Haram (Sanctuary). These are: the crow, the kite, the scorpion, the mouse and the rabid dog

1830. Narrated `Abdullah: While we were in the company of the Prophet () in a cave at Mina, when Surat-wal-Mursalat were revealed and he recited it and I heard it (directly) from his mouth as soon as he recited its revelation. Suddenly a snake sprang at us and the Prophet () said (ordered us): "Kill it." We ran to kill it but it escaped quickly. The Prophet () said, "It has escaped your evil and you too have escaped its evil

1831. Narrated `Aisha the wife of the Prophet: Allah's Messenger () called the salamander a bad animal, but I did not hear him ordering it to be killed

1832. Narrated Sa'id bin Abu Sa'id Al-Maqburi: Abu Shuraih, Al-`Adawi said that he had said to `Amr bin Sa'id when he was sending the troops to Mecca (to fight

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`Abdullah bin Az-Zubair), "O Chief! Allow me to tell you what Allah's Messenger () said on the day following the Conquest of Mecca. My ears heard that and my heart understood it thoroughly and I saw with my own eyes the Prophet () when he, after Glorifying and Praising Allah, started saying, 'Allah, not the people, made Mecca a sanctuary, so anybody who has belief in Allah and the Last Day should neither shed blood in it, nor should he cut down its trees. If anybody tells (argues) that fighting in it is permissible on the basis that Allah's Messenger () did fight in Mecca, say to him, 'Allah allowed His Apostle and did not allow you.'

"Allah allowed me only for a few hours on that day (of the conquest) and today its sanctity is valid as it was before. So, those who are present should inform those who are absent (concerning this fact." Abu Shuraih was asked, "What did `Amr reply?" He said, ('Amr said) 'O Abu Shuraih! I know better than you in this respect Mecca does not give protection to a sinner, a murderer or a thief

1833. Narrated Ibn `Abbas:"The Prophet () said, 'Allah has made Mecca, a sanctuary, so it was a sanctuary before me and will continue to be a sanctuary after me. It was made legal for me (i.e. I was allowed to fight in it) for a few hours of a day. It is not allowed to uproot its shrubs or to cut its trees, or to chase (or disturb) its game, or to pick up its luqata (fallen things) except by a person who would announce that (what he has found) publicly.' Al-`Abbas said, 'O Allah's Messenger (! Except Al-Idhkhair (a kind of grass) (for it is used) by our goldsmiths and for our graves.' The Prophet () then said, 'Except Al-Idhkhair.' " `Ikrima said, 'Do you know what "chasing or disturbing" the game means? It means driving it out of the shade to occupy its place

1834. Narrated Ibn `Abbas:On the day of the conquest of Mecca, the Prophet () said, "There is no more emigration (from Mecca) but Jihad and intentions, and whenever you are called for Jihad, you should go immediately. No doubt, Allah has made this place (Mecca) a sanctuary since the creation of the heavens and the earth and will remain a sanctuary till the Day of Resurrection as Allah has ordained its sanctity. Fighting was not permissible in it for anyone before me, and even for me it was allowed only for a portion of a day. So, it is a sanctuary with Allah's sanctity till the Day of Resurrection. Its thorns should not be uprooted and its game should not be chased; and its luqata (fallen things) should not be picked up except by one who would announce that publicly, and its vegetation (grass etc.) should not be cut." Al-`Abbas said, "O Allah's Messenger (! Except Al-Idhkhair, (for it is used by their blacksmiths and for their domestic purposes)." So, the Prophet () said, "Except Al-Idhkhair

1835. Narrated Ibn `Abbas:Allah's Messenger () was cupped while he was in a state of Ihram

1836. Narrated Ibn Buhaina:The Prophet, while in the state of Ihram, was cupped at the middle of his head at Liha-Jamal

1837. Narrated Ibn `Abbas:The Prophet () married Maimuna while he was in the state of Ihram, (only the ceremonies of marriage were held)

1838. Narrated `Abdullah bin `Umar:A person stood up and asked, "O Allah's: Apostle! What clothes may be worn in the state of Ihram?" The Prophet () replied, "Do not wear a shirt or trousers, or any headgear (e.g. a turban), or a hooded cloak; but if somebody has no shoes he can wear leather stockings provided they are cut short off the ankles, and also, do not wear anything perfumed with Wars or saffron, and the Muhrima (a woman in the state of Ihram) should not cover her face, or wear gloves

1839. Narrated Ibn `Abbas:A man was crushed to death by his she-camel and was brought to Allah's Messenger () who said, "Give him a bath and shroud him, but do not cover his head, and do not bring any perfume near to him, as he will be resurrected reciting Talbiya

1840. Narrated `Abdullah bin Hunain:`Abdullah bin Al-Abbas and Al-Miswar bin Makhrama differed at Al-Abwa'; Ibn `Abbas said that a Muhrim could wash his head; while Al-Miswar maintained that he should not do so. `Abdullah bin `Abbas sent me to Abu Aiyub Al-Ansari and I found him bathing between the two wooden posts (of the well) and was screened with a sheet of cloth. I greeted him and he asked who I was. I replied, "I am `Abdullah bin Hunain and I have been sent to you by Ibn `Abbas to ask you how Allah's Messenger () used to wash his head while in the state of Ihram." Abu Aiyub Al-Ansari caught hold of the sheet of cloth and lowered it till his head appeared before me, and then told somebody to pour water on his head. He poured water on his head, and he (Abu Aiyub) rubbed his head with his hands by bringing them from back to front and from front to back and said, "I saw the Prophet () doing like this

1841. Narrated Ibn `Abbas:I heard the Prophet () delivering a sermon at `Arafat saying, "If a Muhrim does not find slippers, he could wear Khuffs (socks made from thick fabric or leather, but he has to cut short the Khuffs below the ankles), and if he does not find an Izar (a waist sheet for wrapping the lower half of the body) he could wear trousers

1842. Narrated `Abdullah:Allah's Messenger () was asked what sort of clothes a Muhrim should wear. He replied, "He should not wear a shirt, turbans, trousers, a hooded cloak, or a dress perfumed with saffron or Wars; and if slippers are not available he can wear Khuffs (socks made from thick fabric or leather) but he should cut them so that they reach below the ankles

1843. Narrated Ibn `Abbas:The Prophet () delivered a sermon at `Arafat and said, "Whoever does not get an Izar can wear trousers, and whoever cannot get a pair of shoes can wear Khuffs (socks made from thick fabric or leather)

1844. Narrated Al-Bara:The Prophet () assumed Ihram for Umra in the month of Dhul-Qa'da but the (pagan) people of Mecca refused to admit him into Mecca till he agreed on the condition that he would not bring into Mecca any arms but sheathed

1845. Narrated Ibn `Abbas:The Prophet () fixed Dhul-Hulaifa as the Miqat (the place for assuming Ihram) for the people of Medina, and Qaran-al-Manazil for the people of Najd, and Yamlam for the people of Yemen. These Mawaqit are for those people and also for those who come through these Mawaqit (from places other than the above-mentioned) with the intention of (performing) Hajj and Umra. And those living inside these Mawaqit can assume Ihram from the place where they start; even the people of Mecca can assume Ihram from Mecca

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1846. Narrated Anas bin Malik:Allah's Messenger () entered Mecca in the year of its Conquest wearing an Arabian helmet on his head and when the Prophet () took it off, a person came and said, "Ibn Khatal is holding the covering of the Ka'ba (taking refuge in the Ka'ba)." The Prophet () said, "Kill him
1847. Narrated Ya'li:While I was with Allah's Messenger () there came to him a man wearing a cloak having a trace of yellowish perfume or a similar thing on it. `Umar used to say to me, "Would you like to see the Prophet () at the time when he is inspired divinely?" So, it happened that he was inspired (then) and when the inspiration was over the Prophet () said (to that man), "Do in your `Umra the same as you do in your Hajj
1848. A man bit the hand of another man but in that process the latter broke one incisor tooth of the former, and the Prophet () forgave the latter
1849. Narrated Ibn `Abbas:While a man was standing with the Prophet () at `Arafat, he fell from his Mount and his neck was crushed by it. The Prophet () said, "Wash the deceased with water and Sidr and shroud him in two pieces of cloth, and neither perfume him nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be reciting Talbiya
1850. Narrated Ibn `Abbas:While a man was standing with the Prophet () at `Arafat, he fell from his Mount and his neck was crushed by it. The Prophet () said, "Wash the deceased with water and Sidr and shroud him in two pieces of cloth, and neither perfume him nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be reciting Talbiya
1851. Narrated Ibn `Abbas:A man was in the company of the Prophet () and his she-camel crushed his neck while he was in a state of Ihram and he died Allah's Messenger () said, "Wash him with water and Sidr and shroud him in his two garments; neither perfume him nor cover his head, for he will be resurrected on the Day of Resurrection, reciting Talbiya
1852. Narrated Ibn `Abbas:A woman from the tribe of Juhaina came to the Prophet () and said, "My mother had vowed to perform Hajj but she died before performing it. May I perform Hajj on my mother's behalf?" The Prophet () replied, "Perform Hajj on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay Allah's debt as He has more right to be paid
1853. Narrated Ibn `Abbas:A woman from the tribe of Khath'am came in the year (of ,Hajjat-al-Wada` of the Prophet ()) and said, "O Allah's Messenger (!) My father has come under Allah's obligation of performing Hajj but he is a very old man and cannot sit properly on his Mount. Will the obligation be fulfilled if I perform Hajj on his behalf?" The Prophet () replied in the affirmative
1854. Narrated `Abdullah bin `Abbas:Al-Fadl was riding behind the Prophet () and a woman from the tribe of Khath'am came up. Al-Fadl started looking at her and she looked at him. The Prophet () turned Al-Fadl's face to the other side. She said, "My father has come under Allah's obligation of performing Hajj but he is a very old man and cannot sit properly on his Mount. Shall I perform Hajj on his behalf? The Prophet () replied in the affirmative. That happened during Hajjat-al-Wada` of the Prophet ()
1855. Narrated `Abdullah bin `Abbas (ra):Al Fadl was riding behind the Prophet () and a woman from the tribe of Khath'am came up. Al Fadl started looking at her and she looked at him. The Prophet () turned Al-Fadl's face to the other side. She said, "My father has come under Allah's obligation of performing Hajj but he is very old man and cannot sit properly on his Rahila (mount). Shall I perform Hajj on his behalf?" The Prophet () replied in the affirmative. That happened during Hajjat-ul-Wada' of the Prophet ()
1856. Narrated Ibn `Abbas:The Prophet () sent me (to Mina) with the luggage from Jam' (i.e. Al-Muzdalifa) at night
1857. Narrated `Abdullah bin `Abbas:I came riding on my she-ass and had (just) then attained the age of puberty. Allah's Messenger () was praying at Mina. I passed in front of a part of the first row and then dismounted from it, and the animal started grazing. I aligned with the people behind Allah's Messenger () (The sub-narrator added that happened in Mina during the Prophet's Hajjat-al-Wada)
1858. Narrated As-Sa'ib bin Yazid:(While in the company of my parents) I was made to perform Hajj with Allah's Messenger () and I was a seven-year-old boy then. (Fath-ul-Bari, p.443, Vol)
1859. Narrated Al-Ju'aid bin `Abdur-Rahman:I heard `Umar bin `Abdul `Aziz telling about As-Sa'ib bin Yazid that he had performed Hajj (while carried) with the belongings of the Prophet
1860. Narrated Ibrahim's grand-father that 'Umar(ra) in his last Hajj allowed the wives of the Prophet()to perform Hajj and he sent with them 'Uthman bin 'Affan(ra) and 'Abdur-Rahman bin 'Auf(ra) as escorts
1861. Narrated Aisha (mother of the faithful believers):I said, "O Allah's Messenger (!) Shouldn't we participate in Holy battles and Jihad along with you?" He replied, "The best and the most superior Jihad (for women) is Hajj which is accepted by Allah." `Aisha added: Ever since I heard that from Allah's Messenger () I have determined not to miss Hajj
1862. Narrated Ibn `Abbas:The Prophet () said, "A woman should not travel except with a Dhu-Mahram (her husband or a man with whom that woman cannot marry at all according to the Islamic Jurisprudence), and no man may visit her except in the presence of a Dhu-Mahram." A man got up and said, "O Allah's Messenger (!) I intend to go to such and such an army and my wife wants to perform Hajj." The Prophet () said (to him), "Go along with her (to Hajj)
1863. Narrated Ibn `Abbas:When the Prophet () returned after performing his Hajj, he asked Um Sinan Al-Ansari, "What did forbid you to perform Hajj?" She replied, "Father of so-and-so (i.e. her husband) had two camels and he performed Hajj on one of them, and the second is used for the irrigation of our land." The

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Prophet () said (to her), "Perform `Umra in the month of Ramadan, (as it is equivalent to Hajj or Hajj with me (in reward)

1864. Narrated Qaza'a the slave of Ziyad:Abu Sa'id who participated in twelve Ghazawat with the Prophet () said, "I heard four things from Allah's Messenger () (or I narrate them from the Prophet ()) which won my admiration and appreciation. They are: -1. "No lady should travel without her husband or without a Dhu-Mahram for a two-days' journey. -2. No fasting is permissible on two days of `Id-ul-Fitr, and `Id-al-Adha. -3. No prayer (may be offered) after two prayers: after the `Asr prayer till the sun set and after the morning prayer till the sun rises. -4. Not to travel (for visiting) except for three mosques: Masjid-al-Haram (in Mecca), my Mosque (in Medina), and Masjid-al-Aqsa (in Jerusalem)

1865. Narrated Anas:The Prophet () saw an old man walking, supported by his two sons, and asked about him. The people informed him that he had vowed to go on foot (to the Ka'ba). He said, "Allah is not in need of this old man's torturing himself," and ordered him to ride

1866. Narrated `Uqba bin 'Amir:My sister vowed to go on foot to the Ka'ba, and she asked me to take the verdict of the Prophet () about it. So, I did and the Prophet () said, "She should walk and also should ride." Narrated Abul-Khair from `Uqba as above.:

Virtues of Madinah

1867. Narrated Anas:The Prophet () said, "Medina is a sanctuary from that place to that. Its trees should not be cut and no heresy should be innovated nor any sin should be committed in it, and whoever innovates in it an heresy or commits sins (bad deeds), then he will incur the curse of Allah, the angels, and all the people." (See Hadith No. 409, Vol)

1868. Narrated Anas:The Prophet () came to Medina and ordered a mosque to be built and said, "O Bani Najjar! Suggest to me the price (of your land)." They said, "We do not want its price except from Allah" (i.e. they wished for a reward from Allah for giving up their land freely). So, the Prophet () ordered the graves of the pagans to be dug out and the land to be leveled, and the date-palm trees to be cut down. The cut datepalms were fixed in the direction of the Qibla of the mosque

1869. Narrated Abu Huraira:The Prophet () said, "I have made Medina a sanctuary between its two (Harrat) mountains." The Prophet () went to the tribe of Bani Haritha and said (to them), "I see that you have gone out of the sanctuary," but looking around, he added, "No, you are inside the sanctuary

1870. Narrated `Ali:We have nothing except the Book of Allah and this written paper from the Prophet (wherein is written:) Medina is a sanctuary from the 'Air Mountain to such and such a place, and whoever innovates in it an heresy or commits a sin, or gives shelter to such an innovator in it will incur the curse of Allah, the angels, and all the people, none of his compulsory or optional good deeds of worship will be accepted. And the asylum (of protection) granted by any Muslim is to be secured (respected) by all the other Muslims; and whoever betrays a Muslim in this respect incurs the curse of Allah, the angels, and all the people, and none of his compulsory or optional good deeds of worship will be accepted, and whoever (freed slave) befriends (take as masters) other than his manumitters without their permission incurs the curse of Allah, the angels, and all the people, and none of his compulsory or optional good deeds of worship will be accepted

1871. Narrated Abu Huraira:Allah's Messenger () said, "I was ordered to migrate to a town which will swallow (conquer) other towns and is called Yathrib and that is Medina, and it turns out (bad) persons as a furnace removes the impurities of iron

1872. Narrated Abu Humaid:We came with the Prophet () from Tabuk, and when we reached near Medina, the Prophet () said, "This is Tabah

1873. Narrated Abu Huraira:If I saw deers grazing in Medina, I would not chase them, for Allah's Messenger () said, "(Medina) is a sanctuary between its two mountains

1874. Narrated Abu Huraira:I heard Allah's Messenger () saying, "The people will leave Medina in spite of the best state it will have, and none except the wild birds and the beasts of prey will live in it, and the last persons who will die will be two shepherds from the tribe of Muzaina, who will be driving their sheep towards Medina, but will find nobody in it, and when they reach the valley of Thaniyat-al-Wada', they will fall down on their faces dead

1875. Narrated Sufyan b. Abu Zuhair:I heard Allah's Messenger () saying, "Yemen will be conquered and some people will migrate (from Medina) and will urge their families, and those who will obey them to migrate (to Yemen) although Medina will be better for them; if they but knew. Sham will also be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them, to migrate (to Sham) although Medina will be better for them; if they but knew. 'Iraq will be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them to migrate (to 'Iraq) although Medina will be better for them; if they but knew

1876. Narrated Abu Huraira:Allah's Messenger () said, "Verily, Belief returns and goes back to Medina as a snake returns and goes back to its hole (when in danger)

1877. Narrated Sa'd:I heard the Prophet () saying, "None plots against the people of Medina but that he will be dissolved (destroyed) like the salt is dissolved in water

1878. Narrated Usama:Once the Prophet () stood at the top of a (looked out from upon one) castle amongst the castles (or the high buildings) of Medina and said, "Do you see what I see? (No doubt) I see the spots where afflictions will take place among your houses (and these afflictions will be) as numerous as the spots where raindrops fall

1879. Narrated Abu Bakra:The Prophet () said, "The terror caused by Al-Masih Ad-Dajjal will not enter Medina and at that time Medina will have seven gates and

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there will be two angels at each gate guarding them

1880. Narrated Abu Huraira:Allah's Messenger () said, "There are angels guarding the entrances (or roads) of Medina, neither plague nor Ad-Dajjal will be able to enter it

1881. Narrated Anas bin Malik:The Prophet () said, "There will be no town which Ad-Dajjal will not enter except Mecca and Medina, and there will be no entrance (road) (of both Mecca and Medina) but the angels will be standing in rows guarding it against him, and then Medina will shake with its inhabitants thrice (i.e. three earthquakes will take place) and Allah will expel all the non-believers and the hypocrites from it

1882. Narrated Abu Sa'id Al-Khudri:Allah's Messenger () told us a long narrative about Ad-Dajjal, and among the many things he mentioned, was his saying, "Ad-Dajjal will come and it will be forbidden for him to pass through the entrances of Medina. He will land in some of the salty barren areas (outside) Medina; on that day the best man or one of the best men will come up to him and say, 'I testify that you are the same Dajjal whose description was given to us by Allah's Messenger () . ' Ad-Dajjal will say to the people, 'If I kill this man and bring him back to life again, will you doubt my claim?' They will say, 'No.' Then Ad-Dajjal will kill that man and bring him back to life. That man will say, 'Now I know your reality better than before.' Ad-Dajjal will say, 'I want to kill him but I cannot

1883. Narrated Jabir:A bedouin came to the Prophet () and gave a pledge of allegiance for embracing Islam. The next day he came with fever and said (to the Prophet ()), "Please cancel my pledge (of embracing Islam and of emigrating to Medina)." The Prophet () refused (that request) three times and said, "Medina is like a furnace, it expels out the impurities (bad persons) and selects the good ones and makes them perfect

1884. Narrated Zaid bin Thabit:When the Prophet () went out for (the battle of) Uhud, some of his companions (hypocrites) returned (home). A party of the believers remarked that they would kill those (hypocrites) who had returned, but another party said that they would not kill them. So, this Divine Inspiration was revealed: "Then what is the matter with you that you are divided into two parties concerning the hypocrites." (4.88) The Prophet () said, "Medina expels the bad persons from it, as fire expels the impurities of iron

1885. Narrated Anas:The Prophet () said, "O Allah! Bestow on Medina twice the blessings You bestowed on Mecca

1886. Narrated Anas:Whenever the Prophet () returned from a journey and observed the walls of Medina, he would make his Mount go fast, and if he was on an animal (i.e. a horse), he would make it gallop because of his love for Medina

1887. Narrated Anas:(The people of) Bani Salama intended to shift near the mosque (of the Prophet) but Allah's Messenger () disliked to see Medina vacated and said, "O the people of Bani Salama! Don't you think that you will be rewarded for your footsteps which you take towards the mosque?" So, they stayed at their old places

1888. Narrated Abu Huraira:The Prophet () said, "There is a garden from the gardens of Paradise between my house and my pulpit, and my pulpit is on my Lake Fount (Al-Kauthar)

1889. Narrated `Aisha:When Allah's Messenger () reached Medina, Abu Bakr and Bilal became ill. When Abu Bakr's fever got worse, he would recite (this poetic verse): "Everybody is staying alive with his People, yet Death is nearer to him than His shoe laces." And Bilal, when his fever deserted him, would recite: "Would that I could stay overnight in A valley wherein I would be Surrounded by Idhkhair and Jalil (kinds of goodsmelling grass). Would that one day I could Drink the water of the Majanna, and Would that (The two mountains) Shama and Tafil would appear to me!" The Prophet () said, "O Allah! Curse Shaiba bin Rabi'a and `Utba bin Rabi'a and Umaiyah bin Khalaf as they turned us out of our land to the land of epidemics." Allah's Messenger () then said, "O Allah! Make us love Medina as we love Mecca or even more than that. O Allah! Give blessings in our Sa and our Mudd (measures symbolizing food) and make the climate of Medina suitable for us, and divert its fever towards Al-juhfa." Aisha added: When we reached Medina, it was the most unhealthy of Allah's lands, and the valley of Buthan (the valley of Medina) used to flow with impure colored water

1890. Narrated Zaid bin Aslam from his father:`Umar said, O Allah! Grant me martyrdom in Your cause, and let my death be in the city of Your Apostle

Fasting

1891. Narrated Talha bin `Ubaidullah:A bedouin with unkempt hair came to Allah's Messenger () and said, "O Allah's Messenger ()! Inform me what Allah has made compulsory for me as regards the prayers." He replied: "You have to offer perfectly the five compulsory prayers in a day and night (24 hours), unless you want to pray Nawafil." The bedouin further asked, "Inform me what Allah has made compulsory for me as regards fasting." He replied, "You have to fast during the whole month of Ramadan, unless you want to fast more as Nawafil." The bedouin further asked, "Tell me how much Zakat Allah has enjoined on me." Thus, Allah's Messenger () informed him about all the rules (i.e. fundamentals) of Islam. The bedouin then said, "By Him Who has honored you, I will neither perform any Nawafil nor will I decrease what Allah has enjoined on me. Allah's Messenger () said, "If he is saying the truth, he will succeed (or he will be granted Paradise)

1892. Narrated Ibn `Umar:The Prophet () observed the fast on the 10th of Muharram ('Ashura), and ordered (Muslims) to fast on that day, but when the fasting of the month of Ramadan was prescribed, the fasting of the 'Ashura' was abandoned. `Abdullah did not use to fast on that day unless it coincided with his routine fasting by chance

1893. Narrated `Aisha:(The tribe of) Quraish used to fast on the day of Ashura' in the Pre-Islamic period, and then Allah's Apostle ordered (Muslims) to fast on it till the fasting in the month of Ramadan was prescribed; whereupon the Prophet () said, "He who wants to fast (on 'Ashura') may fast, and he who does not want to

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fast may not fast

1894. Narrated Abu Huraira:Allah's Messenger () said, "Fasting is a shield (or a screen or a shelter). So, the person observing fasting should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should tell him twice, 'I am fasting.'" The Prophet () added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. (Allah says about the fasting person), 'He has left his food, drink and desires for My sake. The fast is for Me. So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times

1895. Narrated Abu Wail from Hudhaifa:'Umar asked the people, "Who remembers the narration of the Prophet () about the affliction?" Hudhaifa said, "I heard the Prophet () saying, 'The affliction of a person in his property, family and neighbors is expiated by his prayers, fasting, and giving in charity.'" Umar said, "I do not ask about that, but I ask about those afflictions which will spread like the waves of the sea." Hudhaifa replied, "There is a closed gate in front of those afflictions." Umar asked, "Will that gate be opened or broken?" He replied, "It will be broken." Umar said, "Then the gate will not be closed again till the Day of Resurrection." We said to Masruq, "Would you ask Hudhaifa whether Umar knew what that gate symbolized?" He asked him and he replied "He (Umar) knew it as one knows that there will be night before tomorrow, morning

1896. Narrated Sahl:The Prophet () said, "There is a gate in Paradise called Ar-Raiyan, and those who observe fasts will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, 'Where are those who used to observe fasts?' They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it

1897. Narrated Abu Huraira:Allah's Messenger () said, "Whoever gives two kinds (of things or property) in charity for Allah's Cause, will be called from the gates of Paradise and will be addressed, 'O slaves of Allah! Here is prosperity.' So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer; and whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad; and whoever was amongst those who used to observe fasts, will be called from the gate of Ar-Raiyan; whoever was amongst those who used to give in charity, will be called from the gate of charity." Abu Bakr said, "Let my parents be sacrificed for you, O Allah's Messenger (!) No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet () replied, "Yes, and I hope you will be one of them

1898. Narrated Abu Huraira:Allah's Messenger () said, "When Ramadan begins, the gates of Paradise are opened

1899. Narrated Abu Huraira:Allah's Messenger () said, "When the month of Ramadan starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained

1900. Narrated Ibn Umar:I heard Allah's Messenger () saying, "When you see the crescent (of the month of Ramadan), start fasting, and when you see the crescent (of the month of Shawwal), stop fasting; and if the sky is overcast (and you can't see it) then regard the month of Ramadan as of 30 days

1901. Narrated Abu Huraira:The Prophet () said, "Whoever established prayers on the night of Qadr out of sincere faith and hoping for a reward from Allah, then all his previous sins will be forgiven; and whoever fasts in the month of Ramadan out of sincere faith, and hoping for a reward from Allah, then all his previous sins will be forgiven

1902. Narrated Ibn Abbas:The Prophet () was the most generous amongst the people, and he used to be more so in the month of Ramadan when Gabriel visited him, and Gabriel used to meet him on every night of Ramadan till the end of the month. The Prophet () used to recite the Holy Qur'an to Gabriel, and when Gabriel met him, he used to be more generous than a fast wind (which causes rain and welfare)

1903. Narrated Abu Huraira:The Prophet () said, "Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink (i.e. Allah will not accept his fasting)

1904. Narrated Abu Huraira:Allah's Messenger () said, "Allah said, 'All the deeds of Adam's sons (people) are for them, except fasting which is for Me, and I will give the reward for it.' Fasting is a shield or protection from the fire and from committing sins. If one of you is fasting, he should avoid sexual relation with his wife and quarreling, and if somebody should fight or quarrel with him, he should say, 'I am fasting.' By Him in Whose Hands my soul is' The unpleasant smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. There are two pleasures for the fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord; then he will be pleased because of his fasting

1905. Narrated Alqama:While I was walking with Abdullah he said, "We were in the company of the Prophet () and he said, 'He who can afford to marry should marry, because it will help him refrain from looking at other women, and save his private parts from committing illegal sexual relation; and he who cannot afford to marry is advised to fast, as fasting will diminish his sexual power

1906. Narrated Abdullah bin Umar:Allah's Messenger () mentioned Ramadan and said, "Do not fast unless you see the crescent (of Ramadan), and do not give up fasting till you see the crescent (of Shawwal), but if the sky is overcast (if you cannot see it), then act on estimation (i.e. count Sha'ban as 30 days)

1907. Narrated Abdullah bin Umar:Allah's Messenger () said, "The month (can be) 29 nights (i.e. days), and do not fast till you see the moon, and if the sky is overcast, then complete Sha'ban as thirty days

1908. Narrated Ibn Umar:The Prophet () said, "The month is like this and this," (at the same time he showed the fingers of both his hands thrice) and left out one thumb on the third time

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1909. Narrated Abu Huraira: The Prophet (ﷺ) or Abul-Qasim said, "Start fasting on seeing the crescent (of Ramadan), and give up fasting on seeing the crescent (of Shawwal), and if the sky is overcast (and you cannot see it), complete thirty days of Sha'ban
1910. Narrated Um Salama: The Prophet (ﷺ) vowed to keep aloof from his wives for a period of one month, and after the completion of 29 days he went either in the morning or in the afternoon to his wives. Someone said to him "You vowed that you would not go to your wives for one month." He replied, "The month is of 29 days
1911. Narrated Anas: Allah's Messenger (ﷺ) vowed to keep aloof from his wives for one month, and he had dislocation of his leg. So, he stayed in a Mashrubah for 29 nights and then came down. Some people said, "O Allah's Messenger (ﷺ)! You vowed to stay aloof for one month," He replied, "The month is of 29 days
1912. Narrated Abu Bakra: The Prophet (ﷺ) said, "The two months of 'Id i.e. Ramadan and Dhul-Hijja, do not decrease (in superiority)
1913. Narrated Ibn 'Umar: The Prophet (ﷺ) said, "We are an illiterate nation; we neither write, nor know accounts. The month is like this and this, i.e. sometimes of 29 days and sometimes of thirty days
1914. Narrated Abu Huraira: The Prophet (ﷺ) said, "None of you should fast a day or two before the month of Ramadan unless he has the habit of fasting (Nawafil) (and if his fasting coincides with that day) then he can fast that day
1915. Narrated Al-Bara: It was the custom among the companions of Muhammad that if any of them was fasting and the food was presented (for breaking his fast), but he slept before eating, he would not eat that night and the following day till sunset. Qais bin Sirma-al-Ansari was fasting and came to his wife at the time of Iftar (breaking one's fast) and asked her whether she had anything to eat. She replied, "No, but I would go and bring some for you." He used to do hard work during the day, so he was overwhelmed by sleep and slept. When his wife came and saw him, she said, "Disappointment for you." When it was midday on the following day, he fainted and the Prophet (ﷺ) was informed about the whole matter and the following verses were revealed: "You are permitted To go to your wives (for sexual relation) At the night of fasting." So, they were overjoyed by it. And then Allah also revealed: "And eat and drink Until the white thread Of dawn appears to you Distinct from the black thread (of the night)
1916. Narrated 'Adi bin Hatim: When the above verses were revealed: 'Until the white thread appears to you, distinct from the black thread,' I took two (hair) strings, one black and the other white, and kept them under my pillow and went on looking at them throughout the night but could not make anything out of it. So, the next morning I went to Allah's Messenger (ﷺ) and told him the whole story. He explained to me, "That verse means the darkness of the night and the whiteness of the dawn
1917. Narrated Sahl bin Sa'd: When the following verses were revealed: 'Eat and drink until the white thread appears to you, distinct from the black thread' and of dawn was not revealed, some people who intended to fast, tied black and white threads to their legs and went on eating till they differentiated between the two. Allah then revealed the words, 'of dawn', and it became clear that meant night and day
1918. Narrated 'Aisha: Bilal used to pronounce the Adhan at night, so Allah's Messenger (ﷺ) said, "Carry on taking your meals (eat and drink) till Ibn Um Maktum pronounces the Adhan, for he does not pronounce it till it is dawn
1919. Narrated 'Aisha: Bilal used to pronounce the Adhan at night, so Allah's Messenger (ﷺ) said, "Carry on taking your meals (eat and drink) till Ibn Um Maktum pronounces the Adhan, for he does not pronounce it till it is dawn
1920. Narrated Sahl bin Sa'd: I used to take my Suhur meals with my family and then hurry up for presenting myself for the (Fajr) prayer with Allah's Messenger (ﷺ)
1921. Narrated Anas: Zaid bin Thabit said, "We took the Suhur with the Prophet (ﷺ). Then he stood for the prayer." I asked, "What was the interval between the Suhur and the Adhan?" He replied, "The interval was sufficient to recite fifty verses of the Qur'an
1922. Narrated 'Abdullah: The Prophet (ﷺ) fasted for days continuously; the people also did the same but it was difficult for them. So, the Prophet (ﷺ) forbade them (to fast continuously for more than one day). They said, "But you fast without break (no food was taken in the evening or in the morning)." The Prophet (ﷺ) replied, "I am not like you, for I am provided with food and drink (by Allah)
1923. Narrated Anas bin Malik: The Prophet (ﷺ) said, "Take Suhur as there is a blessing in it
1924. Narrated Salama bin Al-Akwa': Once the Prophet (ﷺ) ordered a person on 'Ashura' (the tenth of Muharram) to announce, "Whoever has eaten, should not eat any more, but fast, and who has not eaten should not eat, but complete his fast (till the end of the day)
1925. Narrated 'Aisha and Um Salama: At times Allah's Messenger (ﷺ) used to get up in the morning in the state of Janaba after having sexual relations with his wives. He would then take a bath and fast
1926. Narrated 'Aisha and Um Salama: At times Allah's Messenger (ﷺ) used to get up in the morning in the state of Janaba after having sexual relations with his wives. He would then take a bath and fast
1927. Narrated 'Aisha: The Prophet (ﷺ) used to kiss and embrace (his wives) while he was fasting, and he had more power to control his desires than any of you. Said Jabir, "The person who gets discharge after casting a look (on his wife) should complete his fast
1928. Narrated Hisham's father: Aisha said, "Allah's Messenger (ﷺ) used to kiss some of his wives while he was fasting," and then she smiled
1929. Narrated Zainab: (daughter of Um Salama) that her mother said, "While I was (lying) with Allah's Messenger (ﷺ) underneath a woolen sheet, I got the

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menstruation, and then slipped away and put on the clothes (which I used to wear) in menses. He asked, "What is the matter? Did you get your menses?" I replied in the affirmative and then entered underneath that woolen sheet. I and Allah's Messenger () used to take a bath from one water pot and he used to kiss me while he was fasting

1930. Narrated `Aisha:(At times) in Ramadan the Prophet () used to take a bath in the morning not because of a wet dream and would continue his fast

1931. Narrated Abu Bakr bin `Abdur-Rahman:My father and I went to `Aisha and she said, "I testify that Allah's Messenger () at times used to get up in the morning in a state of Janaba from sexual intercourse, not from a wet dream and then he would fast that day." Then he went to Um Salama and she also narrated a similar thing

1932. Narrated Abu Bakr bin `Abdur-Rahman:My father and I went to `Aisha and she said, "I testify that Allah's Messenger () at times used to get up in the morning in a state of Janaba from sexual intercourse, not from a wet dream and then he would fast that day." Then he went to Um Salama and she also narrated a similar thing

1933. Narrated Abu Huraira:The Prophet () said, "If somebody eats or drinks forgetfully then he should complete his fast, for what he has eaten or drunk, has been given to him by Allah

1934. Narrated Humran:I saw `Uthman performing ablution; he washed his hands thrice, rinsed his mouth and then washed his nose, by putting water in it and then blowing it out, and washed his face thrice, and then washed his right forearm up to the elbow thrice, and then the left-forearm up to the elbow thrice, then smeared his head with water, washed his right foot thrice, and then his left foot thrice and said, "I saw Allah's Apostle performing ablution similar to my present ablution, and then he said, 'Whoever performs ablution like my present ablution and then offers two rak`at in which he does not think of worldly things, all his previous sins will be forgiven

1935. Narrated `Aisha:A man came to the Prophet () and said that he had been burnt (ruined). The Prophet () asked him what was the matter. He replied, "I had sexual intercourse with my wife in Ramadan (while I was fasting)." Then a basket full of dates was brought to the Prophet () and he asked, "Where is the burnt (ruined) man?" He replied, "I am present." The Prophet () told him to give that basket in charity (as expiation)

1936. Narrated Abu Huraira:While we were sitting with the Prophet () a man came and said, "O Allah's Messenger (! I have been ruined." Allah's Messenger () asked what was the matter with him. He replied "I had sexual intercourse with my wife while I was fasting." Allah's Messenger () asked him, "Can you afford to manumit a slave?" He replied in the negative. Allah's Messenger () asked him, "Can you fast for two successive months?" He replied in the negative. The Prophet () asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. The Prophet () kept silent and while we were in that state, a big basket full of dates was brought to the Prophet () . He asked, "Where is the questioner?" He replied, "I (am here)." The Prophet () said (to him), "Take this (basket of dates) and give it in charity." The man said, "Should I give it to a person poorer than I? By Allah; there is no family between its (i.e. Medina's) two mountains who are poorer than I." The Prophet () smiled till his premolar teeth became visible and then said, 'Feed your family with it

1937. Narrated Abu Huraira:A man came to the Prophet () and said, "I had sexual intercourse with my wife on Ramadan (while fasting)." The Prophet () asked him, "Can you afford to manumit a slave?" He replied in the negative. The Prophet () asked him, "Can you fast for two successive months?" He replied in the negative. He asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. (Abu Huraira added): Then a basket full of dates was brought to the Prophet () and he said (to that man), "Feed (poor people) with this by way of atonement." He said, "(Should I feed it) to poorer people than we? There is no poorer house than ours between its (Medina's) mountains." The Prophet () said, "Then feed your family with it

1938. Narrated Ibn `Abbas:The Prophet () was cupped while he was in the state of Ihram, and also while he was observing a fast

1939. Narrated Ibn `Abbas:The Prophet () was cupped while he was fasting

1940. Narrated Thabit Al-Bunani:Anas bin Malik was asked whether they disliked the cupping for a fasting person. He replied in the negative and said, "Only if it causes weakness

1941. Narrated Ibn Abi `Aufa:We were in the company of Allah's Messenger () on a journey. He said to a man, "Get down and mix Sawiq (powdered barley) with water for me." The man said, "The sun (has not set yet), O Allah's Messenger ()." The Prophet () again said to him, "Get down and mix Sawiq with water for me." The man again said, "O Allah's Messenger (! The sun!" The Prophet () said to him (for the third time) "Get down and mix Sawiq with water for me." The man dismounted and mixed Sawiq with water for him. The Prophet () drank it and then beckoned with his hand (towards the East) and said, "When you see the night falling from this side, then a fasting person should break his fast

1942. Narrated `Aisha:Hamza bin `Amr Al-Aslami said, "O Allah's Messenger (! I fast continuously

1943. Narrated `Aisha:(the wife of the Prophet) Hamza bin `Amr Al-Aslami asked the Prophet, "Should I fast while traveling?" The Prophet () replied, "You may fast if you wish, and you may not fast if you wish

1944. Narrated Ibn `Abbas:Allah's Messenger () set out for Mecca in Ramadan and he fasted, and when he reached Al-Kadid, he broke his fast and the people (with him) broke their fast too. (Abu `Abdullah said, "Al-Kadid is a land covered with water between Usfan and Quda'id)

1945. Narrated Abu Ad-Darda:We set out with Allah's Messenger () on one of his journeys on a very hot day, and it was so hot that one had to put his hand over

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his head because of the severity of heat. None of us was fasting except the Prophet and Ibn Rawaha

1946. Narrated Jabir bin `Abdullah:Allah's Messenger () was on a journey and saw a crowd of people, and a man was being shaded (by them). He asked, "What is the matter?" They said, "He (the man) is fasting." The Prophet () said, "It is not righteousness that you fast on a journey

1947. Narrated Anas bin Malik:We used to travel with the Prophet () and neither did the fasting persons criticize those who were not fasting, nor did those who were not fasting criticize the fasting ones

1948. Narrated Tawus:Ibn `Abbas said, "Allah's Messenger () set out from Medina to Mecca and he fasted till he reached 'Usfan, where he asked for water and raised his hand to let the people see him, and then broke the fast, and did not fast after that till he reached Mecca, and that happened in Ramadan." Ibn `Abbas used to say, "Allah's Messenger () (sometimes) fasted and (sometimes) did not fast during the journeys so whoever wished to fast could fast, and whoever wished not to fast, could do so

1949. Narrated Nafi`:Ibn `Umar recited the verse: "They had a choice either to fast or to feed a poor person for every day, and said that the order of this Verse was canceled

1950. Narrated `Aisha:Sometimes I missed some days of Ramadan, but could not fast in lieu of them except in the month of Sha'ban." Said Yahya, a sub-narrator, "She used to be busy serving the Prophet ()

1951. Narrated Abu Sa`id:The Prophet () said, "Isn't it true that a woman does not pray and does not fast on menstruating? And that is the defect (a loss) in her religion

1952. Narrated `Aisha:Allah's Messenger () said, "Whoever died and he ought to have fasted (the missed days of Ramadan) then his guardians must fast on his behalf

1953. Narrated Ibn `Abbas:A man came to the Prophet () and said, "O Allah's Messenger (! My mother died and she ought to have fasted one month (for her missed Ramadan). Shall I fast on her behalf?" The Prophet () replied in the affirmative and said, "Allah's debts have more right to be paid." In another narration a woman is reported to have said, "My sister died..." Narrated Ibn `Abbas: A woman said to the Prophet () "My mother died and she had vowed to fast but she didn't fast." In another narration Ibn `Abbas is reported to have said, "A woman said to the Prophet, "My mother died while she ought to have fasted for fifteen days

1954. Narrated `Umar bin Al-Khattab:Allah's Messenger () said, "When night falls from this side and the day vanishes from this side and the sun sets, then the fasting person should break his fast

1955. Narrated `Abdullah bin Abi `Aufa:We were in the company of the Prophet () on a journey and he was fasting, and when the sun set, he addressed somebody, "O so-and-so, get up and mix Sawiq with water for us." He replied, "O Allah's Apostle! (Will you wait) till it is evening?" The Prophet () said, "Get down and mix Sawiq with water for us." He replied, "O Allah's Messenger (! (If you wait) till it is evening." The Prophet () said again, "Get down and mix Sawiq with water for us." He replied, "It is still daytime." (1) The Prophet () said again, "Get down and mix Sawiq with water for us." He got down and mixed Sawiq for them. The Prophet () drank it and then said, "When you see night falling from this side, the fasting person should break his fast

1956. Narrated `Abdullah bin Abi `Aufa:We were traveling with Allah's Messenger () and he was fasting, and when the sun set, he said to (someone), "Get down and mix Sawiq with water for us." He replied, "O Allah's Messenger (! (Will you wait) till it is evening?" The Prophet () again said, "Get down and mix Sawiq with water for us." He replied, "O Allah's Messenger (! It is still daytime." The Prophet () said again, "Get down and mix Sawiq with water for us." So, he got down and carried out that order. The Prophet () then said, "When you see night falling from this side, the fasting person should break his fast," and he beckoned with his finger towards the east

1957. Narrated Sahl bin Sa`d:Allah's Messenger () said, "The people will remain on the right path as long as they hasten the breaking of the fast

1958. Narrated Ibn Abi `Aufa:I was with the Prophet () on a journey, and he observed the fast till evening. The Prophet () said to a man, "Get down and mix Sawiq with water for me." He replied, "Will you wait till it is evening?" The Prophet said, "Get down and mix Sawiq with water for me; when you see night falling from this side, the fasting person should break his fast

1959. Narrated Abu Usama from Hisham bin 'Urwa from Fatima:Asma bint Abi Bakr said, "We broke our fast during the lifetime of the Prophet () on a cloudy day and then the sun appeared." Hisham was asked, "Were they ordered to fast in lieu of that day?" He replied, "It had to be made up for." Ma`mar said, "I heard Hisham saying, "I don't know whether they fasted in lieu of that day or not

1960. Narrated Ar-Rubai' bint Mu'awwidh:"The Prophet () sent a messenger to the village of the Ansar in the morning of the day of 'Ashura' (10th of Muharram) to announce: 'Whoever has eaten something should not eat but complete the fast, and whoever is observing the fast should complete it.' "She further said, "Since then we used to fast on that day regularly and also make our boys fast. We used to make toys of wool for the boys and if anyone of them cried for food, he was given those toys till it was the time of the breaking of the fast

1961. Narrated Anas:The Prophet () said, "Do not practice Al-Wisal (fasting continuously without breaking one's fast in the evening or eating before the following dawn)." The people said to the Prophet, "But you practice Al- Wisal?" The Prophet () replied, "I am not like any of you, for I am given food and drink (by Allah)

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during the night

1962. Narrated `Abdullah bin `Umar:Allah's Messenger () forbade Al-Wisal. The people said (to him), "But you practice it?" He said, "I am not like you, for I am given food and drink by Allah

1963. Narrated Abu Sa`id:That he had heard the Prophet () saying, "Do not fast continuously (practice Al-Wisal), and if you intend to lengthen your fast, then carry it on only till the Suhur (before the following dawn)." The people said to him, "But you practice (Al-Wisal), O Allah's Messenger ()!" He replied, "I am not similar to you, for during my sleep I have One Who makes me eat and drink

1964. Narrated Aisha:Allah's Messenger () forbade Al-Wisal out of mercy to them. They said to him, "But you practice Al- Wisal?" He said, "I am not similar to you, for my Lord gives me food and drink

1965. Narrated Abu Huraira:Allah's Messenger () forbade Al-Wisal in fasting. So, one of the Muslims said to him, "But you practice Al- Wisal. O Allah's Messenger ()!" The Prophet () replied, "Who amongst you is similar to me? I am given food and drink during my sleep by my Lord." So, when the people refused to stop Al-Wisal (fasting continuously), the Prophet () fasted day and night continuously along with them for a day and then another day and then they saw the crescent moon (of the month of Shawwal). The Prophet () said to them (angrily), "If It (the crescent) had not appeared, I would have made you fast for a longer period." That was as a punishment for them when they refused to stop (practicing Al-Wisal)

1966. Narrated Abu Huraira:The Prophet () said twice, "(O you people) Be cautious! Do not practice Al-Wisal." The people said to him, "But you practice Al-Wisal?" The Prophet () replied, "My Lord gives me food and drink during my sleep. Do that much of deeds which is within your ability

1967. Narrated Abu Sa`id Al-Khudri:Allah's Messenger () said, "Do not fast continuously day and night (practice Al-Wisal) and if anyone of you intends to fast continuously day and night, he should continue till the Suhur time." They said, "But you practice Al-Wisal, O Allah's Messenger ()!" The Prophet () said, "I am not similar to you;. during my sleep I have One Who makes me eat and drink

1968. Narrated Abu Juhaifa:The Prophet () made a bond of brotherhood between Salman and Abu Ad-Darda.' Salman paid a visit to Abu Ad-Darda' and found Um Ad-Darda' dressed in shabby clothes and asked her why she was in that state. She replied, "Your brother Abu Ad-Darda' is not interested in (the luxuries of) this world." In the meantime Abu Ad-Darda' came and prepared a meal for Salman. Salman requested Abu Ad- Darda' to eat (with him), but Abu Ad-Darda' said, "I am fasting." Salman said, "I am not going to eat unless you eat." So, Abu Ad-Darda' ate (with Salman). When it was night and (a part of the night passed), Abu Ad-Darda' got up (to offer the night prayer), but Salman told him to sleep and Abu Ad- Darda' slept. After sometime Abu Ad-Darda' again got up but Salman told him to sleep. When it was the last hours of the night, Salman told him to get up then, and both of them offered the prayer. Salman told Abu Ad-Darda', "Your Lord has a right on you, your soul has a right on you, and your family has a right on you; so you should give the rights of all those who has a right on you." Abu Ad-Darda' came to the Prophet () and narrated the whole story. The Prophet () said, "Salman has spoken the truth

1969. Narrated `Aisha:Allah's Messenger () used to fast till one would say that he would never stop fasting, and he would abandon fasting till one would say that he would never fast. I never saw Allah's Messenger () fasting for a whole month except the month of Ramadan, and did not see him fasting in any month more than in the month of Sha'ban

1970. Narrated `Aisha:The Prophet () never fasted in any month more than in the month of Sha'ban. He used to say, "Do those deeds which you can do easily, as Allah will not get tired (of giving rewards) till you get bored and tired (of performing religious deeds)." The most beloved prayer to the Prophet () was the one that was done regularly (throughout the life) even if it were little. And whenever the Prophet () offered a prayer he used to offer it regularly

1971. Narrated Ibn `Abbas:The Prophet () never fasted a full month except the month of Ramadan, and he used to fast till one could say, "By Allah, he will never stop fasting," and he would abandon fasting till one would say, "By Allah, he will never fast

1972. Narrated Anas:Allah's Messenger () used to leave fasting in a certain month till we thought that he would not fast in that month, and he used to fast in another month till we thought he would not stop fasting at all in that month. And if one wanted to see him praying at night, one could see him (in that condition), and if one wanted to see him sleeping at night, one could see him (in that condition) too

1973. Narrated Humaid:I asked Anas about the fasting of the Prophet. He said "Whenever I liked to see the Prophet () fasting in any month, I could see that, and whenever I liked to see him not fasting, I could see that too, and if I liked to see him praying in any night, I could see that, and if I liked to see him sleeping, I could see that, too." Anas further said, "I never touched silk or velvet softer than the hand of Allah's Messenger () and never smelled musk or perfumed smoke more pleasant than the smell of Allah's Messenger ()

1974. Narrated `Abdullah bin `Amr bin Al-`As:"Once Allah's Messenger () came to me," and then he narrated the whole narration, i.e. your guest has a right on you, and your wife has a right on you. I then asked about the fasting of David. The Prophet () replied, "Half of the year," (i.e. he used to fast on every alternate day)

1975. Narrated `Abdullah bin `Amr bin Al-`As:Allah's Messenger () said to me, "O `Abdullah! Have I not been informed that you fast during the day and offer prayers all the night." `Abdullah replied, "Yes, O Allah's Messenger ()!" The Prophet () said, "Don't do that; fast for few days and then give it up for few days, offer prayers and also sleep at night, as your body has a right on you, and your wife has a right on you, and your guest has a right on you. And it is sufficient for you to fast three days in a month, as the reward of a good deed is multiplied ten times, so it will be like fasting throughout the year." I insisted (on fasting) and so I was

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given a hard instruction. I said, "O Allah's Messenger (!) I have power." The Prophet () said, "Fast like the fasting of the Prophet David () and do not fast more than that." I said, "How was the fasting of the Prophet of Allah, David ()?" He said, "Half of the year," (i.e. he used to fast on every alternate day). Afterwards when `Abdullah became old, he used to say, "It would have been better for me if I had accepted the permission of the Prophet (which he gave me i.e. to fast only three days a month)

1976. Narrated `Abdullah bin `Amr:Allah's Messenger () was informed that I had taken an oath to fast daily and to pray (every night) all the night throughout my life (so Allah's Messenger () came to me and asked whether it was correct): I replied, "Let my parents be sacrificed for you! I said so." The Prophet () said, "You can not do that. So, fast for few days and give it up for few days, offer Salat (prayer) and sleep. Fast three days a month as the reward of good deeds is multiplied ten times and that will be equal to one year of fasting." I replied, "I can do better than that." The Prophet () said to me, "Fast one day and give up fasting for two days." I replied, "I can do better than that." The Prophet () said to me, "Fast one day and give up fasting for a day and that is the fasting of Prophet David and that is the best fasting." I said, "I have the power to fast better (more) than that." The Prophet () said, "There is no better fasting than that

1977. Narrated `Abdullah bin `Amr:The news of my daily fasting and praying every night throughout the night reached the Prophet. So he sent for me or I met him, and he said, "I have been informed that you fast everyday and pray every night (all the night). Fast (for some days) and give up fasting (for some days); pray and sleep, for your eyes have a right on you, and your body and your family (i.e. wife) have a right on you." I replied, "I have more power than that (fasting)." The Prophet () said, "Then fast like the fasts of (the Prophet) David". I said, "How?" He replied, "He used to fast on alternate days, and he used not to flee on meeting the enemy." I said, "From where can I get that chance?" (`Ata' said, "I do not know how the expression of fasting daily throughout the life occurred.") So, the Prophet () said, twice, "Whoever fasts daily throughout his life is just as the one who does not fast at all

1978. Narrated Mujahid from `Abdullah bin `Amr:The Prophet () said (to `Abdullah), "Fast three days a month." `Abdullah said, (to the Prophet) "I am able to fast more than that." They kept on arguing on this matter till the Prophet () said, "Fast on alternate days, and recite the whole Qur'an once a month." `Abdullah said, "I can recite more (in a month)," and the argument went on till the Prophet () said, "Recite the Qur'an once each three days." (i.e. you must not recite the whole Qur'an in less than three days)

1979. Narrated `Abdullah bin `Amr bin Al-`As:The Prophet () said to me, "You fast daily all the year and pray every night all the night?" I replied in the affirmative. The Prophet () said, "If you keep on doing this, your eyes will become weak and your body will get tired. He who fasts all the year is as he who did not fast at all. The fasting of three days (a month) will be equal to the fasting of the whole year." I replied, "I have the power for more than this." The Prophet () said, "Then fast like the fasting of David who used to fast on alternate days and would never flee from the battle field, on meeting the enemy

1980. Narrated `Abdullah bin `Amr:Allah's Messenger () was informed about my fasts, and he came to me and I spread for him a leather cushion stuffed with palm fibres, but he sat on the ground and the cushion remained between me and him, and then he said, "Isn't it sufficient for you to fast three days a month?" I replied, "O Allah's Apostle! (I can fast more)." He said, "Five?" I replied, "O Allah's Messenger (!) (I can fast more)." He said, "Seven?" I replied, "O Allah's Messenger (!) (I can fast more)." He said, "Nine (days per month)?" I replied, "O Allah's Messenger (!) (I can fast more)" He said, "Eleven (days per month)?" And then the Prophet said, "There is no fast superior to that of the Prophet David () it was for half of the year. So, fast on alternate days

1981. Narrated Abu Huraira:My friend (the Prophet ()) advised me to observe three things: (1) to fast three days a month; (2) to pray two rak'at of Duha prayer (forenoon prayer); and (3) to pray witr before sleeping

1982. Narrated Anas:The Prophet () paid a visit to Um-Sulaim and she placed before him dates and ghee. The Prophet () said, "Replace the ghee and dates in their respective containers for I am fasting." Then he stood somewhere in her house and offered an optional prayer and then he invoked good on Um-Sulaim and her family. Then Um-Sulaim said, "O Allah's Messenger (!) I have a special request (today)." He said, "What is it?" She replied, "(Please invoke for) your servant Anas." So Allah's Messenger () did not leave anything good in the world or the Hereafter which he did not invoke (Allah to bestow) on me and said, "O Allah! Give him (i.e. Anas) property and children and bless him." Thus I am one of the richest among the Ansar and my daughter Umaina told me that when Al-Hajjaj came to Basra, more than 120 of my offspring had been buried

1983. Narrated Mutarrif from `Imran Ibn Husain:That the Prophet () asked him (Imran) or asked a man and `Imran was listening, "O Abu so-and-so! Have you fasted the last days of this month?" (The narrator thought that he said, "the month of Ramadan"). The man replied, "No, O Allah's Messenger (!)" The Prophet () said to him, "When you finish your fasting (of Ramadan) fast two days (in Shawwal)." Through another series of narrators `Imran said, "The Prophet () said, '(Have you fasted) the last days of Sha'ban?

1984. Narrated Muhammad bin `Abbas:I asked Jabir "Did the Prophet () forbid fasting on Fridays?" He replied, "Yes." (Other narrators added, "If he intends to fast only that day)

1985. Narrated Abu Huraira:I heard the Prophet () saying, "None of you should fast on Friday unless he fasts a day before or after it

1986. Narrated Abu Aiyub from Juwairiya bint Al-Harith:The Prophet () visited her (Juwairiya) on a Friday and she was fasting. He asked her, "Did you fast yesterday?" She said, "No." He said, "Do you intend to fast tomorrow?" She said, "No." He said, "Then break your fast." Through another series of narrators, Abu Aiyub is reported to have said, "He ordered her and she broke her fast

1987. Narrated Alqama:I asked `Aisha "Did Allah's Apostle, use to choose some special days (for fasting)?" She replied, "No, but he used to be regular (constant) (in

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his service of worshipping). Who amongst you can endure what Allah's Messenger () used to endure?

1988. Narrated Um Al-Fadl bint Al-Harith:"While the people were with me on the day of `Arafat they differed as to whether the Prophet () was fasting or not; some said that he was fasting while others said that he was not fasting. So, I sent to him a bowl full of milk while he was riding over his camel and he drank it

1989. Narrated Maimuna:The people doubted whether the Prophet () was fasting on the day of `Arafat or not, so I sent milk while he was standing at `Arafat, he drank it and the people were looking at him

1990. Narrated Abu `Ubaid:(the slave of Ibn Azhar) I witnessed the `Id with `Umar bin Al-Khattab who said, Allah's Messenger () has forbidden people to fast on the day on which you break fasting (the fasts of Ramadan) and the day on which you eat the meat of your sacrifices (the first day of `Id ul Fitr and `Id ul-Adha)

1991. Narrated Abu Sa'id:The Prophet () forbade the fasting of `Id-ul-Fitr and `Id-ul-Adha (two feast days) and also the wearing of As-Samma' (a single garment covering the whole body), and sitting with one's leg drawn up while being wrapped in one garment. He also forbade the prayers after the Fajr (morning) and the `Asr (afternoon) prayers

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1993. Narrated Abu Huraira:Two fasts and two kinds of sale are forbidden: fasting on the day of `Id ul Fitr and `Id-ul-Adha and the kinds of sale called Mulamasa and Munabadha. (These two kinds of sale used to be practiced in the days of Pre-Islamic period of ignorance; Mulamasa means when you touch something displayed for sale you have to buy it; Munabadha means when the seller throws something to you, you have to buy it)

1994. Narrated Ziyad bin Jubair:A man went to Ibn `Umar and said, "A man vowed to fast one day (the sub-narrator thinks that he said that the day was Monday), and that day happened to be `Id day." Ibn `Umar said, "Allah orders vows to be fulfilled and the Prophet () forbade the fasting on this day (i.e. Id)

1995. Narrated Abu Sa'id Al-Khudri:(who fought in twelve Ghazawat in the company of the Prophet). I heard four things from the Prophet () and they won my admiration. He said; -1. "No lady should travel on a journey of two days except with her husband or a Dhi-Mahram; -2. "No fasting is permissible on the two days of Id-ul-Fitr and `Id-ul-Adha; -3. "No prayer (may be offered) after the morning compulsory prayer until the sun rises; and no prayer after the `Asr prayer till the sun sets; -4. "One should travel only for visiting three Masjid (Mosques): Masjid-al-Haram (Mecca), Masjid-al- Aqsa (Jerusalem), and this (my) Mosque (at Medina)

1996. Narrated Yahya:Hisham said, "My father said that 'Aishah (ra) used to observe Saum (fast) on the days of Mina." His (i.e., Hisham's) father also used to observe Saum on those days

1997. Narrated `Aisha and Ibn `Umar:Nobody was allowed to fast on the days of Tashriq except those who could not afford the Hadi (Sacrifice)

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1999. Narrated Ibn `Umar:Fasting for those who perform ,Hajj-at-Tamattu` (in lieu of the Hadi which they cannot afford) may be performed up to the day of `Arafat. And if one does not get a Hadi and has not fasted (before the `Id) then one should fast of the days of Mina. (11th, 12th and 13th of Dhul Hijjah)

2000. Narrated Salim's father:The Prophet () said, "Whoever wishes may fast on the day of 'Ashura

2001. Narrated `Aisha:Allah's Messenger () ordered (the Muslims) to fast on the day of 'Ashura', and when fasting in the month of Ramadan was prescribed, it became optional for one to fast on that day ('Ashura') or not

2002. Narrated Aisha:Quraish used to fast on the day of 'Ashura' in the Pre-Islamic period, and Allah's Messenger () too, used to fast on that day. When he came to Medina, he fasted on that day and ordered others to fast, too. Later when the fasting of the month of Ramadan was prescribed, he gave up fasting on the day of 'Ashura' and it became optional for one to fast on it or not

2003. Narrated Humaid bin `Abdur Rahman:That he heard Muawiya bin Abi Sufyan on the day of 'Ashura' during the year he performed the Hajj, saying on the pulpit, "O the people of Medina! Where are your Religious Scholars? I heard Allah's Apostle saying, 'This is the day of 'Ashura'. Allah has not enjoined its fasting on you but I am fasting it. You have the choice either to fast or not to fast (on this day)

2004. Narrated Ibn `Abbas:The Prophet () came to Medina and saw the Jews fasting on the day of Ashura. He asked them about that. They replied, "This is a good day, the day on which Allah rescued Bani Israel from their enemy. So, Moses fasted this day." The Prophet () said, "We have more claim over Moses than you." So, the Prophet fasted on that day and ordered (the Muslims) to fast (on that day)

2005. Narrated Abu Musa:The day of 'Ashura' was considered as `Id day by the Jews. So the Prophet () ordered, "I recommend you (Muslims) to fast on this day

2006. Narrated Ibn `Abbas:I never saw the Prophet () seeking to fast on a day that he favored more than another except this day, the day of 'Ashura', and this month, meaning the month of Ramadan

2007. Narrated Salama bin Al-Akwa':The Prophet () ordered a man from the tribe of Bani Aslam to announce amongst the people that whoever had eaten should fast the rest of the day, and whoever had not eaten should continue his fast, as that day was the day of 'Ashura

Praying at Night in Ramadaan (Taraweeh)

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2008. Narrated Abu Huraira: I heard Allah's Messenger (ﷺ) saying regarding Ramadan, "Whoever prayed at night in it (the month of Ramadan) out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven"

2009. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Whoever prayed at night the whole month of Ramadan out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven." Ibn Shihab (a sub-narrator) said, "Allah's Messenger (ﷺ) died and the people continued observing that (i.e. Nawafil offered individually, not in congregation), and it remained as it was during the Caliphate of Abu Bakr and in the early days of 'Umar's Caliphate"

2010. Abdur Rahman bin 'Abdul Qari said, "I went out in the company of 'Umar bin Al-Khattab one night in Ramadan to the mosque and found the people praying in different groups. A man praying alone or a man praying with a little group behind him. So, 'Umar said, 'In my opinion I would better collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)'. So, he made up his mind to congregate them behind Ubai bin Ka'b. Then on another night I went again in his company and the people were praying behind their reciter. On that, 'Umar remarked, 'What an excellent Bid'a (i.e. innovation in religion) this is; but the prayer which they do not perform, but sleep at its time is better than the one they are offering.' He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night"

2011. Narrated 'Aisha: (the wife of the Prophet) Allah's Messenger (ﷺ) used to pray (at night) in Ramadan"

2012. Narrated 'Urwa: That he was informed by 'Aisha, "Allah's Messenger (ﷺ) went out in the middle of the night and prayed in the mosque and some men prayed behind him. In the morning, the people spoke about it and then a large number of them gathered and prayed behind him (on the second night). In the next morning the people again talked about it and on the third night the mosque was full with a large number of people. Allah's Messenger (ﷺ) came out and the people prayed behind him. On the fourth night the Mosque was overwhelmed with people and could not accommodate them, but the Prophet (ﷺ) came out (only) for the morning prayer. When the morning prayer was finished he recited Tashah-hud and (addressing the people) said, "Amma ba'du, your presence was not hidden from me but I was afraid lest the night prayer (Qiyam) should be enjoined on you and you might not be able to carry it on." So, Allah's Apostle died and the situation remained like that (i.e. people prayed individually)"

2013. Narrated Abu Salama bin 'Abdur Rahman: that he asked 'Aisha "How was the prayer of Allah's Messenger (ﷺ) in Ramadan?" She replied, "He did not pray more than eleven rak'at in Ramadan or in any other month. He used to pray four rak'at ---- let alone their beauty and length----and then he would pray four ----let alone their beauty and length ---- and then he would pray three rak'at (witr)." She added, "I asked, 'O Allah's Messenger (ﷺ)! Do you sleep before praying the witr?' He replied, 'O 'Aisha! My eyes sleep but my heart does not sleep"

Virtues of the Night of Qadr

2014. Narrated Abu Huraira: The Prophet (ﷺ) said, "Whoever fasted the month of Ramadan out of sincere Faith (i.e. belief) and hoping for a reward from Allah, then all his past sins will be forgiven, and whoever stood for the prayers in the night of Qadr out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven"

2015. Narrated Ibn 'Umar: Some men amongst the companions of the Prophet (ﷺ) were shown in their dreams that the night of Qadr was in the last seven nights of Ramadan. Allah's Messenger (ﷺ) said, "It seems that all your dreams agree that (the Night of Qadr) is in the last seven nights, and whoever wants to search for it (i.e. the Night of Qadr) should search in the last seven (nights of Ramadan)"

2016. Narrated Abu Salama: I asked Abu Sa'id, and he was a friend of mine, (about the Night of Qadr) and he said, "We practiced I'tikaf (seclusion in the mosque) in the middle third of the month of Ramadan with the Prophet (ﷺ). In the morning of the 20th of Ramadan, the Prophet (ﷺ) came and addressed us and said, 'I was informed of (the date of the Night of Qadr) but I was caused to forget it; so search for it in the odd nights of the last ten nights of the month of Ramadan. (In the dream) I saw myself prostrating in mud and water (as a sign). So, whoever was in I'tikaf with me should return to it with me (for another 10-day's period)', and we returned. At that time there was no sign of clouds in the sky but suddenly a cloud came and it rained till rainwater started leaking through the roof of the mosque which was made of date-palm leaf stalks. Then the prayer was established and I saw Allah's Messenger (ﷺ) prostrating in mud and water and I saw the traces of mud on his forehead"

2017. Narrated 'Aisha: Allah's Messenger (ﷺ) said, "Search for the Night of Qadr in the odd nights of the last ten days of Ramadan"

2018. Narrated Abu Sa'id Al-Khudri: Allah's Messenger (ﷺ) used to practice I'tikaf (in the mosque) in the middle third of Ramadan and after passing the twenty nights he used to go back to his house on the 21st, and the people who were in I'tikaf with him also used to go back to their houses. Once in Ramadan, in which he practiced I'tikaf, he established the night prayers at the night in which he used to return home, and then he addressed the people and ordered them whatever Allah wished him to order and said, "I used to practice I'tikaf for these ten days (i.e. the middle third but now I intend to stay in I'tikaf for the last ten days (of the month); so whoever was in I'tikaf with me should stay at his place of seclusion. I have verily been shown (the date of) this Night (of Qadr) but I have forgotten it. So search for it in the odd nights of the last ten days (of this month). I also saw myself (in the dream) prostrating in mud and water." On the night of the 21st, the sky was covered with clouds and it rained, and the rainwater started leaking through the roof of the mosque at the praying place of the Prophet (ﷺ). I saw with my own eyes the Prophet at the completion of the morning prayer leaving with his face covered with mud and water"

2019. Narrated 'Aisha: The Prophet (ﷺ) said, "Look for (the Night of Qadr)"

2020. Narrated `Aisha:Allah's Messenger () used to practice I'tikaf in the last ten nights of Ramadan and used to say, "Look for the Night of Qadr in the last ten nights of the month of Ramadan

2021. Narrated Ibn `Abbas:The Prophet () said, "Look for the Night of Qadr in the last ten nights of Ramadan , ' on the night when nine or seven or five nights remain out of the last ten nights of Ramadan (i.e. 21, 23, 25, respectively)

2022. Narrated Ibn `Abbas:Allah's Messenger () said, "The Night of Qadr is in the last ten nights of the month (Ramadan), either on the first nine or in the last (remaining) seven nights (of Ramadan)." Ibn `Abbas added, "Search for it on the twenty-fourth (of Ramadan)

2023. Narrated `Ubada bin As-Samit:The Prophet () came out to inform us about the Night of Qadr but two Muslims were quarreling with each other. So, the Prophet () said, "I came out to inform you about the Night of Qadr but such-and-such persons were quarreling, so the news about it had been taken away; yet that might be for your own good, so search for it on the 29th, 27th and 25th (of Ramadan)

2024. Narrated Aisha:With the start of the last ten days of Ramadan, the Prophet () used to tighten his waist belt (i.e. work hard) and used to pray all the night, and used to keep his family awake for the prayers

Retiring to a Mosque for Remembrance of Allah (I'tikaf)

2025. Narrated `Abdullah bin `Umar:Allah's Messenger () used to practice I'tikaf in the last ten days of the month of Ramadan

2026. Narrated `Aisha:(the wife of the Prophet) The Prophet () used to practice I'tikaf in the last ten days of Ramadan till he died and then his wives used to practice I'tikaf after him

2027. Narrated Abu Sa'id Al-Khudri:Allah's Messenger () used to practice I'tikaf in the middle ten days of Ramadan and once he stayed in I'tikaf till the night of the twenty-first and it was the night in the morning of which he used to come out of his I'tikaf. The Prophet () said, "Whoever was in I'tikaf with me should stay in I'tikaf for the last ten days, for I was informed (of the date) of the Night (of Qadr) but I have been caused to forget it. (In the dream) I saw myself prostrating in mud and water in the morning of that night. So, look for it in the last ten nights and in the odd ones of them." It rained that night and the roof of the mosque dribbled as it was made of leaf stalks of date-palms. I saw with my own eyes the mark of mud and water on the forehead of the Prophet (i.e. in the morning of the twenty-first)

2028. Narrated `Aisha:The Prophet () used to (put) bend his head (out) to me while he was in I'tikaf in the mosque during my monthly periods and I would comb and oil his hair

2029. Narrated `Aisha:(the wife of the Prophet) Allah's Messenger () used to let his head in (the house) while he was in the mosque and I would comb and oil his hair. When in I'tikaf he used not to enter the house except for a need

2030. Narrated `Aisha:The Prophet () used to embrace me during my menses. He also used to put his head out of the mosque while he was in I'tikaf, and I would wash it during my menses

2031. Narrated `Aisha:The Prophet () used to embrace me during my menses. He also used to put his head out of the mosque while he was in I'tikaf, and I would wash it during my menses

2032. Narrated Ibn `Umar:`Umar asked the Prophet () "I vowed in the Pre-Islamic period of ignorance to stay in I'tikaf for one night in Al-Masjid al-Haram." The Prophet () said to him, "Fulfill your vow

2033. Narrated `Amra:Aisha said, "the Prophet () used to practice I'tikaf in the last ten days of Ramadan and I used to pitch a tent for him, and after offering the morning prayer, he used to enter the tent." Hafsa asked the permission of `Aisha to pitch a tent for her and she allowed her and she pitched her tent. When Zainab bint Jahsh saw it, she pitched another tent. In the morning the Prophet () noticed the tents. He said, "What is this?" He was told of the whole situation. Then the Prophet () said, "Do you think that they intended to do righteousness by doing this?" He therefore abandoned the I'tikaf in that month and practiced I'tikaf for ten days in the month of Shawwal

2034. Narrated `Aisha:The Prophet () intended to practice I'tikaf and when he reached the place where he intended to perform I'tikaf, he saw some tents, the tents of `Aisha, Hafsa and Zainab. So, he said, "Do you consider that they intended to do righteousness by doing this?" And then he went away and did not perform I'tikaf (in Ramadan) but performed it in the month of Shawwal for ten days

2035. Narrated `Ali bin Al-Husain:Safiya, the wife of the Prophet () told me that she went to Allah's Messenger () to visit him in the mosque while he was in I'tikaf in the last ten days of Ramadan. She had a talk with him for a while, then she got up in order to return home. The Prophet () accompanied her. When they reached the gate of the mosque, opposite the door of Um-Salama, two Ansari men were passing by and they greeted Allah's Apostle . He told them: Do not run away! And said, "She is (my wife) Safiya bint Huyai." Both of them said, "Subhan Allah, (How dare we think of any evil) O Allah's Messenger ()!" And they felt it. The Prophet said (to them), "Satan reaches everywhere in the human body as blood reaches in it, (everywhere in one's body). I was afraid lest Satan might insert an evil thought in your minds

2036. Narrated Abu Salama bin `Abdur-Rahman:I asked Abu Sa'id Al-Khudri, "Did you hear Allah's Messenger () talking about the Night of Qadr?" He replied in the affirmative and said, "Once we were in I'tikaf with Allah's Messenger () in the middle ten days of (Ramadan) and we came out of it in the morning of the

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twentieth, and Allah's Messenger () delivered a sermon on the 20th (of Ramadan) and said, 'I was informed (of the date) of the Night of Qadr (in my dream) but had forgotten it. So, look for it in the odd nights of the last ten nights of the month of Ramadan. I saw myself prostrating in mud and water on that night (as a sign of the Night of Qadr). So, whoever had been in I'tikaf with Allah's Messenger () should return for it.' The people returned to the mosque (for I'tikaf). There was no trace of clouds in the sky. But all of a sudden a cloud came and it rained. Then the prayer was established (they stood for the prayer) and Allah's Messenger () prostrated in mud and water and I saw mud over the forehead and the nose of the Prophet

2037. Narrated `Aisha: One of the wives of Allah's Messenger () practiced I'tikaf with him while she had bleeding in between her periods and she would see red (blood) or yellowish traces, and sometimes we put a tray beneath her when she offered the prayer

2038. Narrated `Ali bin Al-Husain (from Safiya the Prophet's wife): The wives of the Prophet () were with him in the mosque (while he was in I'tikaf) and then they departed and the Prophet () said to Safiya bint Huyai, "Don't hurry up, for I shall accompany you," (and her dwelling was in the house of Usama). The Prophet () went out and in the meantime two Ansari men met him and they looked at the Prophet () and passed by. The Prophet () said to them, "Come here. She is (my wife) Safiya bint Huyai." They replied, "Subhan Allah, (How dare we think of evil) O Allah's Apostle! (we never expect anything bad from you)." The Prophet () replied, "Satan circulates in the human being as blood circulates in the body, and I was afraid lest Satan might insert an evil thought in your minds

2039. Narrated `Ali bin Al-Husain from Safiya: Safiya went to the Prophet () while he was in I'tikaf. When she returned, the Prophet () accompanied her walking. An Ansari man saw him. When the Prophet () noticed him, he called him and said, "Come here. She is Safiya. (Sufyan a sub-narrator perhaps said that the Prophet () had said, "This is Safiya"). And Satan circulates in the body of Adam's offspring as his blood circulates in it." (A sub-narrator asked Sufyan, "Did Safiya visit him at night?" He said, "Of course, at night)

2040. Narrated Abu Sa'id: We practiced I'tikaf with Allah's Messenger () in the middle ten days (of Ramadan). In the morning of the twentieth (of Ramadan) we shifted our baggage, but Allah's Messenger () came to us and said, "Whoever was in I'tikaf should return to his place of I'tikaf, for I saw (i.e. was informed about the date of) this Night (of Qadr) and saw myself prostrating in mud and water." When I returned to my place the sky was overcast with clouds and it rained. By Him Who sent Muhammad with the Truth, the sky was covered with clouds from the end of that day, and the mosque which was roofed with leafstalks of date palm trees (leaked with rain) and I saw the trace of mud and water over the nose of the Prophet () and its tip

2041. Narrated `Amra bint `Abdur-Rahman from `Aisha: Allah's Messenger () used to practice I'tikaf every year in the month of Ramadan. And after offering the morning prayer, he used to enter the place of his I'tikaf. `Aisha asked his permission to let her practice I'tikaf and he allowed her, and so she pitched a tent in the mosque. When Hafsa heard of that, she also pitched a tent (for herself), and when Zainab heard of that, she too pitched another tent. When, in the morning, Allah's Messenger () had finished the morning prayer, he saw four tents and asked, "What is this?" He was informed about it. He then said, "What made them do this? Is it righteousness? Remove the tents, for I do not want to see them." So, the tents were removed. The Prophet () did not perform I'tikaf that year in the month of Ramadan, but did it in the last ten days of Shawwal

2042. Narrated `Abdullah bin `Umar: `Umar bin Al-Khattab said, "O Allah's Messenger (!) I vowed in the Pre-Islamic period to perform I'tikaf in Al-Masjid-al-Haram for one night." The Prophet () said, "Fulfill your vow." So, he performed I'tikaf for one night

2043. Narrated Ibn `Umar: that `Umar had vowed in the Pre-Islamic period to perform I'tikaf in Al-Masjid-al-Haram. (A subnarrator thinks that `Umar vowed to perform I'tikaf for one night.) Allah's Messenger () said to `Umar, "Fulfill your vow

2044. Narrated Abu Huraira: The Prophet () used to perform I'tikaf every year in the month of Ramadan for ten days, and when it was the year of his death, he stayed in I'tikaf for twenty days

2045. Narrated `Amra bint `Abdur-Rahman from `Aisha: Allah's Messenger () mentioned that he would practice I'tikaf in the last ten days of Ramadan. `Aisha asked his permission to perform I'tikaf and he permitted her. Hafsa asked `Aisha to take his permission for her, and she did so. When Zainab bint Jahsh saw that, she ordered a tent to be pitched for her and it was pitched for her. Allah's Messenger () used to proceed to his tent after the prayer. So, he saw the tents and asked, "What is this?" He was told that those were the tents of Aisha, Hafsa, and Zainab. Allah's Apostle said, "Is it righteousness which they intended by doing so? I am not going to perform I'tikaf." So he returned home. When the fasting month was over, he performed I'tikaf for ten days in the month of Shawwal

2046. Narrated `Urwa: Aisha during her menses used to comb and oil the hair of the Prophet () while he used to be in I'tikaf in the mosque. He would stretch out his head towards her while she was in her chamber

Sales and Trade

2047. Narrated Abu Huraira: You people say that Abu Huraira tells many narrations from Allah's Messenger () and you also wonder why the emigrants and Ansar do not narrate from Allah's Messenger () as Abu Huraira does. My emigrant brothers were busy in the market while I used to stick to Allah's Messenger () content with what fills my stomach; so I used to be present when they were absent and I used to remember when they used to forget, and my Ansari brothers used to be busy with their properties and I was one of the poor men of Suffa. I used to remember the narrations when they used to forget. No doubt, Allah's Messenger () once said, "Whoever spreads his garment till I have finished my present speech and then gathers it to himself, will remember whatever I will say." So, I spread my colored garment which I was wearing till Allah's Messenger () had finished his saying, and then I gathered it to my chest. So, I did not forget any of that narrations

2048. Narrated Ibrahim bin Sa'd from his father from his grandfather: 'Abdur Rahman bin 'Auf said, "When we came to Medina as emigrants, Allah's Messenger () established a bond of brotherhood between me and Sa'd bin Ar-Rabi'. Sa'd bin Ar-Rabi' said (to me), 'I am the richest among the Ansar, so I will give you half of my wealth and you may look at my two wives and whichever of the two you may choose I will divorce her, and when she has completed the prescribed period (before marriage) you may marry her.' 'Abdur-Rahman replied, "I am not in need of all that. Is there any marketplace where trade is practiced?" He replied, "The market of Qainuqa." 'Abdur-Rahman went to that market the following day and brought some dried buttermilk (yogurt) and butter, and then he continued going there regularly. Few days later, 'Abdur-Rahman came having traces of yellow (scent) on his body. Allah's Messenger () asked him whether he had got married. He replied in the affirmative. The Prophet () said, 'Whom have you married?' He replied, 'A woman from the Ansar.' Then the Prophet () asked, 'How much did you pay her?' He replied, '(I gave her) a gold piece equal in weight to a date stone (or a date stone of gold)! The Prophet () said, 'Give a Walima (wedding banquet) even if with one sheep

2049. Narrated Anas: When 'Abdur-Rahman bin 'Auf came to Medina, the Prophet () established a bond of brotherhood between him and Sa'd bin Ar-Rabi al-Ansari. Sa'd was a rich man, so he said to 'Abdur-Rahman, "I will give you half of my property and will help you marry." 'Abdur-Rahman said (to him), "May Allah bless you in your family and property. Show me the market." So 'Abdur-Rahman did not return from the market till he gained some dried buttermilk (yogurt) and butter (through trading). He brought that to his house-hold. We stayed for sometime (or as long as Allah wished), and then 'Abdur-Rahman came, scented with yellowish perfume. The Prophet () said (to him) "What is this?" He replied, "I got married to an Ansari woman." The Prophet () asked, "What did you pay her?" He replied, "A gold stone or gold equal to the weight of a date stone." The Prophet () said (to him), "Give a wedding banquet even if with one sheep

2050. Narrated Ibn 'Abbas: 'Ukaz, Majanna and Dhul-Majaz were marketplaces in the Pre-Islamic period of ignorance. When Islam came, Muslims felt that marketing there might be a sin. So, the Divine Inspiration came: "There is no harm for you to seek the bounty of your Lord (in the seasons of Hajj)." (2.198) Ibn 'Abbas recited the Verse in this way

2051. Narrated An-Nu'man bin Bashir: The Prophet () said "Both legal and illegal things are obvious, and in between them are (suspicious) doubtful matters. So whoever forsakes those doubtful things lest he may commit a sin, will definitely avoid what is clearly illegal; and whoever indulges in these (suspicious) doubtful things bravely, is likely to commit what is clearly illegal. Sins are Allah's Hima (i.e. private pasture) and whoever pastures (his sheep) near it, is likely to get in it at any moment

2052. Narrated 'Abdullah bin Abu Mulaika: 'Uqba bin Al-Harith said that a black woman came and claimed that she had suckled both of them (i.e. 'Uqba and his wife). So, he mentioned that to the Prophet () who turned his face from him and smiled and said, "How (can you keep your wife), and it was said (that both of you were suckled by the same woman)?" His wife was the daughter of Abu Ihab-al-Tamimi

2053. Narrated Aisha: 'Utba bin Abu Waqqas took a firm promise from his brother Sa'd bin Abu Waqqas to take the son of the slave-girl of Zam'a into his custody as he was his (i.e. 'Utba's) son. In the year of the Conquest (of Mecca) Sa'd bin Abu Waqqas took him, and said that he was his brother's son, and his brother took a promise from him to that effect. 'Abu bin Zam'a got up and said, "He is my brother and the son of the slave-girl of my father and was born on my father's bed." Then they both went to the Prophet () Sa'd said, "O Allah's Messenger (!) He is the son of my brother and he has taken a promise from me that I will take him." 'Abu bin Zam'a said, "(He is) my brother and the son of my father's slave-girl and was born on my father's bed." Allah's Messenger () said, "The boy is for you. O 'Abu bin Zam'a." Then the Prophet () said, "The son is for the bed (i.e. the man on whose bed he was born) and stones (disappointment and deprivation) for the one who has done illegal sexual intercourse." The Prophet () told his wife Sauda bint Zam'a to screen herself from that boy as he noticed a similarity between the boy and 'Utba. So, the boy did not see her till he died

2054. Narrated 'Adi bin Hatim: I asked Allah's Messenger () about Al Mirad (i.e. a sharp-edged piece of wood or a piece of wood provided with a piece of iron used for hunting). He replied, "If the game is hit by its sharp edge, eat it, and if it is hit by its broad side, do not eat it, for it has been beaten to death." I asked, "O Allah's Messenger (!) I release my dog by the name of Allah and find with it at the game, another dog on which I have not mentioned the name of Allah, and I do not know which one of them caught the game." Allah's Messenger () said (to him), "Don't eat it as you have mentioned the name of Allah on your dog and not on the other dog

2055. Narrated Anas: The Prophet () passed by a fallen date and said, "Were it not for my doubt that this might have been given in charity, I would have eaten it." And narrated Abu Huraira the Prophet () said, "I found a datefruit fallen on my bed

2056. Narrated 'Abbas bin Tamim: that his uncle said: "The Prophet () was asked: If a person feels something during his prayer; should one interrupt his prayer?" The Prophet () said: No! You should not give it up unless you hear a sound or smell something." Narrated Ibn Abi Hafsa: Az-Zuhri said, "There is no need of repeating ablution unless you detect a smell or hear a sound

2057. Narrated 'Aisha: Some people said, "O Allah's Messenger (!) Meat is brought to us by some people and we are not sure whether the name of Allah has been mentioned on it or not (at the time of slaughtering the animals)." Allah's Messenger () said (to them), "Mention the name of Allah and eat it

2058. Narrated Jabir: While we were offering the prayer with the Prophet () a caravan carrying food came from Sham. The people looked towards the caravan (and went to it) and only twelve persons remained with the Prophet. So, the Divine Inspiration came; "But when they see some bargain or some amusement, they disperse headlong to it

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2059. Narrated Abu Huraira: The Prophet () said, "A time will come when one will not care how one gains one's money, legally or illegally"
2060. Narrated Abu Al-Minhal: I used to practice money exchange, and I asked Zaid bin 'Arqam about it, and he narrated what the Prophet said in the following: Abu Al-Minhal said, "I asked Al-Bara' bin 'Azib and Zaid bin Arqam about practicing money exchange. They replied, 'We were traders in the time of Allah's Messenger () and I asked Allah's Messenger () about money exchange. He replied, 'If it is from hand to hand, there is no harm in it; otherwise it is not permissible"
2061. Narrated Abu Al-Minhal: I used to practice money exchange, and I asked Zaid bin 'Arqam about it, and he narrated what the Prophet said in the following: Abu Al-Minhal said, "I asked Al-Bara' bin 'Azib and Zaid bin Arqam about practicing money exchange. They replied, 'We were traders in the time of Allah's Messenger () and I asked Allah's Messenger () about money exchange. He replied, 'If it is from hand to hand, there is no harm in it; otherwise it is not permissible"
2062. Narrated 'Ubaid bin 'Umar: Abu Musa asked 'Umar to admit him but he was not admitted as 'Umar was busy, so Abu Musa went back. When 'Umar finished his job he said, "Didn't I hear the voice of 'Abdullah bin Qais? Let him come in." 'Umar was told that he had left. So, he sent for him and on his arrival, he (Abu Musa) said, "We were ordered to do so (i.e. to leave if not admitted after asking permission thrice). 'Umar told him, "Bring witness in proof of your statement." Abu Musa went to the Ansar's meeting places and asked them. They said, "None amongst us will give this witness except the youngest of us, Abu Sa'id Al-Khudri. Abu Musa then took Abu Sa'id Al-Khudri (to 'Umar) and 'Umar said, surprisingly, "Has this order of Allah's Messenger () been hidden from me?" (Then he added), "I used to be busy trading in markets"
2063. Abu Hurairah (ra) said, "Allah's Messenger () mentioned a person from Bani Israel who travelled by sea and carried out his needs." Then he narrated the whole story. (See Hadith no)
2064. Narrated Jabir: A caravan arrived (at Medina) while we were offering the Jumua prayer with the Prophet. The people left out for the caravan, with the exception of twelve persons. Then this Verse was revealed: 'But when they see some bargain or some amusement, they disperse headlong to it and leave you standing"
2065. Narrated 'Aisha: The Prophet () said, "If a woman gives in charity from her house meals without wasting (i.e. being extravagant), she will get the reward for her giving, and her husband will also get the reward for his earning and the storekeeper will also get a similar reward. The acquisition of the reward of none of them will reduce the reward of the others"
2066. Narrated Abu Huraira: The Prophet () said, "If a woman gives something (i.e. in charity) from her husband's earnings without his permission, she will get half his reward"
2067. Narrated Anas bin Malik: I heard Allah's Messenger () saying, "whoever desires an expansion in his sustenance and age, should keep good relations with his Kith and kin"
2068. Narrated 'Aisha: The Prophet () purchased food grains from a Jew on credit and mortgaged his iron armor to him"
2069. Narrated Qatada: Anas went to the Prophet () with barley bread having some dissolved fat on it. The Prophet () had mortgaged his armor to a Jew in Medina and took from him some barley for his family. Anas heard him saying, "The household of Muhammad did not possess even a single Sa of wheat or food grains for the evening meal, although he has nine wives to look after." (See Hadith No)
2070. Narrated 'Aisha: When Abu Bakr As-Siddiq was chosen Caliph, he said, "My people know that my profession was not incapable of providing substance to my family. And as I will be busy serving the Muslim nation, my family will eat from the National Treasury of Muslims, and I will practice the profession of serving the Muslims"
2071. Narrated Aisha: The companions of Allah's Messenger () used to practice manual labor, so their sweat used to smell, and they were advised to take a bath"
2072. Narrated Al-Miqdam: The Prophet () said, "Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet of Allah, David () used to eat from the earnings of his manual labor"
2073. Narrated Abu Huraira: Allah's Messenger () said, "The Prophet David () used not to eat except from the earnings of his manual labor"
2074. Narrated Abu Huraira: Allah's Messenger () said, "No doubt, it is better for any one of you to cut a bundle of wood and carry it over his back rather than to ask someone who may or may not give him"
2075. Narrated Az-Zubair bin Al-Awwam: The Prophet () said, "One would rather take a rope and cut wood and carry it than ask others"
2076. Narrated Jabir bin 'Abdullah: Allah's Messenger () said, "May Allah's mercy be on him who is lenient in his buying, selling, and in demanding back his money"
2077. Narrated Hudhaifa: The Prophet () said, "Before your time the angels received the soul of a man and asked him, 'Did you do any good deeds (in your life)?' He replied, 'I used to order my employees to grant time to the rich person to pay his debts at his convenience.' So Allah said to the angels; "Excuse him." Rabi said that (the dead man said), 'I used to be easy to the rich and grant time to the poor.' Or, in another narration, 'grant time to the well-off and forgive the needy,' or, 'accept from the well-off and forgive the needy"
2078. Narrated Abu Huraira: The Prophet () said, "There was a merchant who used to lend the people, and whenever his debtor was in straitened circumstances,

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he would say to his employees, 'Forgive him so that Allah may forgive us.' So, Allah forgave him

2079. Narrated Hakim bin Hizam:Allah's Messenger () said, "The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost

2080. Narrated Abu Sa'id:We used to be given mixed dates (from the booty) and used to sell (barter) two Sas of those dates) for one Sa (of good dates). The Prophet () said (to us), "No (bartering of) two Sas for one Sa nor two Dirhams for one Dirham is permissible", (as that is a kind of usury). (See Hadith No)

2081. Narrated Abu Mas'ud:An Ansari man, called Abu Shu'aib, came and told his butcher slave, "Prepare meals sufficient for five persons, for I want to invite the Prophet () along with four other persons as I saw signs of hunger on his face." Abu Shu'aib invited them and another person came along with them. The Prophet () said (to Abu Shu'aib), This man followed us, so if you allow him, he will join us, and if you want him to return, he will go back." Abu Shu'aib said, "No, I have allowed him (i.e. he, too, is welcomed to the meal)

2082. Narrated Hakim bin Hizam:The Prophet () said, "The buyer and the seller have the option to cancel or to confirm the deal, as long as they have not parted or till they part, and if they spoke the truth and told each other the defects of the things, then blessings would be in their deal, and if they hid something and told lies, the blessing of the deal would be lost

2083. Narrated Abu Hurairah (ra):The Prophet () said "Certainly a time will come when people will not bother to know from where they earned the money, by lawful means or unlawful means." (See Hadith no)

2084. Narrated Aisha:When the last Verses of Surat al- Baqara were revealed, the Prophet () recited them in the mosque and proclaimed the trade of alcohol as illegal

2085. Narrated Samura bin Jundab:The Prophet () said, "This night I dreamt that two men came and took me to a Holy land whence we proceeded on till we reached a river of blood, where a man was standing, and on its bank was standing another man with stones in his hands. The man in the middle of the river tried to come out, but the other threw a stone in his mouth and forced him to go back to his original place. So, whenever he tried to come out, the other man would throw a stone in his mouth and force him to go back to his former place. I asked, 'Who is this?' I was told, 'The person in the river was a Riba-eater

2086. Narrated `Aun bin Abu Juhaifa:My father bought a slave who practiced the profession of cupping. (My father broke the slave's instruments of cupping). I asked my father why he had done so. He replied, "The Prophet () forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, getting tattooed and receiving or giving Riba, (usury), and cursed the picture-makers

2087. Narrated Abu Huraira:I heard Allah's Messenger () saying, "The swearing (by the seller) may persuade the buyer to purchase the goods but that will be deprived of Allah's blessing

2088. Narrated `Abdullah bin Abu `Aufa:A man displayed some goods in the market and swore by Allah that he had been offered so much for that, that which was not offered, and he said so, so as to cheat a Muslim. On that occasion the following Verse was revealed: "Verily! Those who purchase a small gain at the cost of Allah's covenant and their oaths (They shall have no portion in the Hereafter ..etc)

2089. Narrated `Ali:I got an old she-camel as my share from the booty, and the Prophet () had given me another from Al- Khumus. And when I intended to marry Fatima (daughter of the Prophet), I arranged that a goldsmith from the tribe of Bani Qainuqa' would accompany me in order to bring Idhkhair and then sell it to the goldsmiths and use its price for my marriage banquet

2090. Narrated Ibn `Abbas:Allah's Messenger () said, "Allah made Mecca a sanctuary and it was neither permitted for anyone before, nor will it be permitted for anyone after me (to fight in it). And fighting in it was made legal for me for a few hours of a day only. None is allowed to uproot its thorny shrubs or to cut down its trees or to chase its game or to pick up its Luqata (fallen things) except by a person who would announce it publicly." `Abbas bin `Abdul-Muttalib requested the Prophet, "Except Al-Idhkhair, for our goldsmiths and for the roofs of our houses." The Prophet () said, "Except Al-Idhkhair." `Ikrima said, "Do you know what is meant by chasing its game? It is to drive it out of the shade and sit in its place." Khalid said, "(`Abbas said: Al-Idhkhair) for our goldsmiths and our graves

2091. Narrated Khabbab:I was a blacksmith in the Pre-Islamic period, and `Asi bin Wail owed me some money, so I went to him to demand it. He said (to me), "I will not pay you unless you disbelieve Muhammad." I said, "I will not disbelieve till Allah kills you and then you get resurrected." He said, "Leave me till I die and get resurrected, then I will be given wealth and children and I will pay you your debt." On that occasion it was revealed to the Prophet: 'Have you seen him who disbelieved in Our signs and says: Surely I will be given wealth and children? Has he known the unseen, or has he taken a covenant from the Beneficent (Allah)?

2092. Narrated `Is-haq bin `Abdullah bin Abu Talha:I heard Anas bin Malik saying, "A tailor invited Allah's Messenger () to a meal which he had prepared. " Anas bin Malik said, "I accompanied Allah's Messenger () to that meal. He served the Prophet () with bread and soup made with gourd and dried meat. I saw the Prophet () taking the pieces of gourd from the dish." Anas added, "Since that day I have continued to like gourd

2093. Narrated Abu Hazim:I heard Sahl bin Sa'd saying, "A woman brought a Burda (i.e. a square piece of cloth having edging). I asked, 'Do you know what a Burda is?' They replied in the affirmative and said, "It is a cloth sheet with woven margins." Sahl went on, "She addressed the Prophet () and said, 'I have woven it with my hands for you to wear.' The Prophet () took it as he was in need of it, and came to us wearing it as a waist sheet. One of us said, 'O Allah's Messenger (!) Give it to me to wear.' The Prophet () agreed to give it to him. The Prophet () sat with the people for a while and then returned (home), wrapped that waist sheet

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and sent it to him. The people said to that man, 'You haven't done well by asking him for it when you know that he never turns down anybody's request.' The man replied, 'By Allah, I have not asked him for it except to use it as my shroud when I die.' Sahl added; "Later it (i.e. that sheet) was his shroud

2094. Narrated Abu Hazim: Some men came to Sahl bin Sa'd to ask him about the pulpit. He replied, "Allah's Messenger () sent for a woman (Sahl named her) (this message): 'Order your slave carpenter to make pieces of wood (i.e. a pulpit) for me so that I may sit on it while addressing the people.' So, she ordered him to make it from the tamarisk of the forest. He brought it to her and she sent it to Allah's Messenger (). Allah's Messenger () ordered it to be placed in the mosque: so, it was put and he sat on it

2095. Narrated Jabir bin `Abdullah: An Ansari woman said to Allah's Messenger (), "O Allah's Messenger (!) Shall I make something for you to sit on, as I have a slave who is a carpenter?" He replied, "If you wish." So, she got a pulpit made for him. When it was Friday the Prophet () sat on that pulpit. The date-palm stem near which the Prophet () used to deliver his sermons cried so much so that it was about to burst. The Prophet () came down from the pulpit to the stem and embraced it and it started groaning like a child being persuaded to stop crying and then it stopped crying. The Prophet () said, "It has cried because of (missing) what it used to hear of the religious knowledge

2096. Narrated `Aisha: Allah's Messenger () bought food grains from a Jew on credit and mortgaged his armor to him

2097. Narrated Jabir bin `Abdullah: I was with the Prophet () in a Ghazwa (Military Expedition) and my camel was slow and exhausted. The Prophet came up to me and said, "O Jabir." I replied, "Yes?" He said, "What is the matter with you?" I replied, "My camel is slow and tired, so I am left behind." So, he got down and poked the camel with his stick and then ordered me to ride. I rode the camel and it became so fast that I had to hold it from going ahead of Allah's Messenger (). He then asked me, have you got married?" I replied in the affirmative. He asked, "A virgin or a matron?" I replied, "I married a matron." The Prophet () said, "Why have you not married a virgin, so that you may play with her and she may play with you?" Jabir replied, "I have sisters (young in age) so I liked to marry a matron who could collect them all and comb their hair and look after them." The Prophet () said, "You will reach, so when you have arrived (at home), I advise you to associate with your wife (that you may have an intelligent son)." Then he asked me, "Would you like to sell your camel?" I replied in the affirmative and the Prophet () purchased it for one Uqiya of gold. Allah's Messenger () reached before me and I reached in the morning, and when I went to the mosque, I found him at the door of the mosque. He asked me, "Have you arrived just now?" I replied in the affirmative. He said, "Leave your camel and come into (the mosque) and pray two rak'at." I entered and offered the prayer. He told Bilal to weigh and give me one Uqiya of gold. So Bilal weighed for me fairly and I went away. The Prophet () sent for me and I thought that he would return to me my camel which I hated more than anything else. But the Prophet () said to me, "Take your camel as well as its price

2098. Narrated Ibn `Abbas: `Ukaz, Majanna and Dhul-Majaz were markets in the Pre-Islamic period. When the people embraced Islam they considered it a sin to trade there. So, the following Holy Verse came:-- 'There is no harm for you if you seek of the bounty of your Lord (Allah) in the Hajj season.' (2:198) Ibn `Abbas recited it like this

2099. Narrated `Amr: Here (i.e. in Mecca) there was a man called Nawwas and he had camels suffering from the disease of excessive and unquenchable thirst. Ibn `Umar went to the partner of Nawwas and bought those camels. The man returned to Nawwas and told him that he had sold those camels. Nawwas asked him, "To whom have you sold them?" He replied, "To such and such Sheikh." Nawwas said, "Woe to you; By Allah, that Sheikh was Ibn `Umar." Nawwas then went to Ibn `Umar and said to him, "My partner sold you camels suffering from the disease of excessive thirst and he had not known you." Ibn `Umar told him to take them back. When Nawwas went to take them, Ibn `Umar said to him, "Leave them there as I am happy with the decision of Allah's Messenger () that there is no oppression

2100. Narrated Abu Qatada: We set out with Allah's Messenger () in the year of Hunain, (the Prophet () gave me an armor). I sold that armor and bought a garden in the region of the tribe of Bani Salama and that was the first property I got after embracing Islam

2101. Narrated Abu Musa: Allah's Messenger () said, "The example of a good companion (who sits with you) in comparison with a bad one, is like that of the musk seller and the blacksmith's bellows (or furnace); from the first you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof

2102. Narrated Anas bin Malik: Abu Taiba cupped Allah's Messenger () so he ordered that he be paid one Sa of dates and ordered his masters to reduce his tax (as he was a slave and had to pay a tax to them)

2103. Narrated Ibn `Abbas: Once the Prophet () got his blood out (medically) and paid that person who had done it. If it had been illegal, the Prophet () would not have paid him

2104. Narrated `Abdullah bin `Umar: Once the Prophet () sent to `Umar a silken two-piece garment, and when he saw `Umar wearing it, he said to him, "I have not sent it to you to wear. It is worn by him who has no share in the Hereafter, and I have sent it to you so that you could benefit by it (i.e. sell it)

2105. Narrated Aisha: (mother of the faithful believers) I bought a cushion with pictures on it. When Allah's Messenger () saw it, he kept standing at the door and did not enter the house. I noticed the sign of disgust on his face, so I said, "O Allah's Messenger (!) I repent to Allah and His Apostle. (Please let me know) what sin I have done." Allah's Messenger () said, "What about this cushion?" I replied, "I bought it for you to sit and recline on." Allah's Messenger () said, "The painters (i.e. owners) of these pictures will be punished on the Day of Resurrection. It will be said to them, 'Put life in what you have created (i.e. painted).' " The

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Prophet () added, "The angels do not enter a house where there are pictures

2106. Narrated Anas:The Prophet () said, "O Bani Najjar! Suggest a price for your garden." Part of it was a ruin and it contained some date palms

2107. Narrated Ibn `Umar:The Prophet () said, "The buyer and the seller have the option to cancel or confirm the bargain before they separate from each other or if the sale is optional." Nafi' said, "Ibn `Umar used to separate quickly from the seller if he had bought a thing which he liked

2108. Narrated Hakim bin Hizam:The Prophet () said, "The buyer and the seller have the option of canceling or confirming the deal unless they separate

2109. Narrated Ibn `Umar:Allah's Messenger () said, "The seller and the buyer have the option of canceling or confirming the deal unless they separate, or one of them says to the other, 'Choose (i.e. decide to cancel or confirm the bargain now).'" Perhaps he said, 'Or if it is an optional sale.' " Ibn `Umar, Shuraih, Ash-Shu`bi, Tawus, Ata, and Ibn Abu Mulaika agree upon this judgment

2110. Narrated Hakim bin Hizam:The Prophet () said, "The buyer and the seller have the option of canceling or confirming the bargain unless they separate, and if they spoke the truth and made clear the defects of the goods, then they would be blessed in their bargain, and if they told lies and hid some facts, their bargain would be deprived of Allah's blessings

2111. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "Both the buyer and the seller have the option of canceling or confirming a bargain unless they separate, or the sale is optional." (See Hadith No)

2112. Narrated Ibn `Umar:Allah's Messenger () said, "Both the buyer and the seller have the option of canceling or confirming the bargain, as long as they are still together; and unless they separate or one of them gives the other the option of keeping or returning the things and a decision is concluded then, in which case the bargain is considered final. If they separate after the bargain and none of them has rejected it, then the bargain is rendered final

2113. Narrated Ibn `Umar:The Prophet () said, "No deal is settled and finalized unless the buyer and the seller separate, except if the deal is optional (whereby the validity of the bargain depends on the stipulations agreed upon)

2114. Narrated Hakim bin Hizam:The Prophet () said, "Both the buyer and the seller have the option of canceling or confirming the bargain unless they separate." The sub-narrator, Hammam said, "I found this in my book: 'Both the buyer and the seller give the option of either confirming or canceling the bargain three times, and if they speak the truth and mention the defects, then their bargain will be blessed, and if they tell lies and conceal the defects, they might gain some financial gain but they will deprive their sale of (Allah's) blessings

2115. Narrated Ibn 'Umar (ra) :We were accompanying the Prophet () on a journey and I was riding an unmanageable camel belonging to 'Umar (ra), and I could not bring it under my control. So, it used to go ahead of the party and 'Umar would check it and force it to retreat, and again it went ahead and again 'Umar forced it to retreat. The Prophet () asked 'Umar to sell that camel to him. 'Umar replied, "It is for you O Allah's Messenger !" Allah's Messenger () told 'Umar to sell that camel to him (not to give it as gift). So, 'Umar sold it to Allah's Messenger (). Then the Prophet () said to 'Abdullah bin 'Umar "This camel is for you O 'Abdullah (as a present) and you could do with it whatever you like

2116. Narrated 'Abdullah bin 'Umar (ra):I bartered my property in Khaibar to 'Uthman (chief of the faithful believers) for his property in Al-Wadi. When we finished the deal, I left immediately and got out of his house lest he should cancel the deal, for the tradition was that they buyer and the seller had the option of canceling the bargain unless they separated. When our deal was completed, I came to know that I have been unfair to 'Uthman, for by selling him my land I caused him to be in a land of Thamud, at a distance of three days journey from Al-Madina, while he made me nearer to Al-Madina, at a distance of three days journey from my former land

2117. Narrated `Abdullah bin `Umar:A person came to the Prophet () and told him that he was always betrayed in purchasing. The Prophet () told him to say at the time of buying, "No cheating

2118. Narrated 'Aisha:Allah's Messenger () said, "An army will invade the Ka'ba and when the invaders reach Al-Baida', all the ground will sink and swallow the whole army." I said, "O Allah's Messenger (!) How will they sink into the ground while amongst them will be their markets (the people who worked in business and not invaders) and the people not belonging to them?" The Prophet () replied, "all of those people will sink but they will be resurrected and judged according to their intentions

2119. Narrated Abu Huraira:Allah's Messenger () said, "The congregational prayer of anyone amongst you is more than twenty (five or twenty seven) times in reward than his prayer in the market or in his house, for if he performs ablution completely and then goes to the mosque with the sole intention of performing the prayer, and nothing urges him to proceed to the mosque except the prayer, then, on every step which he takes towards the mosque, he will be raised one degree or one of his sins will be forgiven. The angels will keep on asking Allah's forgiveness and blessings for everyone of you so long as he keeps sitting at his praying place. The angels will say, 'O Allah, bless him! O Allah, be merciful to him!' as long as he does not do Hadath or a thing which gives trouble to the other." The Prophet () further said, "One is regarded in prayer so long as one is waiting for the prayer

2120. Narrated Anas bin Malik:While the Prophet () was in the market, somebody, called, "O Abul-Qasim." The Prophet () turned to him. The man said, "I have called to this (i.e. another man)." The Prophet () said, "Name yourselves by my name but not by my Kunya (name)." (In Arabic world it is the custom to call the man as the father of his eldest son, e.g. Abul-Qasim.) (See Hadith No. 737, Vol)

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2121. Narrated Anas: A man at Al-Baqi' called, "O Abul-Qasim!" The Prophet (ﷺ) turned to him and the man said (to the Prophet), "I did not intend to call you." The prophet said, "Name yourselves by my name but not by my Kunya (name)"
2122. Narrated Abu Huraira Ad-Dausi: Once the Prophet (ﷺ) went out during the day. Neither did he talk to me nor I to him till he reached the market of Bani Qainuqa and then he sat in the compound of Fatima's house and asked about the small boy (his grandson Al-Hasan) but Fatima kept the boy in for a while. I thought she was either changing his clothes or giving the boy a bath. After a while the boy came out running and the Prophet (ﷺ) embraced and kissed him and then said, 'O Allah! Love him, and love whoever loves him'
2123. Narrated Nafi': Ibn 'Umar told us that the people used to buy food from the caravans in the lifetime of the Prophet. The Prophet (ﷺ) used to forbid them to sell it at the very place where they had purchased it (but they were to wait) till they carried it to the market where foodstuff was sold. Ibn 'Umar said, 'The Prophet (ﷺ) also forbade the reselling of foodstuff by somebody who had bought it unless he had received it with exact full measure'
2124. Narrated Nafi': Ibn 'Umar told us that the people used to buy food from the caravans in the lifetime of the Prophet. The Prophet (ﷺ) used to forbid them to sell it at the very place where they had purchased it (but they were to wait) till they carried it to the market where foodstuff was sold. Ibn 'Umar said, 'The Prophet (ﷺ) also forbade the reselling of foodstuff by somebody who had bought it unless he had received it with exact full measure'
2125. Narrated Ata bin Yasar: I met 'Abdullah bin 'Amr bin Al-'As and asked him, "Tell me about the description of Allah's Messenger (ﷺ) which is mentioned in Torah (i.e. Old Testament.)" He replied, 'Yes. By Allah, he is described in Torah with some of the qualities attributed to him in the Qur'an as follows: "O Prophet! We have sent you as a witness (for Allah's True religion) And a giver of glad tidings (to the faithful believers), And a warner (to the unbelievers) And guardian of the illiterates. You are My slave and My messenger (i.e. Apostle). I have named you "Al-Mutawakkil" (who depends upon Allah). You are neither discourteous, harsh Nor a noisemaker in the markets And you do not do evil to those Who do evil to you, but you deal With them with forgiveness and kindness. Allah will not let him (the Prophet) Die till he makes straight the crooked people by making them say: "None has the right to be worshipped but Allah," With which will be opened blind eyes And deaf ears and enveloped hearts'
2126. Narrated 'Abdullah ibn 'Umar: Allah's Messenger (ﷺ) said, "He who buys foodstuff should not sell it till he is satisfied with the measure with which he has bought it"
2127. Narrated Jabir: 'Abdullah bin 'Amr bin Haram died and was in debt to others. I asked the Prophet (ﷺ) to intercede with his creditors for some reduction in the debts. The Prophet (ﷺ) requested them (to reduce the debts) but they refused. The Prophet (ﷺ) said to me, "Go and put your dates (In heaps) according to their different kinds. The Ajwa on one side, the cluster of Ibn Zaid on another side, etc.. Then call me." I did that and called the Prophet (ﷺ) He came and sat at the head or in the middle of the heaps and ordered me. Measure (the dates) for the people (creditors)." I measured for them till I paid all the debts. My dates remained as if nothing had been taken from them. In other narrations, Jabir said; The Prophet (ﷺ) said, "He (i.e. 'Abdullah) continued measuring for them till he paid all the debts." The Prophet (ﷺ) said (to 'Abdullah), "Cut (clusters) for him (i.e. one of the creditors) and measure for him fully"
2128. Narrated Al-Miqdam bin Ma'diyakrib: The Prophet (ﷺ) said, "Measure your foodstuff and you will be blessed"
2129. Narrated 'Abdullah bin Zaid: The Prophet (ﷺ) said, "The Prophet Abraham (ﷺ) made Mecca a sanctuary, and asked for Allah's blessing in it. I made Medina a sanctuary as Abraham made Mecca a sanctuary and I asked for Allah's Blessing in its measures the Mudd and the Sa as Abraham did for Mecca"
2130. Narrated Anas bin Malik: Allah's Messenger (ﷺ) said, "O Allah bestow your blessings on their measures, bless their Mudd and Sa." The Prophet (ﷺ) meant the people of Medina
2131. Narrated Salim: that his father said. "I saw those, who used to buy foodstuff without measuring or weighing in the life time of the Prophet (ﷺ) being punished if they sold it before carrying it to their own houses"
2132. Narrated Tawus: Ibn 'Abbas said, "Allah's Messenger (ﷺ) forbade the selling of foodstuff before its measuring and transferring into one's possession." I asked Ibn 'Abbas, "How is that?" Ibn 'Abbas replied, "It will be just like selling money for money, as the foodstuff has not been handed over to the first purchaser who is the present seller"
2133. Narrated Ibn 'Umar: The Prophet (ﷺ) said, "He who buys foodstuff should not sell it till he has received it"
2134. Narrated Az-Zuhri from Malik bin Aus: That the latter said, "Who has change?" Talha said, "I (will have change) when our storekeeper comes from the forest." Malik bin Aus narrated from 'Umar bin Al-Khattab: Allah's Messenger (ﷺ) said, "The bartering of gold for gold is Riba (usury), except if it is from hand to hand and equal in amount, and wheat grain for wheat grain is usury except if it is from hand to hand and equal in amount, and dates for dates is usury except if it is from hand to hand and equal in amount, and barley for barley is usury except if it is from hand to hand and equal in amount"
2135. Narrated Ibn 'Abbas: The Prophet (ﷺ) forbade the selling of foodstuff before receiving it. I consider that all types of sellings should be done similarly
2136. Narrated Ibn 'Umar: The Prophet (ﷺ) said, "The buyer of foodstuff should not sell it before it has been measured for him." Isma'il narrated instead, "He should not sell it before receiving it"
2137. Narrated Ibn 'Umar: I saw the people buy foodstuff randomly (i.e. blindly without measuring it) in the lifetime of Allah's Apostle and they were punished (by beating), if they tried to sell it before carrying it to their own houses

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2138. Narrated Aisha: Rarely did the Prophet (ﷺ) fail to visit Abu Bakr's house everyday, either in the morning or in the evening. When the permission for migration to Medina was granted, all of a sudden the Prophet (ﷺ) came to us at noon and Abu Bakr was informed, who said, "Certainly the Prophet (ﷺ) has come for some urgent matter." The Prophet (ﷺ) said to Abu Bakr, when the latter entered, "Let nobody stay in your home." Abu Bakr said, "O Allah's Messenger (ﷺ)! There are only my two daughters (namely 'Aisha and Asma') present." The Prophet (ﷺ) said, "I feel (am informed) that I have been granted the permission for migration." Abu Bakr said, "I will accompany you, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said, "You will accompany me." Abu Bakr then said "O Allah's Messenger (ﷺ)! I have two she-camels I have prepared specially for migration, so I offer you one of them. The Prophet (ﷺ) said, "I have accepted it on the condition that I will pay its price
2139. Narrated 'Abdullah bin 'Umar: Allah's Messenger (ﷺ) said, "Do not urge somebody to return what he has already bought (i.e. in optional sale) from another seller so as to sell him your own goods
2140. Narrated Abu Huraira: Allah's Messenger (ﷺ) forbade the selling of things by a town dweller on behalf of a desert dweller; and similarly Najsh was forbidden. And one should not urge somebody to return the goods to the seller so as to sell him his own goods; nor should one demand the hand of a girl who has already been engaged to someone else; and a woman should not try to cause some other woman to be divorced in order to take her place
2141. Narrated Jabir bin 'Abdullah: A man decided that a slave of his would be manumitted after his death and later on he was in need of money, so the Prophet (ﷺ) took the slave and said, "Who will buy this slave from me?" Nu'aim bin 'Abdullah bought him for such and such price and the Prophet (ﷺ) gave him the slave
2142. Narrated Ibn 'Umar: Allah's Messenger (ﷺ) forbade Najsh
2143. Narrated 'Abdullah bin 'Umar: Allah's Messenger (ﷺ) forbade the sale called 'Habal-al-Habala' which was a kind of sale practiced in the Pre-Islamic Period of ignorance. One would pay the price of a she-camel which was not born yet would be born by the immediate offspring of an extant she-camel
2144. Narrated Abu Sa'id: Allah's Messenger (ﷺ) forbade the selling by Munabadha, i.e. to sell one's garment by casting it to the buyer not allowing him to examine or see it. Similarly he forbade the selling by Mulamasa. Mulamasa is to buy a garment, for example, by merely touching it, not looking at it
2145. Narrated Abu Huraira: The Prophet (ﷺ) forbade two kinds of dressing; (one of them) is to sit with one's legs drawn up while wrapped in one garment. (The other) is to lift that garment on one's shoulders. And also forbade two kinds of sale: Al-Limais and An-Nibadh
2146. Narrated Abu Huraira: Allah's Messenger (ﷺ) forbade selling by Mulamasa and Munabadha
2147. Narrated Abu Sa'id: The Prophet (ﷺ) forbade two kinds of dresses and two kinds of sale, i.e., Mulamasa and Munabadha
2148. Narrated Abu Huraira: The Prophet (ﷺ) said, "Don't keep camels and sheep un milked for a long time, for whoever buys such an animal has the option to milk it and then either to keep it or return it to the owner along with one Sa of dates." Some narrated from Ibn Seereen (that the Prophet (ﷺ) had said), "One Sa of wheat, and he has the option for three days." And some narrated from Ibn Seereen, "... a Sa of dates," not mentioning the option for three days. But a Sa of dates is mentioned in most narrations
2149. Narrated 'Abdullah bin Mas'ud: Whoever buys a sheep which has not been milked for a long time, has the option of returning it along with one Sa of dates; and the Prophet (ﷺ) forbade going to meet the seller on the way (as he has no knowledge of the market price and he may sell his goods at a low price)
2150. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Do not go forward to meet the caravan (to buy from it on the way before it reaches the town). And do not urge buyers to cancel their purchases to sell them (your own goods) yourselves, and do not practice Najsh. A town dweller should not sell the goods for the desert dweller. Do not leave sheep un milked for a long time, when they are on sale, and whoever buys such an animal has the option of returning it, after milking it, along with a Sa of dates or keeping it. It has been kept un milked for a long period by the seller (to deceive others)
2151. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Whoever buys a sheep which has been kept un milked for a long period, and milks it, can keep it if he is satisfied, and if he is not satisfied, he can return it, but he should pay one Sa of dates for the milk
2152. Narrated Abu Huraira: The Prophet (ﷺ) said, "If a slave-girl commits illegal sexual intercourse and it is proved beyond doubt, then her owner should lash her and should not blame her after the legal punishment. And then if she repeats the illegal sexual intercourse he should lash her again and should not blame her after the legal punishment, and if she commits it a third time, then he should sell her even for a hair rope
2153. Narrated Abu Huraira and Zaid bin Khalid: Allah's Messenger (ﷺ) was asked about the slave-girl, if she was a virgin and committed illegal sexual intercourse. The Prophet (ﷺ) said, "If she committed illegal sexual intercourse, lash her, and if she did it a second time, then lash her again, and if she repeated the third time, then sell her even for a hair rope." Ibn Shihab said, "I don't know whether to sell her after the third or fourth offense
2154. Narrated Abu Huraira and Zaid bin Khalid: Allah's Messenger (ﷺ) was asked about the slave-girl, if she was a virgin and committed illegal sexual intercourse. The Prophet (ﷺ) said, "If she committed illegal sexual intercourse, lash her, and if she did it a second time, then lash her again, and if she repeated the third time, then sell her even for a hair rope." Ibn Shihab said, "I don't know whether to sell her after the third or fourth offense
2155. Narrated 'Aisha: Allah's Messenger (ﷺ) came to me and I told him about the slave-girl (Barirah) Allah's Messenger (ﷺ) said, "Buy and manumit her, for the Wala is for the one who manumits." In the evening the Prophet (ﷺ) got up and glorified Allah as He deserved and then said, "Why do some people impose conditions which are not present in Allah's Book (Laws)? Whoever imposes such a condition as is not in Allah's Laws, then that condition is invalid even if he imposes one hundred conditions, for Allah's conditions are more binding and reliable

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2156. Narrated `Abdullah bin `Umar:Aisha wanted to buy Barirah and he (the Prophet) went out for the prayer. When he returned, she told him that they (her masters) refused to sell her except on the condition that her Wala' would go to them. The Prophet () replied, 'The Wala' would go to him who manumits.' " Hammam asked Nafi` whether her (Barirah's) husband was a free man or a slave. He replied that he did not know
2157. Narrated Jarir:I have given a pledge of allegiance to Allah's Messenger () for to testify that None has the right to be worshipped but Allah, and Muhammad is His Apostle, to offer prayers perfectly, to pay Zakat, to listen to and obey (Allah's and His Prophet's orders), and to give good advice to every Muslim
2158. Narrated Tawus:Ibn `Abbas said, 'Allah's Messenger () said, 'Do not go to meet the caravans on the way (for buying their goods without letting them know the market price); a town dweller should not sell the goods of a desert dweller on behalf of the latter.' I asked Ibn `Abbas, 'What does he mean by not selling the goods of a desert dweller by a town dweller?' He said, 'He should not become his broker
2159. Narrated `Abdullah bin `Umar:Allah's Messenger () forbade the selling of the goods of a desert dweller by a town person
2160. Narrated Abu Huraira:Allah's Messenger () said, "A buyer should not urge a seller to restore a purchase so as to buy it himself, and do not practice Najsh; and a town dweller should not sell goods of a desert dweller
2161. Narrated Anas bin Malik:We were forbidden that a town dweller should sell goods of a desert dweller
2162. Narrated Abu Huraira:The Prophet () forbade the meeting (of caravans) on the way and the selling of goods by an inhabitant of the town on behalf of a desert dweller
2163. Narrated Tawus:I asked Ibn `Abbas, "What is the meaning of, 'No town dweller should sell (or buy) for a desert dweller?'" Ibn `Abbas said, "It means he should not become his broker
2164. Narrated `Abdullah:Whoever buys an animal which has been kept unmilked for a long time, could return it, but has to pay a Sa of dates along with it. And the Prophet () forbade meeting the owners of goods on the way away from the market
2165. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "You should not try to cancel the purchases of one another (to get a benefit thereof), and do not go ahead to meet the caravan (for buying the goods) (but wait) till it reaches the market
2166. Narrated `Abdullah:We used to go ahead to meet the caravan and used to buy foodstuff from them. The Prophet () forbade us to sell it till it was carried to the market
2167. Narrated `Abdullah:Some people used to buy foodstuff at the head of the market and used to sell it on the spot. Allah's Apostle forbade them to sell it till they brought it to (their) places
2168. Narrated `Urwa:Aisha said, "Barira came to me and said, 'I have agreed with my masters to pay them nine Uqiyas (of gold) (in installments) one Uqiya per year; please help me.' I said, 'I am ready to pay the whole amount now provided your masters agree that your Wala' will be for me.' So, Barira went to her masters and told them about that offer but they refused to accept it. She returned, and at that time, Allah's Messenger () was sitting (present). Barira said, 'I told them of the offer but they did not accept it and insisted on having the Wala'.' The Prophet () heard that." `Aisha narrated the whole story to the Prophet. He said to her, "Buy her and stipulate that her Wala' would be yours as the Wala' is for the manumitter." `Aisha did so. Then Allah's Messenger () stood up in front of the people, and after glorifying Allah he said, "Amma Ba`du (i.e. then after)! What about the people who impose conditions which are not in Allah's Book (Laws)? Any condition that is not in Allah's Book (Laws) is invalid even if they were one hundred conditions, for Allah's decisions are the right ones and His conditions are the strong ones (firmer) and the Wala' will be for the manumitter
2169. Narrated `Abdullah bin `Umar:Aisha, (mother of the faithful believers) wanted to buy a slave girl and manumit her, but her masters said that they would sell her only on the condition that her Wala' would be for them. `Aisha told Allah's Messenger () of that. He said, "What they stipulate should not hinder you from buying her, as the Wala' is for the manumitted
2170. Narrated Ibn `Umar:The Prophet () said, "The selling of wheat for wheat is Riba (usury) except if it is handed from hand to hand and equal in amount. Similarly the selling of barley for barley, is Riba except if it is from hand to hand and equal in amount, and dates for dates is usury except if it is from hand to hand and equal in amount. (See Riba-Fadl in the glossary)
2171. Narrated Ibn `Umar:Allah's Messenger () forbade Muzabana; and Muzabana is the selling of fresh dates for dried old dates by measure, and the selling of fresh grapes for dried grapes by measure
2172. Narrated Ibn `Umar:The Prophet () forbade Muzabana; and Muzabana is the selling of fresh fruit (without measuring it) for something by measure on the basis that if that thing turns to be more than the fruit, the increase would be for the seller of the fruit, and if it turns to be less, that would be of his lot. Narrated Ibn `Umar from Zaid bin Thabit that the Prophet () allowed the selling of the fruits on the trees after estimation (when they are ripe)
2173. Narrated Ibn `Umar:The Prophet () forbade Muzabana; and Muzabana is the selling of fresh fruit (without measuring it) for something by measure on the basis that if that thing turns to be more than the fruit, the increase would be for the seller of the fruit, and if it turns to be less, that would be of his lot. Narrated Ibn `Umar from Zaid bin Thabit that the Prophet () allowed the selling of the fruits on the trees after estimation (when they are ripe)
2174. Narrated Ibn Shihab:that Malik bin Aus said, "I was in need of change for one-hundred Dinars. Talha bin `Ubaidullah called me and we discussed the matter,

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and he agreed to change (my Dinars). He took the gold pieces in his hands and fidgeted with them, and then said, "Wait till my storekeeper comes from the forest." `Umar was listening to that and said, "By Allah! You should not separate from Talha till you get the money from him, for Allah's Messenger () said, 'The selling of gold for gold is Riba (usury) except if the exchange is from hand to hand and equal in amount, and similarly, the selling of wheat for wheat is Riba (usury) unless it is from hand to hand and equal in amount, and the selling of barley for barley is usury unless it is from hand to hand and equal in amount, and dates for dates, is usury unless it is from hand to hand and equal in amount

2175. Narrated Abu Bakra:Allah's Messenger () said, "Don't sell gold for gold unless equal in weight, nor silver for silver unless equal in weight, but you could sell gold for silver or silver for gold as you like

2176. Narrated Abu Sa'id:(Concerning exchange) that he heard Allah's Messenger () saying, "Do not sell gold for gold unless equal in weight, and do not sell silver unless equal in weight

2177. Narrated Abu Sa'id Al-Khudri:Allah's Messenger () said, "Do not sell gold for gold unless equivalent in weight, and do not sell less amount for greater amount or vice versa; and do not sell silver for silver unless equivalent in weight, and do not sell less amount for greater amount or vice versa and do not sell gold or silver that is not present at the moment of exchange for gold or silver that is present

2178. Narrated Abu Salih Az-Zaiyat:I heard Abu Sa'id Al-Khudri saying, "The selling of a Dinar for a Dinar, and a Dirham for a Dirham (is permissible)." I said to him, "Ibn `Abbas does not say the same." Abu Sa'id replied, "I asked Ibn `Abbas whether he had heard it from the Prophet () or seen it in the Holy Book. Ibn `Abbas replied, "I do not claim that, and you know Allah's Messenger () better than I, but Usama informed me that the Prophet had said, 'There is no Riba (in money exchange) except when it is not done from hand to hand (i.e. when there is delay in payment)

2179. Narrated Abu Salih Az-Zaiyat:I heard Abu Sa'id Al-Khudri saying, "The selling of a Dinar for a Dinar, and a Dirham for a Dirham (is permissible)." I said to him, "Ibn `Abbas does not say the same." Abu Sa'id replied, "I asked Ibn `Abbas whether he had heard it from the Prophet () or seen it in the Holy Book. Ibn `Abbas replied, "I do not claim that, and you know Allah's Messenger () better than I, but Usama informed me that the Prophet had said, 'There is no Riba (in money exchange) except when it is not done from hand to hand (i.e. when there is delay in payment)

2180. Narrated Abu Al-Minhal:I asked Al-Bara' bin `Azib and Zaid bin Arqam about money exchanges. Each of them said, "This is better than I," and both of them said, "Allah's Messenger () forbade the selling of silver for gold on credit

2181. Narrated Abu Al-Minhal:I asked Al-Bara' bin `Azib and Zaid bin Arqam about money exchanges. Each of them said, "This is better than I," and both of them said, "Allah's Messenger () forbade the selling of silver for gold on credit

2182. Narrated `Abdur-Rahman bin Abu Bakra:that his father said, "The Prophet () forbade the selling of gold for gold and silver for silver except if they are equivalent in weight, and allowed us to sell gold for silver and vice versa as we wished

2183. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "Do not sell fruits of dates until they become free from all the dangers of being spoilt or blighted; and do not sell fresh dates for dry dates." Narrated Salim and `Abdullah from Zaid bin Thabit: "Later on Allah's Messenger () permitted the selling of ripe fruits on trees for fresh dates or dried dates in Bai'-al-'Arya, and did not allow it for any other kind of sale

2184. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "Do not sell fruits of dates until they become free from all the dangers of being spoilt or blighted; and do not sell fresh dates for dry dates." Narrated Salim and `Abdullah from Zaid bin Thabit: "Later on Allah's Messenger () permitted the selling of ripe fruits on trees for fresh dates or dried dates in Bai'-al-'Arya, and did not allow it for any other kind of sale

2185. Narrated `Abdullah bin `Umar:Allah's Messenger () forbade Muzabana; and Muzabana means the selling of fresh dates (on the trees) for dried dates by measure and also the selling of fresh grapes for dried grapes by measure

2186. Narrated Abu Sa'id Al-Khudri:Allah's Messenger () forbade Muzabana and Muhaqala; and Muzabana means the selling of ripe dates for dates still on the trees

2187. Narrated Ibn `Abbas:The Prophet () forbade Muzabana and Muhaqala

2188. Narrated Zaid bin Thabit:Allah's Messenger () allowed the owner of 'Arya to sell the fruits on the trees by means of estimation

2189. Narrated Jabir:The Prophet () forbade the selling of fruits unless they get ripe, and none of them should be sold except for Dinar or Dirham (i.e. money), except the 'Arya trees (the dates of which could be sold for dates)

2190. Narrated Abu Huraira:The Prophet () allowed the sale of the dates of 'Arya provided they were about five Awsuq (singular: Wasaq which means sixty Sa's) or less (in amount)

2191. Narrated Sahl bin Abu Hathma:Allah's Messenger () forbade the selling of fruits (fresh dates) for dried dates but allowed the sale of fruits on the 'Arya by estimation and their new owners might eat their dates fresh. Sufyan (in another narration) said, "I told Yahya (a sub-narrator) when I was a mere boy, 'Meccans say that the Prophet () allowed them the sale of the fruits on 'Arya by estimation.' Yahya asked, 'How do the Meccans know about it?' I replied, 'They narrated it (from the Prophet ()) through Jabir.' On that, Yahya kept quiet." Sufyan said, "I meant that Jabir belonged to Medina." Sufyan was asked whether in Jabir's narration there was any prohibition of selling fruits before their benefit is evident (i.e. no dangers of being spoilt or blighted). He replied that there was none

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2192. Narrated Ibn `Umar from Zaid bin Thabit:Allah's Messenger () allowed the sale of 'Araya by estimating the dates on them for measured amounts of dried dates. Musa bin `Uqba said, "Al- 'Araya were distinguished date palms; one could come and buy them (i.e. their fruits)
2193. Zaid bin Thabit (ra) said, "In the lifetime of Allah's Messenger (), the people used to trade with fruits. When they cut their date-fruits and the purchasers came to receive their rights, the seller would say, 'My dates have got rotten, they are blighted with disease, they are afflicted with Qusham (a disease which causes the fruit to fall before ripening).' They would go on complaining of defects in their purchases. Allah's Messenger () said, "Do not sell the fruits before their benefit is evident (i.e. free from all the dangers of being spoiled or blighted), by way of advice for they quarrelled too much." Kharija bin Zaid bin Thabit said that Zaid bin Thabit (ra) used not to sell the fruits of his land till Pleiades appeared and one could distinguish the yellow fruits from the red (ripe) ones
2194. Narrated `Abdullah bin `Umar:Allah's Messenger () forbade the sale of fruits till their benefit is evident. He forbade both the seller and the buyer (such sale)
2195. Narrated Anas:Allah's Messenger () forbade the sale of date fruits till they were ripe. Abu `Abdullah (Al-Bukhari) said, "That means till they were red (can be eaten)
2196. Narrated Jabir bin `Abdullah:The Prophet () forbade the sale of (date) fruits till they were red or yellow and fit for eating
2197. Narrated Anas bin Malik:The Prophet () forbade the sale of fruits till their benefit is evident; and the sale of date palms till the dates are almost ripe. He was asked what 'are almost ripe' meant. He replied, "Got red and yellow
2198. Narrated Anas bin Malik: Allah's Messenger () forbade the sale of fruits till they are almost ripe. He was asked what is meant by 'are almost ripe.' He replied, "Till they become red." Allah's Messenger () further said, "If Allah spoiled the fruits, what right would one have to take the money of one's brother (i.e. other people)?
2199. Narrated Ibn Shihab:If somebody bought fruits before their benefit is evident and then the fruits were spoiled with blights, the loss would be suffered by the owner (not the buyer). Narrated Salim bin `Abdullah from Ibn Umar: Allah's Messenger () said, "Do not sell or buy fruits before their benefit was evident and do not sell fresh fruits (dates) for dried dates
2200. Narrated `Aisha:The Prophet () bought some foodstuff from a Jew on credit and mortgaged his armor to him
2201. Narrated Abu Sa'id Al-Khudri and Abu Huraira:Allah's Messenger () appointed somebody as a governor of Khaibar. That governor brought to him an excellent kind of dates (from Khaibar). The Prophet () asked, "Are all the dates of Khaibar like this?" He replied, "By Allah, no, O Allah's Messenger (!) But we barter one Sa of this (type of dates) for two Sas of dates of ours and two Sas of it for three of ours." Allah's Messenger () said, "Do not do so (as that is a kind of usury) but sell the mixed dates (of inferior quality) for money, and then buy good dates with that money
2202. Narrated Abu Sa'id Al-Khudri and Abu Huraira:Allah's Messenger () appointed somebody as a governor of Khaibar. That governor brought to him an excellent kind of dates (from Khaibar). The Prophet () asked, "Are all the dates of Khaibar like this?" He replied, "By Allah, no, O Allah's Messenger (!) But we barter one Sa of this (type of dates) for two Sas of dates of ours and two Sas of it for three of ours." Allah's Messenger () said, "Do not do so (as that is a kind of usury) but sell the mixed dates (of inferior quality) for money, and then buy good dates with that money
2203. Narrated Nafi', the freed slave of Ibn 'Umar:If pollinated date-palms are sold and nothing is mentioned (in the contract) about their fruits, the fruits will go to the person who has pollinated them, and so will be the case with the slave and the cultivator. Nafi' mentioned those three things
2204. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "If somebody sells pollinated date palms, the fruits will be for the seller unless the buyer stipulates that they will be for himself (and the seller agrees)
2205. Narrated Ibn `Umar:Allah's Messenger () forbade Al-Muzabana, i.e. to sell ungathered dates of one's garden for measured dried dates or fresh ungathered grapes for measured dried grapes; or standing crops for measured quantity of foodstuff. He forbade all such bargains
2206. Narrated Ibn `Umar:The Prophet () said, "Whoever pollinates date palms and then sells them, the fruits will belong to him unless the buyer stipulates that the fruits should belong to him (and the seller agrees)
2207. Narrated Anas bin Malik:Allah's Messenger () forbade Muhaqala, Mukhadara, Mulamasa, Munabadha and Muzabana. (See glossary and previous Hadiths for the meanings of these terms)
2208. Narrated Humaid:Anas said, "The Prophet () forbade the selling of dates till they were almost ripe." We asked Anas, "What does 'almost ripe' mean?" He replied, "They get red and yellow. The Prophet () added, 'If Allah destroyed the fruits present on the trees, what right would the seller have to take the money of his brother (somebody else)?
2209. Narrated Ibn `Umar:I was with the Prophet () while he was eating fresh dates. He said, "From the trees there is a tree which resembles a faithful believer." I wanted to say that it was the date palm, but I was the youngest among them (so I kept quiet). He added, "It is the date palm
2210. Narrated Anas bin Malik:Abu Taiba cupped Allah's Messenger () and so Allah's Messenger () ordered that a Sa of dates be paid to him and ordered his masters (for he was a slave) to reduce his tax
2211. Narrated `Aisha:Hind, the mother of Mu'awiya said to Allah's Messenger (), "Abu Sufyan (her husband) is a miser. Am I allowed to take from his money secretly?" The Prophet () said to her, "You and your sons may take what is sufficient reasonably and fairly

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2212. Narrated Hisham bin `Urwa from his father:who heard Aisha saying, "The Holy Verse; 'Whoever amongst the guardians is rich, he should take no wages (from the property of the orphans) but If he is poor, let him have for himself what is just and reasonable (according to his labors)' (4.6) was revealed concerning the guardian of the orphans who looks after them and manages favorably their financial affairs; If the guardian Is poor, he could have from It what Is just and reasonable, (according to his labors)

2213. Narrated Jabir:Allah's Messenger () gave preemption (to the partner) in every joint property, but if the boundaries of the property were demarcated or the ways and streets were fixed, then there was no pre-emption

2214. Narrated Jabir bin `Abdullah:Allah's Messenger () decided the validity of preemption in every joint undivided property, but if the boundaries were well marked or the ways and streets were fixed, then there was no pre-emption

2214.2. Narrated Mussaddad from `Abdul Wahid:the same as above but said, "... in every joint undivided thing..." Narrated Hisham from Ma'mar the same as above but said, " ... in every property

2215. Narrated Ibn `Umar:The Prophet () said, "While three persons were walking, rain began to fall and they had to enter a cave in a mountain. A big rock rolled over and blocked the mouth of the cave. They said to each other, 'Invoke Allah with the best deed you have performed (so Allah might remove the rock)'. One of them said, 'O Allah! My parents were old and I used to go out for grazing (my animals). On my return I would milk (the animals) and take the milk in a vessel to my parents to drink. After they had drunk from it, I would give it to my children, family and wife. One day I was delayed and on my return I found my parents sleeping, and I disliked to wake them up. The children were crying at my feet (because of hunger). That state of affairs continued till it was dawn. O Allah! If You regard that I did it for Your sake, then please remove this rock so that we may see the sky.' So, the rock was moved a bit. The second said, 'O Allah! You know that I was in love with a cousin of mine, like the deepest love a man may have for a woman, and she told me that I would not get my desire fulfilled unless I paid her one-hundred Dinars (gold pieces). So, I struggled for it till I gathered the desired amount, and when I sat in between her legs, she told me to be afraid of Allah, and asked me not to deflower her except rightfully (by marriage). So, I got up and left her. O Allah! If You regard that I did it for Your sake, kindly remove this rock.' So, two-thirds of the rock was removed. Then the third man said, 'O Allah! No doubt You know that once I employed a worker for one Faraq (three Sa's) of millet, and when I wanted to pay him, he refused to take it, so I sowed it and from its yield I bought cows and a shepherd. After a time that man came and demanded his money. I said to him: Go to those cows and the shepherd and take them for they are for you. He asked me whether I was joking with him. I told him that I was not joking with him, and all that belonged to him. O Allah! If You regard that I did it sincerely for Your sake, then please remove the rock.' So, the rock was removed completely from the mouth of the cave

2216. Narrated `Abdur-Rahman bin Abu Bakr:We were with the Prophet () when a tall pagan with long matted unkempt hair came driving his sheep. The Prophet () asked him, "Are those sheep for sale or for gifts?" The pagan replied, "They are for sale." The Prophet () bought one sheep from him

2217. Narrated Abu Huraira:The Prophet () said, "The Prophet Abraham () emigrated with Sarah and entered a village where there was a king or a tyrant. (The king) was told that Abraham had entered (the village) accompanied by a woman who was one of the most charming women. So, the king sent for Abraham and asked, 'O Abraham! Who is this lady accompanying you?' Abraham replied, 'She is my sister (i.e. in religion).' Then Abraham returned to her and said, 'Do not contradict my statement, for I have informed them that you are my sister. By Allah, there are no true believers on this land except you and I.' Then Abraham sent her to the king. When the king got to her, she got up and performed ablution, prayed and said, 'O Allah! If I have believed in You and Your Apostle, and have saved my private parts from everybody except my husband, then please do not let this pagan overpower me.' On that the king fell in a mood of agitation and started moving his legs. Seeing the condition of the king, Sarah said, 'O Allah! If he should die, the people will say that I have killed him.' The king regained his power, and proceeded towards her but she got up again and performed ablution, prayed and said, 'O Allah! If I have believed in You and Your Apostle and have kept my private parts safe from all except my husband, then please do not let this pagan overpower me.' The king again fell in a mood of agitation and started moving his legs. On seeing that state of the king, Sarah said, 'O Allah! If he should die, the people will say that I have killed him.' The king got either two or three attacks, and after recovering from the last attack he said, 'By Allah! You have sent a satan to me. Take her to Abraham and give her Ajar.' So she came back to Abraham and said, 'Allah humiliated the pagan and gave us a slave-girl for service

2218. Narrated `Aisha:Sa'd bin Abi Waqqas and `Abu bin Zam`a quarreled over a boy. Sa'd said, "O Allah's Messenger (!) This boy is the son of my brother (`Utba bin Abi Waqqas) who took a promise from me that I would take him as he was his (illegal) son. Look at him and see whom he resembles." `Abu bin Zam`a said, "O Allah's Messenger (!) This is my brother and was born on my father's bed from his slave-girl." Allah's Apostle cast a look at the boy and found definite resemblance to `Utba and then said, "The boy is for you, O `Abu bin Zam`a. The child goes to the owner of the bed and the adulterer gets nothing but the stones (despair, i.e. to be stoned to death). Then the Prophet () said, "O Sauda bint Zama! Screen yourself from this boy." So, Sauda never saw him again

2219. Narrated Sa'd that his father said:`Abdur-Rahman bin `Auf said to Suhaib, 'Fear Allah and do not ascribe yourself to somebody other than your father.' Suhaib replied, 'I would not like to say it even if I were given large amounts of money, but I say I was kidnapped in my childhood

2220. Narrated `Urwa bin Az-Zubair:Hakim bin Hizam said, "O Allah's Messenger (!) I used to do good deeds in the Pre-Islamic period of Ignorance, e.g., keeping good relations with my Kith and kin, manumitting slaves and giving alms. Shall I receive a reward for all that?" Allah's Messenger () replied, "You embraced Islam with all the good deeds which you did in the past

2221. Narrated `Abdullah bin `Abbas:Once Allah's Messenger () passed by a dead sheep and said to the people, "Wouldn't you benefit by its skin?" The people

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replied that it was dead. The Prophet () said, "But its eating only is illegal

2222. Narrated Abu Huraira:Allah's Messenger () said, "By Him in Whose Hands my soul is, son of Mary (Jesus) will shortly descend amongst you people (Muslims) as a just ruler and will break the Cross and kill the pig and abolish the Jizya (a tax taken from the non-Muslims, who are in the protection, of the Muslim government). Then there will be abundance of money and nobody will accept charitable gifts

2223. Narrated Ibn `Abbas:Once `Umar was informed that a certain man sold alcohol. `Umar said, "May Allah curse him! Doesn't he know that Allah's Messenger () said, 'May Allah curse the Jews, for Allah had forbidden them to eat the fat of animals but they melted it and sold it

2224. Narrated Abu Huraira:Allah's Messenger () said, "May Allah curse the Jews, because Allah made fat illegal for them but they sold it and ate its price

2225. Narrated Sa'id bin Abu Al-Hasan:While I was with Ibn `Abbas a man came and said, "O father of `Abbas! My sustenance is from my manual profession and I make these pictures." Ibn `Abbas said, "I will tell you only what I heard from Allah's Messenger () . I heard him saying, 'Whoever makes a picture will be punished by Allah till he puts life in it, and he will never be able to put life in it.' " Hearing this, that man heaved a sigh and his face turned pale. Ibn `Abbas said to him, "What a pity! If you insist on making pictures I advise you to make pictures of trees and any other unanimated objects

2226. Narrated `Aisha:When the last verses of Surat-al-Baqara were revealed, the Prophet () went out (of his house to the Mosque) and said, "The trade of alcohol has become illegal

2227. Narrated Abu Huraira:The Prophet () said, "Allah says, 'I will be against three persons on the Day of Resurrection: -1. One who makes a covenant in My Name, but he proves treacherous. -2. One who sells a free person (as a slave) and eats the price, -3. And one who employs a laborer and gets the full work done by him but does not pay him his wages

2228. Narrated Anas:Amongst the captives was Safiya. First she was given to Dihya Al-Kalbi and then to the Prophet

2229. Narrated Abu Sa'id Al-Khudri:that while he was sitting with Allah's Messenger () he said, "O Allah's Messenger ()! We get female captives as our share of booty, and we are interested in their prices, what is your opinion about coitus interruptus?" The Prophet () said, "Do you really do that? It is better for you not to do it. No soul that which Allah has destined to exist, but will surely come into existence

2230. Narrated Jabir:The Prophet () sold a Mudabbar (on behalf of his master who was still living and in need of money)

2231. Narrated Jabir bin `Abdullah:Allah's Messenger () sold a Mudabbar

2232. Narrated Zaid bin Khalid and Abu Huraira:that Allah's Messenger () was asked about an unmarried slave-girl who committed illegal sexual intercourse. They heard him saying, "Flog her, and if she commits illegal sexual intercourse after that, flog her again, and on the third (or the fourth) offense, sell her

2233. Narrated Zaid bin Khalid and Abu Huraira:that Allah's Messenger () was asked about an unmarried slave-girl who committed illegal sexual intercourse. They heard him saying, "Flog her, and if she commits illegal sexual intercourse after that, flog her again, and on the third (or the fourth) offense, sell her

2234. Narrated Abu Huraira:I heard the Prophet () saying, "If a slave-girl of yours commits illegal sexual intercourse and her illegal sexual intercourse is proved, she should be lashed, and after that nobody should blame her, and if she commits illegal sexual intercourse the second time, she should be lashed and nobody should blame her after that, and if she does the offense for the third time and her illegal sexual intercourse is proved, she should be sold even for a hair rope

2235. Narrated Anas bin Malik:The Prophet () came to Khaibar and when Allah made him victorious and he conquered the town by breaking the enemy's defense, the beauty of Safiya bint Huyai bin Akhtab was mentioned to him and her husband had been killed while she was a bride. Allah's Messenger () selected her for himself and he set out in her company till he reached Sudd-ar-Rawha' where her menses were over and he married her. Then Hais (a kind of meal) was prepared and served on a small leather sheet (used for serving meals). Allah's Messenger () then said to me, "Inform those who are around you (about the wedding banquet)." So that was the marriage banquet given by Allah's Messenger () for (his marriage with) Safiya. After that we proceeded to Medina and I saw that Allah's Messenger () was covering her with a cloak while she was behind him. Then he would sit beside his camel and let Safiya put her feet on his knees to ride (the camel)

2236. Narrated Jabir bin `Abdullah:I heard Allah's Messenger (), in the year of the Conquest of Mecca, saying, "Allah and His Apostle made illegal the trade of alcohol, dead animals, pigs and idols." The people asked, "O Allah's Messenger ()! What about the fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lights?" He said, "No, it is illegal." Allah's Messenger () further said, "May Allah curse the Jews, for Allah made the fat (of animals) illegal for them, yet they melted the fat and sold it and ate its price

2237. Narrated Abu Mas'ud Al-Ansari:Allah's Messenger () forbade taking the price of a dog, money earned by prostitution and the earnings of a soothsayer

2238. Narrated `Aun bin Abu Juhaifa:I saw my father buying a slave whose profession was cupping, and ordered that his instruments (of cupping) be broken. I asked him the reason for doing so. He replied, "Allah's Messenger () prohibited taking money for blood, the price of a dog, and the earnings of a slave-girl by prostitution; he cursed her who tattoos and her who gets tattooed, the eater of Riba (usury), and the maker of pictures

Sales in which a Price is paid for Goods to be Delivered Later (As-Salam)

2239. Narrated Ibn `Abbas:Allah's Messenger () came to Medina and the people used to pay in advance the price of fruits to be delivered within one or two years.

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(The sub-narrator is in doubt whether it was one to two years or two to three years.) The Prophet () said, "Whoever pays money in advance for dates (to be delivered later) should pay it for known specified weight and measure (of the dates)

2239.2. Narrated Ibn Abi Najih:as above, mentioning only specific measure

2240. Narrated Ibn `Abbas:The Prophet () came to Medina and the people used to pay in advance the price of dates to be delivered within two or three years. He said (to them), "Whoever pays in advance the price of a thing to be delivered later should pay it for a specified measure at specified weight for a specified period

2240.2. Narrated Ibn Abi Najih:as above, saying, "He should pay the price in advance for a specified measure and for a specified period

2241. Narrated Ibn `Abbas:The Prophet () came (to Medina) and he told the people (regarding the payment of money in advance that they should pay it) for a known specified measure and a known specified weight and a known specified period

2242. Narrated Shu`ba:Muhammad or `Abdullah bin Abu Al-Mujalid said, "Abdullah bin Shaddad and Abu Burda differed regarding As-Salam, so they sent me to Ibn Abi `Aufa and I asked him about it. He replied, 'In the lifetime of Allah's Messenger (), Abu Bakr and `Umar, we used to pay in advance the prices of wheat, barley, dried grapes and dates to be delivered later. I also asked Ibn Abza and he, too, replied as above

2243. Narrated Shu`ba:Muhammad or `Abdullah bin Abu Al-Mujalid said, "Abdullah bin Shaddad and Abu Burda differed regarding As-Salam, so they sent me to Ibn Abi `Aufa and I asked him about it. He replied, 'In the lifetime of Allah's Messenger (), Abu Bakr and `Umar, we used to pay in advance the prices of wheat, barley, dried grapes and dates to be delivered later. I also asked Ibn Abza and he, too, replied as above

2244. Narrated Muhammad bin Al-Mujalid:`Abdullah bin Shaddad and Abu Burda sent me to `Abdullah bin Abi `Aufa and told me to ask `Abdullah whether the people in the lifetime of the Prophet () used to pay in advance for wheat (to be delivered later). `Abdullah replied, "We used to pay in advance to the peasants of Sham for wheat, barley and olive oil of a known specified measure to be delivered in a specified period." I asked (him), "Was the price paid (in advance) to those who had the things to be delivered later?" `Abdullah bin `Aufa replied, "We did not use to ask them about that." Then they sent me to `Abdur Rahman bin Abza and I asked him. He replied, "The companions of the Prophet () used to practice Salam in the lifetime of the Prophet; and we did not use to ask them whether they had standing crops or not

2245. Narrated Muhammad bin Abi Al-Mujalid:as above (446) and said, "We used to pay them in advance for wheat and barley (to be delivered later). Narrated Ash-Shaibani--"And also for oil." Narrated Ash-Shaibani: who said "We used to pay in advance for wheat barley and dried grapes

2246. Narrated Abu Bakhtari at-Tai:I asked Ibn `Abbas about Salam for (the fruits of) date-palms. He replied "The Prophet () forbade the sale of dates on the trees till they became fit for eating and could be weighed." A man asked what to be weighed (as the dates were still on the trees). Another man sitting beside Ibn `Abbas replied, "Till they are cut and stored." Narrated Abu Al-Bakhtari: I heard Ibn `Abbas (saying) that the Prophet () forbade ... etc. as above

2247. Narrated Abu Al-Bakhtari:I asked Ibn `Umar about Salam (the fruits of) date-palms. He replied, "The Prophet () forbade the sale of dates till their benefit becomes evident and fit for eating and also the sale of silver (for gold) on credit." I asked Ibn `Abbas about Salam for dates and he replied, "The Prophet () forbade the sale of dates till they were fit for eating and could be estimated

2248. Narrated Abu Al-Bakhtari:I asked Ibn `Umar about Salam (the fruits of) date-palms. He replied, "The Prophet () forbade the sale of dates till their benefit becomes evident and fit for eating and also the sale of silver (for gold) on credit." I asked Ibn `Abbas about Salam for dates and he replied, "The Prophet () forbade the sale of dates till they were fit for eating and could be estimated

2249. Narrated Abu Al-Bakhtari:I asked Ibn `Umar about Salam for dates. Ibn `Umar replied, "The Prophet () forbade the sale (of the fruits) of date-palms until they were fit for eating and also forbade the sale of silver for gold on credit." I also asked Ibn `Abbas about it. Ibn `Abbas replied, "The Prophet () forbade the sale of dates till they were fit for eating, and could be weighed." I asked him, "What is to be weighed (as the dates are on the trees)?" A man sitting by Ibn `Abbas said, "It means till they are cut and stored

2250. Narrated Abu Al-Bakhtari:I asked Ibn `Umar about Salam for dates. Ibn `Umar replied, "The Prophet () forbade the sale (of the fruits) of date-palms until they were fit for eating and also forbade the sale of silver for gold on credit." I also asked Ibn `Abbas about it. Ibn `Abbas replied, "The Prophet () forbade the sale of dates till they were fit for eating, and could be weighed." I asked him, "What is to be weighed (as the dates are on the trees)?" A man sitting by Ibn `Abbas said, "It means till they are cut and stored

2251. Narrated `Aisha:Allah's Messenger () bought some foodstuff (barley) from a Jew on credit and mortgaged his iron armor to him (the armor stands for a guarantor)

2252. Narrated Al-A`mash:We argued at Ibrahim's dwelling place about mortgaging in Salam. He said, "Aisha said, 'The Prophet () bought some foodstuff from a Jew on credit and the payment was to be made by a definite period, and he mortgaged his iron armor to him

2253. Narrated Ibn `Abbas:The Prophet () came to Medina and the people used to pay in advance the prices of fruits to be delivered within two to three years. The Prophet () said (to them), "Buy fruits by paying their prices in advance on condition that the fruits are to be delivered to you according to a fixed specified measure within a fixed specified period." Ibn Najih said, " ... by specified measure and specified weight

2254. Narrated Muhammad bin Abi Al-Mujalid:Abu Burda and `Abdullah bin Shaddad sent me to `Abdur Rahman bin Abza and `Abdullah bin Abi `Aufa to ask them

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about the Salaf (Salam). They said, "We used to get war booty while we were with Allah's Messenger () and when the peasants of Sham came to us we used to pay them in advance for wheat, barley, and oil to be delivered within a fixed period." I asked them, "Did the peasants own standing crops or not?" They replied, "We never asked them about it

2255. Narrated Muhammad bin Abi Al-Mujalid:Abu Burda and `Abdullah bin Shaddad sent me to `Abdur Rahman bin Abza and `Abdullah bin Abi `Aufa to ask them about the Salaf (Salam). They said, "We used to get war booty while we were with Allah's Messenger () and when the peasants of Sham came to us we used to pay them in advance for wheat, barley, and oil to be delivered within a fixed period." I asked them, "Did the peasants own standing crops or not?" They replied, "We never asked them about it

2256. Narrated `Abdullah:The people used to sell camels on the basis of Habal-al-Habala. The Prophet () forbade such sale. Nafi` explained Habal-al-Habala by saying. "The camel is to be delivered to the buyer after the she-camel gives birth

Shuf'a

2257. Narrated Jabir bin `Abdullah:Allah's Messenger () gave a verdict regarding Shuf'a in every undivided joint thing (property). But if the limits are defined (or demarcated) or the ways and streets are fixed, then there is no pre-emption

2258. Narrated `Amr bin Ash-Sharid:While I was standing with Sa`d bin Abi Waqqas, Al-Miswar bin Makhrama came and put his hand on my shoulder. Meanwhile Abu Rafi`, the freed slave of the Prophet () came and asked Sa`d to buy from him the (two) dwellings which were in his house. Sa`d said, "By Allah I will not buy them." Al- Miswar said, "By Allah, you shall buy them." Sa`d replied, "By Allah, I will not pay more than four thousand (Dirhams) by installments." Abu Rafi` said, "I have been offered five hundred Dinars (for it) and had I not heard the Prophet () saying, 'The neighbor has more right than anyone else because of his nearness, I would not give them to you for four-thousand (Dirhams) while I am offered five-hundred Dinars (one Dinar equals ten Dirhams) for them.'" So, he sold it to Sa`d

2259. Narrated Aisha:I said, "O Allah's Messenger ()! I have two neighbors and would like to know to which of them I should give presents." He replied, "To the one whose door is nearer to you

Hiring

2260. Narrated Abu Musa Al-Ash`ari:The Prophet () said, "The honest treasurer who gives willingly what he is ordered to give, is one of the two charitable persons, (the second being the owner)

2261. Narrated Abu Musa:I went to the Prophet () with two men from Ash`ari tribe. I said (to the Prophet), "I do not know that they want employment." The Prophet () said, "No, we do not appoint for our jobs anybody who demands it earnestly

2262. Narrated Abu Huraira:The Prophet () said, "Allah did not send any prophet but shepherded sheep." His companions asked him, "Did you do the same?" The Prophet () replied, "Yes, I used to shepherd the sheep of the people of Mecca for some Qirats

2263. Narrated `Aisha:The Prophet () and Abu Bakr employed a (pagan) man from the tribe of Bani Ad-Dail and the tribe of Bani 'Abu bin `Adi as a guide. He was an expert guide and he broke the oath contract which he had to abide by with the tribe of Al-`Asi bin Wail and he was on the religion of Quraish pagans. The Prophet () and Abu Bakr had confidence in him and gave him their riding camels and told him to bring them to the Cave of Thaur after three days. So, he brought them their two riding camels after three days and both of them (The Prophet () and Abu Bakr) set out accompanied by 'Amir bin Fuhaira and the Dili guide who guided them below Mecca along the road leading to the sea-shore

2264. Narrated Aisha:(the wife of the Prophet) Allah's Messenger () and Abu Bakr hired a man from the tribe of Bani-Ad-Dil as an expert guide who was a pagan (follower of the religion of the pagans of Quraish). The Prophet () and Abu Bakr gave him their two riding camels and took a promise from him to bring their riding camels in the morning of the third day to the Cave of Thaur

2265. Narrated Ya'la bin Umaiya:I fought in Jaish-al-Usra (Ghazwa of Tabuk) along with the Prophet () and in my opinion that was the best of my deeds. Then I had an employee, who quarrel led with someone and one of the them bit and cut the other's finger and caused his own tooth to fall out. He then went to the Prophet (with a complaint) but the Prophet () canceled the suit and said to the complainant, "Did you expect him to let his finger in your mouth so that you might snap and cut it (as does a stallion camel)?" Narrated Ibn Juraij from `Abdullah bin Abu Mulaika from his grandfather a similar story: A man bit the hand of another man and caused his own tooth to fall out, but Abu Bakr judged that he had no right for compensation (for the broken tooth)

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2267. Narrated Ubai bin Ka'b:Allah's Messenger () said, "Both of them (Moses and Al-Khadir) proceeded on till they reached a wall which was about to fall." Sa`d said [?? or Sa'id], "(Al-Khadir pointed) with his hands (towards the wall) and then raised his hands and the wall became straightened up." Ya'la said, "I think Sa'id

[? or Sa`d] said, 'He (Khadir) passed his hand over it and it was straightened up.' (Moses said to him), "if you had wanted, you could have taken wages for it." Sa`id [? or Sa`d] said, "Wages with which to buy food

2268. Narrated Ibn `Umar:The Prophet () said, "Your example and the example of the people of the two Scriptures (i.e. Jews and Christians) is like the example of a man who employed some laborers and asked them, 'Who will work for me from morning till midday for one Qirat?' The Jews accepted and carried out the work. He then asked, 'Who will work for me from midday up to the `Asr prayer for one Qirat?' The Christians accepted and fulfilled the work. He then said, 'Who will work for me from the `Asr till sunset for two Qirats?' You, Muslims have accepted the offer. The Jews and the Christians got angry and said, 'Why should we work more and get lesser wages?' (Allah) said, 'Have I withheld part of your right?' They replied in the negative. He said, 'It is My Blessing, I bestow upon whomever I wish

2269. Narrated `Abdullah bin `Umar bin Al-Khattab:Allah's Messenger () said, "Your example and the example of Jews and Christians is like the example of a man who employed some laborers to whom he said, 'Who will work for me up to midday for one Qirat each?' The Jews carried out the work for one Qirat each; and then the Christians carried out the work up to the `Asr prayer for one Qirat each; and now you Muslims are working from the `Asr prayer up to sunset for two Qirats each. The Jews and Christians got angry and said, 'We work more and are paid less.' The employer (Allah) asked them, 'Have I usurped some of your right?' They replied in the negative. He said, 'That is My Blessing, I bestow upon whomever I wish

2270. Narrated Abu Huraira:The Prophet () said, "Allah said, 'I will be an opponent to three types of people on the Day of Resurrection: -1. One who makes a covenant in My Name, but proves treacherous; -2. One who sells a free person and eats his price; and -3. One who employs a laborer and takes full work from him but does not pay him for his lab our

2271. Narrated Abu Musa:The Prophet () said, "The example of Muslims, Jews and Christians is like the example of a man who employed laborers to work for him from morning till night for specific wages. They worked till midday and then said, 'We do not need your money which you have fixed for us and let whatever we have done be annulled.' The man said to them, 'Don't quit the work, but complete the rest of it and take your full wages.' But they refused and went away. The man employed another batch after them and said to them, 'Complete the rest of the day and yours will be the wages I had fixed for the first batch.' So, they worked till the time of `Asr prayer. Then they said, "Let what we have done be annulled and keep the wages you have promised us for yourself.' The man said to them, 'Complete the rest of the work, as only a little of the day remains,' but they refused. Thereafter he employed another batch to work for the rest of the day and they worked for the rest of the day till the sunset, and they received the wages of the two former batches. So, that was the example of those people (Muslims) and the example of this light (guidance) which they have accepted willingly

2272. Narrated `Abdullah bin `Umar:I heard Allah's Messenger () saying, "Three men from among those who were before you, set out together till they reached a cave at night and entered it. A big rock rolled down the mountain and closed the mouth of the cave. They said (to each other), 'Nothing could save you from this rock but to invoke Allah by giving reference to the righteous deed which you have done (for Allah's sake only).' So, one of them said, 'O Allah! I had old parents and I never provided my family (wife, children etc.) with milk before them. One day, by chance I was delayed, and I came late (at night) while they had slept. I milked the sheep for them and took the milk to them, but I found them sleeping. I disliked to provide my family with the milk before them. I waited for them and the bowl of milk was in my hand and I kept on waiting for them to get up till the day dawned. Then they got up and drank the milk. O Allah! If I did that for Your Sake only, please relieve us from our critical situation caused by this rock.' So, the rock shifted a little but they could not get out." The Prophet () added, "The second man said, 'O Allah! I had a cousin who was the dearest of all people to me and I wanted to have sexual relations with her but she refused. Later she had a hard time in a famine year and she came to me and I gave her one-hundred-and-twenty Dinars on the condition that she would not resist my desire, and she agreed. When I was about to fulfill my desire, she said: It is illegal for you to outrage my chastity except by legitimate marriage. So, I thought it a sin to have sexual intercourse with her and left her though she was the dearest of all the people to me, and also I left the gold I had given her. O Allah! If I did that for Your Sake only, please relieve us from the present calamity.' So, the rock shifted a little more but still they could not get out from there." The Prophet () added, "Then the third man said, 'O Allah! I employed few laborers and I paid them their wages with the exception of one man who did not take his wages and went away. I invested his wages and I got much property thereby. (Then after some time) he came and said to me: O Allah's slave! Pay me my wages. I said to him: All the camels, cows, sheep and slaves you see, are yours. He said: O Allah's slave! Don't mock at me. I said: I am not mocking at you. So, he took all the herd and drove them away and left nothing. O Allah! If I did that for Your Sake only, please relieve us from the present suffering.' So, that rock shifted completely and they got out walking

2273. Narrated Abu Mas'ud Al-Ansari:Whenever Allah's Messenger () ordered us to give in charity we would go to the market and work as porters to earn a Mudd (two handfuls) (of foodstuff) but now some of us have one-hundred thousand Dirhams or Dinars. (The sub-narrator) Shaiq said, "I think Abu Mas`ud meant himself by saying (some of us)

2274. Narrated Tawus:Ibn `Abbas said, "The Prophet () forbade the meeting of caravans (on the way) and ordained that no townsman is permitted to sell things on behalf of a bedouin." I asked Ibn `Abbas, "What is the meaning of his saying, 'No townsman is permitted to sell things on behalf of a bedouin.' " He replied, "He should not work as a broker for him

2275. Narrated Khabbab:I was a blacksmith and did some work for Al-`As bin Wail. When he owed me some money for my work, I went to him to ask for that amount. He said, "I will not pay you unless you disbelieve in Muhammad." I said, "By Allah! I will never do that till you die and be resurrected." He said, "Will I be dead and then resurrected after my death?" I said, "Yes." He said, "There I will have property and offspring and then I will pay you your due." Then Allah revealed.

Sahih al-Bukhari

'Have you seen him who disbelieved in Our signs, and yet says: I will be given property and offspring?

2276. Narrated Abu Sa'id: Some of the companions of the Prophet (ﷺ) went on a journey till they reached some of the 'Arab tribes (at night). They asked the latter to treat them as their guests but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others), "Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them might possess something (as treatment)," They went to the group of the companions (of the Prophet (ﷺ)) and said, "Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?" One of them replied, "Yes, by Allah! I can recite a Ruqya, but as you have refused to accept us as your guests, I will not recite the Ruqya for you unless you fix for us some wages for it." They agreed to pay them a flock of sheep. One of them then went and recited (Surat-ul-Fatiha): 'All the praises are for the Lord of the Worlds' and puffed over the chief who became all right as if he was released from a chain, and got up and started walking, showing no signs of sickness. They paid them what they agreed to pay. Some of them (i.e. the companions) then suggested to divide their earnings among themselves, but the one who performed the recitation said, "Do not divide them till we go to the Prophet (ﷺ) and narrate the whole story to him, and wait for his order." So, they went to Allah's Messenger (ﷺ) and narrated the story. Allah's Messenger (ﷺ) asked, "How did you come to know that Surat-ul-Fatiha was recited as Ruqya?" Then he added, "You have done the right thing. Divide (what you have earned) and assign a share for me as well." The Prophet (ﷺ) smiled thereupon

2277. Narrated Anas bin Malik: When Abu Taiba cupped the Prophet (ﷺ) and the Prophet (ﷺ) ordered that he be paid one or two Sas of foodstuff and he interceded with his masters to reduce his taxes

2278. Narrated Ibn 'Abbas: When the Prophet (ﷺ) was cupped, he paid the man who cupped him his wages

2279. Narrated Ibn 'Abbas: When the Prophet (ﷺ) was cupped, he paid the man who cupped him his wages. If it had been undesirable he would not have paid him

2280. Narrated Anas: The Prophet (ﷺ) used to get cupped and would never withhold the wages of any person

2281. Narrated Anas bin Malik: The Prophet (ﷺ) sent for a slave who had the profession of cupping, and he cupped him. The Prophet (ﷺ) ordered that he be paid one or two Sas, or one or two Mudds of foodstuff, and appealed to his masters to reduce his taxes:

2282. Narrated Abu Mas'ud Al-Ansari: Allah's Messenger (ﷺ) regarded illegal the price of a dog, the earnings of a prostitute, and the charges taken by a soothsayer

2283. Narrated Abu Huraira: The Prophet (ﷺ) prohibited the earnings of slave girls (through prostitution)

2284. Narrated Ibn 'Umar: The Prophet (ﷺ) forbade taking a price for animal copulation

2285. Narrated 'Abdullah bin 'Umar: "Allah's Messenger (ﷺ) gave the land of Khaibar to the Jews to work on and cultivate and take half of its yield. Ibn 'Umar added, "The land used to be rented for a certain portion (of its yield)." Nafi' mentioned the amount of the portion but I forgot it. Rafi' bin Khadij said, "The Prophet (ﷺ) forbade renting farms." Narrated 'Ubaidullah Nafi' said: Ibn 'Umar said: (The contract of Khaibar continued) till 'Umar evacuated the Jews (from Khaibar)

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Transference of a Debt from One Person to Another (Al-Hawaala)

2287. Narrated Abu Huraira: The Prophet (ﷺ) said, "Procrastination (delay) in paying debts by a wealthy man is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree

2288. Narrated Abu Huraira: The Prophet (ﷺ) said, "Procrastination (delay) in paying debts by a wealthy person is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree

2289. Narrated Salama bin Al-Akwa: Once, while we were sitting in the company of Prophet, a dead man was brought. The Prophet (ﷺ) was requested to lead the funeral prayer for the deceased. He said, "Is he in debt?" The people replied in the negative. He said, "Has he left any wealth?" They said, "No." So, he led his funeral prayer. Another dead man was brought and the people said, "O Allah's Messenger (ﷺ)! Lead his funeral prayer." The Prophet (ﷺ) said, "Is he in debt?" They said, "Yes." He said, "Has he left any wealth?" They said, "Three Dinars." So, he led the prayer. Then a third dead man was brought and the people said (to the Prophet (ﷺ)), "Please lead his funeral prayer." He said, "Has he left any wealth?" They said, "No." He asked, "Is he in debt?" They said, ("Yes! He has to pay) three Dinars.", He (refused to pray and) said, "Then pray for your (dead) companion." Abu Qatada said, "O Allah's Messenger (ﷺ)! Lead his funeral prayer, and I will pay his debt." So, he led the prayer

Kafalah

2290. Narrated Muhammad bin 'Amr Al-Aslami that his father Hamza said: 'Umar (ra) sent him (i.e. Hamza) as a Sadaqa / Zakat collector. A man had committed illegal sexual intercourse with the slave girl of his wife. Hamza took (personal) sureties for the adulterer till they came to 'Umar. 'Umar had lashed the adulterer one hundred lashes. 'Umar confirmed their claim (that the adulterer had already been punished) and excused him because of being Ignorant. Jarir Al-Ash'ath said to Ibn Mas'ud regarding renegades (i.e., those who became infidels after embracing Islam), "Let them repent and take (personal) sureties for them." They

repented and their relatives stood sureties for them. According to Hammad, if somebody stands surety for another person and that person dies, the person giving surety will be released from responsibility. According to Al-Hakam, his responsibilities continues

2291. Narrated Abu Huraira: The Prophet () said, "An Israeli man asked another Israeli to lend him one thousand Dinars. The second man required witnesses. The former replied, 'Allah is sufficient as a witness.' The second said, 'I want a surety.' The former replied, 'Allah is sufficient as a surety.' The second said, 'You are right,' and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand Dinars and a letter to the lender and then closed (i.e. sealed) the hole tightly. He took the piece of wood to the sea and said. 'O Allah! You know well that I took a loan of one thousand Dinars from so-and-so. He demanded a surety from me but I told him that Allah's Guarantee was sufficient and he accepted Your guarantee. He then asked for a witness and I told him that Allah was sufficient as a Witness, and he accepted You as a Witness. No doubt, I tried hard to find a conveyance so that I could pay his money but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country. One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood in which his money had been deposited. He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand Dinars to him and said, 'By Allah, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allah has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand Dinars and depart guided on the right path

2292. Narrated Sa'id bin Jubair: Ibn 'Abbas said, "In the verse: To every one We have appointed ' (Muwaliya Muwaliya means one's) heirs (4.33). (And regarding the verse) 'And those with whom your right hands have made a pledge.' Ibn 'Abbas said, "When the emigrants came to the Prophet () in Medina, the emigrant would inherit the Ansari while the latter's relatives would not inherit him because of the bond of brotherhood which the Prophet established between them (i.e. the emigrants and the Ansar). When the verse: 'And to everyone We have appointed heirs' (4.33) was revealed, it canceled (the bond (the pledge) of brotherhood regarding inheritance)." Then he said, "The verse: To those also to whom your right hands have pledged, remained valid regarding cooperation and mutual advice, while the matter of inheritance was excluded and it became permissible to assign something in one's testament to the person who had the right of inheriting before

2293. Narrated Anas: 'Abdur-Rahman bin 'Auf came to us and Allah's Messenger () established a bond of brotherhood between him and Sa'd bin Rabi'a

2294. Narrated 'Asim: I heard Anas bin Malik, "Have you ever heard that the Prophet () said, 'There is no alliance in Islam?' " He replied, "The Prophet () made alliance between Quraish and the Ansar in my house

2295. Narrated Salama bin Al-Akwa': A dead person was brought to the Prophet () so that he might lead the funeral prayer for him. He asked, "Is he in debt?" When the people replied in the negative, he led the funeral prayer. Another dead person was brought and he asked, "Is he in debt?" They said, "Yes." He (refused to lead the prayer and) said, "Lead the prayer of your friend." Abu Qatada said, "O Allah's Messenger (!) I undertake to pay his debt." Allah's Messenger () then led his funeral prayer

2296. Narrated Jabir bin 'Abdullah: Once the Prophet () said (to me), "If the money of Bahrain comes, I will give you a certain amount of it." The Prophet () had breathed his last before the money of Bahrain arrived. When the money of Bahrain reached, Abu Bakr announced, "Whoever was promised by the Prophet () should come to us." I went to Abu Bakr and said, "The Prophet () promised me so and so." Abu Bakr gave me a handful of coins and when I counted them, they were five-hundred in number. Abu Bakr then said, "Take twice the amount you have taken (besides)

2297. Narrated Aisha: (wife of the Prophet) Since I reached the age when I could remember things, I have seen my parents worshipping according to the right faith of Islam. Not a single day passed but Allah's Messenger () visited us both in the morning and in the evening. When the Muslims were persecuted, Abu Bakr set out for Ethiopia as an emigrant. When he reached a place called Bark-al-Ghimad, he met Ibn Ad-Daghna, the chief of the Qara tribe, who asked Abu Bakr, "Where are you going?" Abu Bakr said, "My people have turned me out of the country and I would like to tour the world and worship my Lord." Ibn Ad-Daghna said, "A man like you will not go out, nor will he be turned out as you help the poor earn their living, keep good relation with your Kith and kin, help the disabled (or the dependents), provide guests with food and shelter, and help people during their troubles. I am your protector. So, go back and worship your Lord at your home." Ibn Ad-Daghna went along with Abu Bakr and took him to the chiefs of Quraish saying to them, "A man like Abu Bakr will not go out, nor will he be turned out. Do you turn out a man who helps the poor earn their living, keeps good relations with Kith and kin, helps the disabled, provides guests with food and shelter, and helps the people during their troubles?" So, Quraish allowed Ibn Ad-Daghna's guarantee of protection and told Abu Bakr that he was secure, and said to Ibn Ad-Daghna, "Advise Abu Bakr to worship his Lord in his house and to pray and read what he likes and not to hurt us and not to do these things publicly, for we fear that our sons and women may follow him." Ibn Ad-Daghna told Abu Bakr of all that, so Abu Bakr continued worshipping his Lord in his house and did not pray or recite Qur'an aloud except in his house. Later on Abu Bakr had an idea of building a mosque in the court yard of his house. He fulfilled that idea and started praying and reciting Qur'an there publicly. The women and the offspring of the pagans started gathering around him and looking at him astonishingly. Abu Bakr was a softhearted person and could not help weeping while reciting Qur'an. This horrified the pagan chiefs of Quraish. They sent for Ibn Ad-Daghna and when he came, they said, "We have given Abu Bakr protection on condition that he will worship his Lord in his house, but he has transgressed that condition and

has built a mosque in the court yard of his house and offered his prayer and recited Qur'an in public. We are afraid lest he mislead our women and offspring. So, go to him and tell him that if he wishes he can worship his Lord in his house only, and if not, then tell him to return your pledge of protection as we do not like to betray you by revoking your pledge, nor can we tolerate Abu Bakr's public declaration of Islam (his worshipping). `Aisha added: Ibn Ad-Daghna came to Abu Bakr and said, "You know the conditions on which I gave you protection, so you should either abide by those conditions or revoke my protection, as I do not like to hear the 'Arabs saying that Ibn Ad-Daghna gave the pledge of protection to a person and his people did not respect it." Abu Bakr said, "I revoke your pledge of protection and am satisfied with Allah's protection." At that time Allah's Messenger () was still in Mecca and he said to his companions, "Your place of emigration has been shown to me. I have seen salty land, planted with date-palms and situated between two mountains which are the two ,Harras." So, when the Prophet () told it, some of the companions migrated to Medina, and some of those who had migrated to Ethiopia returned to Medina. When Abu Bakr prepared for emigration, Allah's Messenger () said to him, "Wait, for I expect to be permitted to emigrate." Abu Bakr asked, "May my father be sacrificed for your sake, do you really expect that?" Allah's Messenger () replied in the affirmative. So, Abu Bakr postponed his departure in order to accompany Allah's Messenger () and fed two camels which he had, with the leaves of Samor trees for four months

2298. Narrated Abu Huraira:Whenever a dead man in debt was brought to Allah's Messenger () he would ask, "Has he left anything to repay his debt?" If he was informed that he had left something to repay his debts, he would offer his funeral prayer, otherwise he would tell the Muslims to offer their friend's funeral prayer. When Allah made the Prophet () wealthy through conquests, he said, "I am more rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs

Representation, Authorization, Business by Proxy

2299. Narrated `Ali:Allah's Messenger () ordered me to distribute the saddles and skins of the Budn which I had slaughtered

2300. Narrated `Uqba bin Amir:that the Prophet () had given him sheep to distribute among his companions and a male kid was left (after the distribution). When he informed the Prophet () of it, he said (to him), "Offer it as a sacrifice on your behalf

2301. Narrated `Abdur-Rahman bin `Auf:I got an agreement written between me and Umaiya bin Khalaf that Umaiya would look after my property (or family) in Mecca and I would look after his in Medina. When I mentioned the word 'Ar-Rahman' in the documents, Umaiya said, "I do not know 'Ar-Rahman.' Write down to me your name, (with which you called yourself) in the Pre-Islamic Period of Ignorance." So, I wrote my name ' `Abdu `Amr'. On the day (of the battle) of Badr, when all the people went to sleep, I went up the hill to protect him. Bilal(1) saw him (i.e. Umaiya) and went to a gathering of Ansar and said, "(Here is) Umaiya bin Khalaf! Woe to me if he escapes!" So, a group of Ansar went out with Bilal to follow us (`Abdur-Rahman and Umaiya). Being afraid that they would catch us, I left Umaiya's son for them to keep them busy but the Ansar killed the son and insisted on following us. Umaiya was a fat man, and when they approached us, I told him to kneel down, and he knelt, and I laid myself on him to protect him, but the Ansar killed him by passing their swords underneath me, and one of them injured my foot with his sword. (The sub narrator said, " `Abdur-Rahman used to show us the trace of the wound on the back of his foot)

2302. Narrated Abu Sa`id Al-Khudri and Abu Huraira:Allah's Messenger () employed someone as a governor at Khaibar. When the man came to Medina, he brought with him dates called Janib. The Prophet () asked him, "Are all the dates of Khaibar of this kind?" The man replied, "(No), we exchange two Sa's of bad dates for one Sa of this kind of dates (i.e. Janib), or exchange three Sa's for two." On that, the Prophet () said, "Don't do so, as it is a kind of usury (Riba) but sell the dates of inferior quality for money, and then buy Janib with the money". The Prophet said the same thing about dates sold by weight. (See Hadith No)

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2304. Narrated Ibn Ka'b bin Malik from his father:We had some sheep which used to graze at Sala'. One of our slavegirls saw a sheep dying and she broke a stone and slaughtered the sheep with it. My father said to the people, "Don't eat it till I ask the Prophet about it (or till I send somebody to ask the Prophet)." So, he asked or sent somebody to ask the Prophet, and the Prophet () permitted him to eat it. 'Ubaidullah (a sub-narrator) said, "I admire that girl, for though she was a slave-girl, she dared to slaughter the sheep

2305. Narrated Abu Huraira:The Prophet () owed somebody a camel of a certain age. When he came to demand it back, the Prophet () said (to some people), "Give him (his due)." When the people searched for a camel of that age, they found none, but found a camel one year older. The Prophet () said, "Give (it to) him." On that, the man remarked, "You have given me my right in full. May Allah give you in full." The Prophet () said, "The best amongst you is the one who pays the rights of others generously

2306. Narrated Abu Huraira:A man came to the Prophet () demanding his debts and behaved rudely. The companions of the Prophet () intended to harm him, but Allah's Messenger () said (to them), "Leave him, for the creditor (i.e. owner of a right) has the right to speak." Allah's Messenger () then said, "Give him a camel of the same age as that of his." The people said, "O Allah's Messenger (!) There is only a camel that is older than his." Allah's Messenger () said, "Give (it to) him, for the best amongst you is he who pays the rights of others handsomely

2307. Narrated Marwan bin Al-Hakam and Al-Miswar bin Makhrama:When the delegates of the tribe of Hawazin after embracing Islam, came to Allah's Messenger

), he got up. They appealed to him to return their properties and their captives. Allah's Messenger () said to them, "The most beloved statement to me is the true one. So, you have the option of restoring your properties or your captives, for I have delayed distributing them." The narrator added, Allah's Messenger () had been waiting for them for more than ten days on his return from Taif. When they realized that Allah's Apostle would return to them only one of two things, they said, "We choose our captives." So, Allah's Apostle got up in the gathering of the Muslims, praised Allah as He deserved, and said, "Then after! These brethren of yours have come to you with repentance and I see it proper to return their captives to them. So, whoever amongst you likes to do that as a favor, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first booty which Allah will give us then he can do so." The people replied, "We agree to give up our shares willingly as a favor for Allah's Apostle." Then Allah's Messenger () said, "We don't know who amongst you has agreed and who hasn't. Go back and your chiefs may tell us your opinion." So, all of them returned and their chiefs discussed the matter with them and then they (i.e. their chiefs) came to Allah's Messenger () to tell him that they (i.e. the people) had given up their shares gladly and willingly

2308. Narrated Marwan bin Al-Hakam and Al-Miswar bin Makhrama: When the delegates of the tribe of Hawazin after embracing Islam, came to Allah's Messenger (), he got up. They appealed to him to return their properties and their captives. Allah's Messenger () said to them, "The most beloved statement to me is the true one. So, you have the option of restoring your properties or your captives, for I have delayed distributing them." The narrator added, Allah's Messenger () had been waiting for them for more than ten days on his return from Taif. When they realized that Allah's Apostle would return to them only one of two things, they said, "We choose our captives." So, Allah's Apostle got up in the gathering of the Muslims, praised Allah as He deserved, and said, "Then after! These brethren of yours have come to you with repentance and I see it proper to return their captives to them. So, whoever amongst you likes to do that as a favor, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first booty which Allah will give us then he can do so." The people replied, "We agree to give up our shares willingly as a favor for Allah's Apostle." Then Allah's Messenger () said, "We don't know who amongst you has agreed and who hasn't. Go back and your chiefs may tell us your opinion." So, all of them returned and their chiefs discussed the matter with them and then they (i.e. their chiefs) came to Allah's Messenger () to tell him that they (i.e. the people) had given up their shares gladly and willingly

2309. Narrated Jabir bin `Abdullah: I was accompanying the Prophet () on a journey and was riding a slow camel that was lagging behind the others. The Prophet () passed by me and asked, "Who is this?" I replied, "Jabir bin `Abdullah." He asked, "What is the matter, (why are you late)?" I replied, "I am riding a slow camel." He asked, "Do you have a stick?" I replied in the affirmative. He said, "Give it to me." When I gave it to him, he beat the camel and rebuked it. Then that camel surpassed the others thenceforth. The Prophet () said, "Sell it to me." I replied, "It is (a gift) for you, O Allah's Messenger ()." He said, "Sell it to me. I have bought it for four Dinars (gold pieces) and you can keep on riding it till Medina." When we approached Medina, I started going (towards my house). The Prophet () said, "Where are you going?" I said, "I have married a widow." He said, "Why have you not married a virgin to fondle with each other?" I said, "My father died and left daughters, so I decided to marry a widow (an experienced woman) (to look after them)." He said, "Well done." When we reached Medina, Allah's Messenger () said, "O Bilal, pay him (the price of the camel) and give him extra money." Bilal gave me four Dinars and one Qirat extra. (A sub-narrator said): Jabir added, "The extra Qirat of Allah's Messenger () never parted from me." The Qirat was always in Jabir bin `Abdullah's purse

2310. Narrated Sahl bin Sad: A woman came to Allah's Messenger () and said, "O Allah's Messenger (!) I want to give up myself to you." A man said, "Marry her to me." The Prophet () said, "We agree to marry her to you with what you know of the Qur'an by heart

2311. Narrated Abu Huraira: Allah's Messenger () deputed me to keep Sadaqat (al-Fitr) of Ramadan. A comer came and started taking handfuls of the foodstuff (of the Sadaqa) (stealthily). I took hold of him and said, "By Allah, I will take you to Allah's Messenger ()." He said, "I am needy and have many dependents, and I am in great need." I released him, and in the morning Allah's Messenger () asked me, "What did your prisoner do yesterday?" I said, "O Allah's Messenger (!) The person complained of being needy and of having many dependents, so, I pitied him and let him go." Allah's Messenger () said, "Indeed, he told you a lie and he will be coming again." I believed that he would show up again as Allah's Messenger () had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, "I will definitely take you to Allah's Messenger (). He said, "Leave me, for I am very needy and have many dependents. I promise I will not come back again." I pitied him and let him go. In the morning Allah's Messenger () asked me, "What did your prisoner do." I replied, "O Allah's Messenger (!) He complained of his great need and of too many dependents, so I took pity on him and set him free." Allah's Apostle said, "Verily, he told you a lie and he will return." I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, "I will surely take you to Allah's Messenger () as it is the third time you promise not to return, yet you break your promise and come." He said, "(Forgive me and) I will teach you some words with which Allah will benefit you." I asked, "What are they?" He replied, "Whenever you go to bed, recite 'Ayat-al-Kursi'-- 'Allahu la ilaha illa huwa-l-Haiy-ul-Qaiyum' till you finish the whole verse. (If you do so), Allah will appoint a guard for you who will stay with you and no satan will come near you till morning. " So, I released him. In the morning, Allah's Apostle asked, "What did your prisoner do yesterday?" I replied, "He claimed that he would teach me some words by which Allah will benefit me, so I let him go." Allah's Messenger () asked, "What are they?" I replied, "He said to me, 'Whenever you go to bed, recite Ayat-al-Kursi from the beginning to the end ---- Allahu la ilaha illa huwa-l-Haiy-ul-Qaiyum-----.' He further said to me, '(If you do so), Allah will appoint a guard for you who will stay with you, and no satan will come near you till morning.' (Abu Huraira or another sub-narrator) added that they (the companions) were very keen to do good deeds. The Prophet () said, "He really spoke the truth, although he is an absolute liar. Do you know whom you were talking to, these three nights, O Abu Huraira?" Abu Huraira said, "No." He said, "It was Satan

2312. Narrated Abu Sa'id al-Khudri: Once Bilal brought Barni (i.e. a kind of dates) to the Prophet () and the Prophet () asked him, "From where have you brought these?" Bilal replied, "I had some inferior type of dates and exchanged two Sas of it for one Sa of Barni dates in order to give it to the Prophet; to eat." Thereupon

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the Prophet () said, "Beware! Beware! This is definitely Riba (usury)! This is definitely Riba (Usury)! Don't do so, but if you want to buy (a superior kind of dates) sell the inferior dates for money and then buy the superior kind of dates with that money

2313. Narrated `Amr:Concerning the Waqf of `Umar: It was not sinful of the trustee (of the Waqf) to eat or provide his friends from it, provided the trustee had no intention of collecting fortune (for himself). Ibn `Umar was the manager of the trust of `Umar and he used to give presents from it to those with whom he used to stay at Mecca

2314. Narrated Zaid bin Khalid and Abu Huraira:The Prophet () said, "O Unais! Go to the wife of this (man) and if she confesses (that she has committed illegal sexual intercourse), then stone her to death

2315. Narrated Zaid bin Khalid and Abu Huraira:The Prophet () said, "O Unais! Go to the wife of this (man) and if she confesses (that she has committed illegal sexual intercourse), then stone her to death

2316. Narrated `Uqba bin Al-Harith:When An-Nuaman or his son was brought in a state of drunkenness, Allah's Messenger () ordered all those who were present in the house to beat him. I was one of those who beat him. We beat him with shoes and palm-leaf stalks

2317. Narrated `Aisha:I twisted the garlands of the Hadis (i.e. animals for sacrifice) of Allah's Messenger () with my own hands. Then Allah's Messenger () put them around their necks with his own hands, and sent them with my father (to Mecca). Nothing legal was regarded illegal for Allah's Messenger () till the animals were slaughtered

2318. Narrated Anas bin Malik:Abu Talha was the richest man in Medina amongst the Ansar and Beeruha' (garden) was the most beloved of his property, and it was situated opposite the mosque (of the Prophet.). Allah's Messenger () used to enter it and drink from its sweet water. When the following Divine Verse was revealed: 'You will not attain righteousness till you spend in charity of the things you love' (3.92), Abu Talha got up in front of Allah's Messenger () and said, "O Allah's Messenger ()! Allah says in His Book, 'You will not attain righteousness unless you spend (in charity) that which you love,' and verily, the most beloved to me of my property is Beeruha (garden), so I give it in charity and hope for its reward from Allah. O Allah's Apostle! Spend it wherever you like." Allah's Messenger () appreciated that and said, "That is perishable wealth, that is perishable wealth. I have heard what you have said; I suggest you to distribute it among your relatives." Abu Talha said, "I will do so, O Allah's Messenger ()." So, Abu Talha distributed it among his relatives and cousins. The sub-narrator (Malik) said: The Prophet () said: "That is a profitable wealth," instead of "perishable wealth

2319. Narrated Abu Musa:The Prophet () said, "An honest treasurer who gives what he is ordered to give fully, perfectly and willingly to the person to whom he is ordered to give, is regarded as one of the two charitable persons

Agriculture

2320. Narrated Anas bin Malik:Allah's Messenger () said, "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him

2321. Narrated Abu Umama al-Bahili:I saw some agricultural equipment and said: "I heard the Prophet () saying: "There is no house in which these equipment enters except that Allah will cause humiliation to enter it

2322. Narrated Abu Huraira:Allah's Messenger () said, "Whoever keeps a dog, one Qirat of the reward of his good deeds is deducted daily, unless the dog is used for guarding a farm or cattle." Abu Huraira (in another narration) said from the Prophet, "unless it is used for guarding sheep or farms, or for hunting." Narrated Abu Hazim from Abu Huraira: The Prophet () said, "A dog for guarding cattle or for hunting

2323. Narrated As-Sa'ib bin Yazid:Abu Sufyan bin Abu Zuhair, a man from Azd Shanu'a and one of the companions of the Prophet () said, "I heard Allah's Messenger () saying, 'If one keeps a dog which is meant for guarding neither a farm nor cattle, one Qirat of the reward of his good deeds is deducted daily.'" I said, "Did you hear this from Allah's Messenger ()?" He said, "Yes, by the Lord of this Mosque

2324. Narrated Abu Huraira:The Prophet () said, "While a man was riding a cow, it turned towards him and said, 'I have not been created for this purpose (i.e. carrying), I have been created for ploughing.'" The Prophet () added, "I, Abu Bakr and `Umar believe in the story." The Prophet () went on, "A wolf caught a sheep, and when the shepherd chased it, the wolf said, 'Who will be its guard on the day of wild beasts, when there will be no shepherd for it except me?' "After narrating it, the Prophet () said, "I, Abu Bakr and `Umar too believe it." Abu Salama (a sub-narrator) said, "Abu Bakr and `Umar were not present then

2325. Narrated Abu Huraira:The Ansar said to the Prophet () "Distribute the date palm trees between us and our emigrant brothers." He replied, "No." The Ansar said (to the emigrants), "Look after the trees (water and watch them) and share the fruits with us." The emigrants said, "We listen and obey

2326. Narrated `Abdullah:The Prophet () got the date palm trees of the tribe of Bani-An-Nadir burnt and the trees cut down at a place called Al-Buwaira . Hassan bin Thabit said in a poetic verse: "The chiefs of Bani Lu'ai found it easy to watch fire spreading at Al-Buwaira

2327. Narrated Rafi` bin Khadij:We worked on farms more than anybody else in Medina. We used to rent the land at the yield of specific delimited portion of it to be given to the landlord. Sometimes the vegetation of that portion was affected by blights etc., while the rest remained safe and vice versa, so the Prophet () forbade this practice. At that time gold or silver were not used (for renting the land). If they provided the seeds, they would get so-and-so much

2328. Narrated `Abdullah bin `Umar:The Prophet () concluded a contract with the people of Khaibar to utilize the land on the condition that half the products of

fruits or vegetation would be their share. The Prophet (ﷺ) used to give his wives one hundred Wasqs each, eighty Wasqs of dates and twenty Wasqs of barley. (When `Umar became the Caliph) he gave the wives of the Prophet (ﷺ) the option of either having the land and water as their shares, or carrying on the previous practice. Some of them chose the land and some chose the Wasqs, and `Aisha chose the land

2329. Narrated Ibn `Umar:The Prophet (ﷺ) made a deal with the people of Khaibar that they would have half the fruits and vegetation of the land they cultivated

2330. Narrated `Amr:I said to Tawus, "I wish you would give up Mukhabara (Sharecropping), for the people say that the Prophet forbade it." On that Tawus replied, "O `Amr! I give the land to sharecroppers and help them. No doubt; the most learned man, namely Ibn `Abbas told me that the Prophet (ﷺ) had not forbidden it but said, 'It is more beneficial for one to give his land free to one's brother than to charge him a fixed rental

2331. Narrated Ibn `Umar:Allah's Messenger (ﷺ) gave the land of Khaibar to the Jew's on the condition that they work on it and cultivate it, and be given half of its yield

2332. Narrated Rafi`:We worked on farms more than anybody else in Medina. We used to rent the land and say to the owner, "The yield of this portion is for us and the yield of that portion is for you (as the rent)." One of those portions might yield something and the other might not. So, the Prophet (ﷺ) forbade us to do so

2333. Narrated `Abdullah bin `Umar:The Prophet (ﷺ) said, "While three men were walking, It started raining and they took shelter (refuge) in a cave in a mountain. A big rock rolled down from the mountain and closed the mouth of the cave. They said to each other, "Think of good deeds which you did for Allah's sake only, and invoke Allah by giving reference to those deeds so that He may remove this rock from you." One of them said, 'O Allah! I had old parents and small children and I used to graze the sheep for them. On my return to them in the evening, I used to milk (the sheep) and start providing my parents first of all before my children. One day I was delayed and came late at night and found my parents sleeping. I milked (the sheep) as usual and stood by their heads. I hated to wake them up and disliked to give milk to my children before them, although my children were weeping (because of hunger) at my feet till the day dawned. O Allah! If I did this for Your sake only, kindly remove the rock so that we could see the sky through it.' So, Allah removed the rock a little and they saw the sky. The second man said, 'O Allah! I was in love with a cousin of mine like the deepest love a man may have for a woman. I wanted to outrage her chastity but she refused unless I gave her one hundred Dinars. So, I struggled to collect that amount. And when I sat between her legs, she said, 'O Allah's slave! Be afraid of Allah and do not deflower me except rightfully (by marriage).' So, I got up. O Allah! If I did it for Your sake only, please remove the rock.' The rock shifted a little more. Then the third man said, 'O Allah! I employed a laborer for a Faraq of rice and when he finished his job and demanded his right, I presented it to him, but he refused to take it. So, I sowed the rice many time till I gathered cows and their shepherd (from the yield). (Then after some time) He came and said to me, 'Fear Allah (and give me my right).' I said, 'Go and take those cows and the shepherd.' He said, 'Be afraid of Allah! Don't mock at me.' I said, 'I am not mocking at you. Take (all that).' So, he took all that. O Allah! If I did that for Your sake only, please remove the rest of the rock.' So, Allah removed the rock

2334. Narrated Zaid bin Aslam from his father:Umar said, "But for the future Muslim generations, I would have distributed the land of the villages I conquer among the soldiers as the Prophet (ﷺ) distributed the land of Khaibar

2335. Narrated `Aisha:The Prophet (ﷺ) said, "He who cultivates land that does not belong to anybody is more rightful (to own it)." `Urwa said, "Umar gave the same verdict in his Caliphate

2336. Narrated `Abdullah bin `Umar:While the Prophet (ﷺ) was passing the night at his place of rest in Dhul-Hulaifa in the bottom of the valley (of Aqiq), he saw a dream and it was said to him, "You are in a blessed valley." Musa said, "Salim let our camels kneel at the place where `Abdullah used to make his camel kneel, seeking the place where Allah's Messenger (ﷺ) used to take a rest, which is situated below the mosque which is in the bottom of the valley; it is midway between the mosque and the road

2337. Narrated `Umar:While the Prophet (ﷺ) was in Al-`Aqiq he said, "Someone (meaning Gabriel) came to me from my Lord tonight (in my dream) and said, 'Offer the prayer in this blessed valley and say (I intend to perform) `Umra along with Hajj (together)

2338. Narrated Ibn `Umar:Umar expelled the Jews and the Christians from Hijaz. When Allah's Messenger (ﷺ) had conquered Khaibar, he wanted to expel the Jews from it as its land became the property of Allah, His Apostle, and the Muslims. Allah's Messenger (ﷺ) intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labor and get half of the fruits. Allah's Messenger (ﷺ) told them, "We will let you stay on this condition, as long as we wish." So, they (i.e. Jews) kept on living there until `Umar forced them to go towards Taima' and Ariha

2339. Narrated Rafi` bin Khadij:My uncle Zuhair said, "Allah's Messenger (ﷺ) forbade us to do a thing which was a source of help to us." I said, "Whatever Allah's Messenger (ﷺ) said was right." He said, "Allah's Messenger (ﷺ) sent for me and asked, 'What are you doing with your farms?' I replied, 'We give our farms on rent on the basis that we get the yield produced at the banks of the water streams (rivers) for the rent, or rent it for some Wasqs of barley and dates.' Allah's Messenger (ﷺ) said, 'Do not do so, but cultivate (the land) yourselves or let it be cultivated by others gratis, or keep it uncultivated.' I said, 'We hear and obey

2340. Narrated Jabir:The people used to rent their land for cultivation for one-third, one-fourth or half its yield. The Prophet said, "Whoever has land should cultivate it himself or give it to his (Muslim) brother gratis; otherwise keep it uncultivated." Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Whoever has land should cultivate it himself or give it to his (Muslim) brother gratis; otherwise he should keep it uncultivated

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should cultivate it himself or give it to his (Muslim) brother gratis; otherwise he should keep it uncultivated

2342. Narrated `Amr:When I mentioned it (i.e. the narration of Rafi` bin Khadij: no. 532) to Tawus, he said, "It is permissible to rent the land for cultivation, for Ibn `Abbas said, 'The Prophet () did not forbid that, but said: One had better give the land to one's brother gratis rather than charge a certain amount for it

2343. Narrated Nafi`:Ibn `Umar used to rent his farms in the time of Abu Bakr, `Umar, `Uthman, and in the early days of Muawiya. Then he was told the narration of Rafi` bin Khadij that the Prophet () had forbidden the renting of farms. Ibn `Umar went to Rafi` and I accompanied him. He asked Rafi` who replied that the Prophet had forbidden the renting of farms. Ibn `Umar said, "You know that we used to rent our farms in the lifetime of Allah's Messenger () for the yield of the banks of the water streams (rivers) and for certain amount of figs

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2345. Narrated Salim:`Abdullah bin `Umar said, "I knew that the land was rented for cultivation in the lifetime of Allah's Apostle ." Later on Ibn `Umar was afraid that the Prophet () had forbidden it, and he had no knowledge of it, so he gave up renting his land

2346. Narrated Hanzala bin Qais:Rafi` bin Khadij said, "My two uncles told me that they (i.e. the companions of the Prophet) used to rent the land in the lifetime of the Prophet () for the yield on the banks of water streams (rivers) or for a portion of the yield stipulated by the owner of the land. The Prophet () forbade it." I said to Rafi`, "What about renting the land for Dinars and Dirhams?" He replied, "There is no harm in renting for Dinars- Dirhams. Al-Laith said, "If those who have discernment for distinguishing what is legal from what is illegal looked into what has been forbidden concerning this matter they would not permit it, for it is surrounded with dangers

2347. Narrated Hanzala bin Qais:Rafi` bin Khadij said, "My two uncles told me that they (i.e. the companions of the Prophet) used to rent the land in the lifetime of the Prophet () for the yield on the banks of water streams (rivers) or for a portion of the yield stipulated by the owner of the land. The Prophet () forbade it." I said to Rafi`, "What about renting the land for Dinars and Dirhams?" He replied, "There is no harm in renting for Dinars- Dirhams. Al-Laith said, "If those who have discernment for distinguishing what is legal from what is illegal looked into what has been forbidden concerning this matter they would not permit it, for it is surrounded with dangers

2348. Narrated Abu Huraira:Once the Prophet () was narrating (a story), while a bedouin was sitting with him. "One of the inhabitants of Paradise will ask Allah to allow him to cultivate the land. Allah will ask him, 'Are you not living in the pleasures you like?' He will say, 'Yes, but I like to cultivate the land.' " The Prophet () added, "When the man (will be permitted he) will sow the seeds and the plants will grow up and get ripe, ready for reaping and so on till it will be as huge as mountains within a wink. Allah will then say to him, 'O son of Adam! Take here you are, gather (the yield); nothing satisfies you.' " On that, the bedouin said, "The man must be either from Quraish (i.e. an emigrant) or an Ansari, for they are farmers, whereas we are not farmers." The Prophet () smiled (at this)

2349. Narrated Sahl bin Sa`d:We used to be very happy on Friday as an old lady used to cut some roots of the Silq, which we used to plant on the banks of our small water streams, and cook them in a pot of her's, adding to them, some grains of barley. (Ya'qub, the sub-narrator said, "I think the narrator mentioned that the food did not contain fat or melted fat (taken from meat).") When we offered the Friday prayer we would go to her and she would serve us with the dish. So, we used to be happy on Fridays because of that. We used not to take our meals or the midday nap except after the Jumua prayer (i.e. Friday prayer)

2350. Narrated Abu Huraira:The people say that Abu Huraira narrates too many narrations. In fact Allah knows whether I say the truth or not. They also ask, "Why do the emigrants and the Ansar not narrate as he does?" In fact, my emigrant brethren were busy trading in the markets, and my Ansar brethren were busy with their properties. I was a poor man keeping the company of Allah's Messenger () and was satisfied with what filled my stomach. So, I used to be present while they (i.e. the emigrants and the Ansar) were absent, and I used to remember while they forgot (the Hadith). One day the Prophet () said, "Whoever spreads his sheet till I finish this statement of mine and then gathers it on his chest, will never forget anything of my statement." So, I spread my covering sheet which was the only garment I had, till the Prophet () finished his statement and then I gathered it over my chest. By Him Who had sent him (i.e. Allah's Apostle) with the truth, since then I did not forget even a single word of that statement of his, until this day of mine. By Allah, but for two verses in Allah's Book, I would never have related any narration (from the Prophet). (These two verses are): "Verily! Those who conceal the clear signs and the guidance which we have sent down(up to) the Merciful

Distribution of Water

2351. Narrated Sahl bin Sa`d:A tumbler (full of milk or water) was brought to the Prophet () who drank from it, while on his right side there was sitting a boy who was the youngest of those who were present and on his left side there were old men. The Prophet () asked, "O boy, will you allow me to give it (i.e. the rest of the drink) to the old men?" The boy said, "O Allah's Messenger (!) I will not give preference to anyone over me to drink the rest of it from which you have drunk." So, the Prophet () gave it to him

2352. Narrated Az-Zuhri:Anas bin Malik said, that once a domestic sheep was milked for Allah's Messenger () while he was in the house of Anas bin Malik. The milk was mixed with water drawn from the well in Anas's house. A tumbler of it was presented to Allah's Messenger () who drank from it. Then Abu Bakr was

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sitting on his left side and a bedouin on his right side. When the Prophet (ﷺ) removed the tumbler from his mouth, `Umar was afraid that the Prophet (ﷺ) might give it to the bedouin, so he said. "O Allah's Messenger (ﷺ)! Give it to Abu Bakr who is sitting by your side." But the Prophet (ﷺ) gave it to the bedouin, who was to his right and said, "You should start with the one on your right side

2353. Narrated Abu Huraira:Allah's Messenger (ﷺ) said, "Do not withhold the superfluous water, for that will prevent people from grazing their cattle

2354. Narrated Abu Huraira:that Allah's Messenger (ﷺ) said, "Do not withhold the superfluous water in order to withhold the superfluous grass

2355. Narrated Abu Huraira:Allah's Messenger (ﷺ) said, "No bloodmoney will be charged if somebody dies in a mine or in a well or is killed by an animal; and if somebody finds a treasure in his land he has to give one-fifth of it to the Government

2356. Narrated `Abdullah (bin Mas'ud):The Prophet (ﷺ) said, "Whoever takes a false oath to deprive somebody of his property will meet Allah while He will be angry with him." Allah revealed: 'Verily those who purchase a little gain at the cost of Allah's covenant, and their oaths.'(3.77) Al-Ashath came (to the place where `Abdullah was narrating) and said, "What has Abu `Abdur- Rahman (i.e. `Abdullah) been telling you? This verse was revealed concerning me. I had a well in the land of a cousin of mine. The Prophet (ﷺ) asked me to bring witnesses (to confirm my claim). I said, 'I don't have witnesses.' He said, 'Let the defendant take an oath then.' I said, 'O Allah's Messenger (ﷺ)! He will take a (false) oath immediately.' Then the Prophet (ﷺ) mentioned the above narration and Allah revealed the verse to confirm what he had said." (See Hadith No)

2357. Narrated `Abdullah (bin Mas'ud):The Prophet (ﷺ) said, "Whoever takes a false oath to deprive somebody of his property will meet Allah while He will be angry with him." Allah revealed: 'Verily those who purchase a little gain at the cost of Allah's covenant, and their oaths.'(3.77) Al-Ashath came (to the place where `Abdullah was narrating) and said, "What has Abu `Abdur- Rahman (i.e. `Abdullah) been telling you? This verse was revealed concerning me. I had a well in the land of a cousin of mine. The Prophet (ﷺ) asked me to bring witnesses (to confirm my claim). I said, 'I don't have witnesses.' He said, 'Let the defendant take an oath then.' I said, 'O Allah's Messenger (ﷺ)! He will take a (false) oath immediately.' Then the Prophet (ﷺ) mentioned the above narration and Allah revealed the verse to confirm what he had said." (See Hadith No)

2358. Narrated Abu Huraira:Allah's Messenger (ﷺ) said, "There are three persons whom Allah will not look at on the Day of Resurrection, nor will he purify them and theirs shall be a severe punishment. They are: -1. A man who possessed superfluous water on a way and he withheld it from travelers. -2. A man who gave a pledge of allegiance to a ruler and he gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds something from him, he gets dissatisfied. -3. And a man who displayed his goods for sale after the `Asr prayer and he said, 'By Allah, except Whom None has the right to be worshipped, I have been given so much for my goods,' and somebody believes him (and buys them). The Prophet (ﷺ) then recited: "Verily! Those who purchase a little gain at the cost of Allah's Covenant and their oaths

2359. Narrated `Abdullah bin Az-Zubair:An Ansari man quarreled with Az-Zubair in the presence of the Prophet (ﷺ) about the Harra Canals which were used for irrigating the date-palms. The Ansari man said to Az-Zubair, "Let the water pass' but Az-Zubair refused to do so. So, the case was brought before the Prophet (ﷺ) who said to Az-Zubair, "O Zubair! Irrigate (your land) and then let the water pass to your neighbor." On that the Ansari got angry and said to the Prophet, "Is it because he (i.e. Zubair) is your aunt's son?" On that the color of the face of Allah's Messenger (ﷺ) changed (because of anger) and he said, "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees." Zubair said, "By Allah, I think that the following verse was revealed on this occasion": "But no, by your Lord They can have No faith Until they make you judge In all disputes between them

2360. Narrated `Abdullah bin Az-Zubair:An Ansari man quarreled with Az-Zubair in the presence of the Prophet (ﷺ) about the Harra Canals which were used for irrigating the date-palms. The Ansari man said to Az-Zubair, "Let the water pass' but Az-Zubair refused to do so. So, the case was brought before the Prophet (ﷺ) who said to Az-Zubair, "O Zubair! Irrigate (your land) and then let the water pass to your neighbor." On that the Ansari got angry and said to the Prophet, "Is it because he (i.e. Zubair) is your aunt's son?" On that the color of the face of Allah's Messenger (ﷺ) changed (because of anger) and he said, "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees." Zubair said, "By Allah, I think that the following verse was revealed on this occasion": "But no, by your Lord They can have No faith Until they make you judge In all disputes between them

2361. Narrated `Urwa:When a man from the Ansar quarreled with Az-Zubair, the Prophet (ﷺ) said, "O Zubair! Irrigate (your land) first and then let the water flow (to the land of the others)." "On that the Ansari said, (to the Prophet), "It is because he is your aunt's son." On that the Prophet (ﷺ) said, "O Zubair! Irrigate till the water reaches the walls between the pits around the trees and then stop (i.e. let the water go to the other's land)." I think the following verse was revealed concerning this event: "But no, by your Lord They can have No faith Until they make you judge In all disputes between them

2362. Narrated `Urwa bin Az-Zubair:An Ansari man quarreled with Az-Zubair about a canal in the Harra which was used for irrigating date-palms. Allah's Messenger (ﷺ), ordering Zubair to be moderate, said, "O Zubair! Irrigate (your land) first and then leave the water for your neighbor." The Ansari said, "Is it because he is your aunt's son?" On that the color of the face of Allah's Messenger (ﷺ) changed and he said, "O Zubair! Irrigate (your land) and withhold the water till it reaches the walls that are between the pits around the trees." So, Allah's Apostle gave Zubair his full right. Zubair said, "By Allah, the following verse was revealed in that connection": "But no, by your Lord They can have No faith Until they make you judge In all disputes between them." (4.65) (The sub-narrator,) Ibn Shihab said to Juraij (another sub-narrator), "The Ansar and the other people interpreted the saying of the Prophet, 'Irrigate (your land) and withhold the water till it reaches the walls between the pits around the trees,' as meaning up to the ankles

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2363. Narrated Abu Huraira:Allah's Messenger () said, "While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, 'This (dog) is suffering from the same problem as that of mine. So he (went down the well), filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allah thanked him for his (good) deed and forgave him." The people asked, "O Allah's Messenger (!) Is there a reward for us in serving (the) animals?" He replied, "Yes, there is a reward for serving any animate

2364. Narrated Asma' bint Abi Bakr:The Prophet () prayed the eclipse prayer, and then said, "Hell was displayed so close that I said, 'O my Lord ! Am I going to be one of its inhabitants?'" Suddenly he saw a woman. I think he said, who was being scratched by a cat. He said, "What is wrong with her?" He was told, "She had imprisoned it (i.e. the cat) till it died of hunger

2365. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "A woman was tortured and was put in Hell because of a cat which she had kept locked till it died of hunger." Allah's Messenger () further said, (Allah knows better) Allah said (to the woman), "You neither fed it nor watered when you locked it up, nor did you set it free to eat the vermin of the earth

2366. Narrated Sahl bin Sa'd:Once a tumbler (full of milk or water) was brought to Allah's Messenger () who drank from it, while on his right side there was sitting a boy who was the youngest of those who were present, and on his left side there were old men. The Prophet () asked, "O boy ! Do you allow me to give (the drink) to the elder people (first)?" The boy said, "I will not prefer anybody to have my share from you, O Allah's Apostle!" So, he gave it to the boy

2367. Narrated Abu Huraira:The Prophet () said, "By Him in Whose Hands my soul is, I will drive some people out from my (sacred) Fount on the Day of Resurrection as strange camels are expelled from a private trough

2368. Narrated Ibn `Abbas:The Prophet () said, "May Allah be merciful to the mother of Ishmael! If she had left the water of Zamzam (fountain) as it was, (without constructing a basin for keeping the water), (or said, "If she had not taken handfuls of its water"), it would have been a flowing stream. Jurhum (an Arab tribe) came and asked her, 'May we settle at your dwelling?' She said, 'Yes, but you have no right to possess the water.' They agreed

2369. Narrated Abu Huraira:The Prophet () said, "There are three types of people whom Allah will neither talk to, nor look at, on the Day of Resurrection. (They are): -1. A man who takes an oath falsely that he has been offered for his goods so much more than what he is given, -2. a man who takes a false oath after the `Asr prayer in order to grab a Muslim's property, and -3. a man who withholds his superfluous water. Allah will say to him, "Today I will withhold My Grace from you as you withheld the superfluity of what you had not created

2370. Narrated As-Sab bin Jath-thama:Allah's Messenger () said, No Hima except for Allah and His Apostle. We have been told that Allah's Apostle made a place called An-Naqi' as Hima, and `Umar made As-Saraf and Ar-Rabadha Hima (for grazing the animals of Zakat)

2371. Narrated Abu Huraira:Allah's Messenger () said, "Keeping horses may be a source of reward to some (man), a shelter to another (i.e. means of earning one's living), or a burden to a third. He to whom the horse will be a source of reward is the one who keeps it in Allah's Cause (prepare it for holy battles) and ties it by a long rope in a pasture (or a garden). He will get a reward equal to what its long rope allows it to eat in the pasture or the garden, and if that horse breaks its rope and crosses one or two hills, then all its footsteps and its dung will be counted as good deeds for its owner; and if it passes by a river and drinks from it, then that will also be regarded as a good deed for its owner even if he has had no intention of watering it then. Horses are a shelter from poverty to the second person who keeps horses for earning his living so as not to ask others, and at the same time he gives Allah's right (i.e. Zak`at) (from the wealth he earns through using them in trading etc.,) and does not overburden them. He who keeps horses just out of pride and for showing off and as a means of harming the Muslims, his horses will be a source of sins to him." When Allah's Messenger () was asked about donkeys, he replied, "Nothing particular was revealed to me regarding them except the general unique verse which is applicable to everything: "Whoever does goodness equal to the weight of an atom (or small ant) shall see it (its reward) on the Day of Resurrection

2372. Narrated Zaid bin Khalid:A man came to Allah's Messenger () and asked about Al-Luqata (a fallen thing). The Prophet () said, "Recognize its container and its tying material and then make a public announcement about it for one year and if its owner shows up, give it to him; otherwise use it as you like." The man said, "What about a lost sheep?" The Prophet () said, "It is for you, your brother or the wolf." The man said "What about a lost camel?" The Prophet () said, "Why should you take it as it has got its water-container (its stomach) and its hooves and it can reach the places of water and can eat the trees till its owner finds it?

2373. Narrated Az-Zubair bin Al 'Awwam:The Prophet () said, "No doubt, one had better take a rope (and cut) and tie a bundle of wood and sell it whereby Allah will keep his face away (from Hell-fire) rather than ask others who may give him or not

2374. Narrated Abu Huraira:Allah's Messenger () said, "No doubt, you had better gather a bundle of wood and carry it on your back (and earn your living thereby) rather than ask somebody who may give you or not

2375. Narrated Husain bin `Ali: `Ali bin Abi Talib said: "I got a she-camel as my share of the war booty on the day (of the battle) of Badr, and Allah's Messenger () gave me another she-camel. I let both of them kneel at the door of one of the Ansar, intending to carry Idhkhair on them to sell it and use its price for my wedding banquet on marrying Fatima. A goldsmith from Bani Qainqa' was with me. Hamza bin `Abdul-Muttalib was in that house drinking wine and a lady singer was reciting: "O Hamza! (Kill) the (two) fat old she camels (and serve them to your guests). So Hamza took his sword and went towards the two she-camels and cut off their humps and opened their flanks and took a part of their livers." (I said to Ibn Shihab, "Did he take part of the humps?" He replied, "He cut off their humps and carried them away.") `Ali further said, "When I saw that dreadful sight, I went to the Prophet () and told him the news. The Prophet () came out in the company

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of Zaid bin Haritha who was with him then, and I too went with them. He went to Hamza and spoke harshly to him. Hamza looked up and said, 'Aren't you only the slaves of my forefathers?' The Prophet (ﷺ) retreated and went out. This incident happened before the prohibition of drinking

2376. Narrated Anas:The Prophet (ﷺ) decided to grant a portion of (the uncultivated land of) Bahrain to the Ansar. The Ansar said, "(We will not accept it) till you give a similar portion to our emigrant brothers (from Quraish)." He said, "(O Ansar!) You will soon see people giving preference to others, so remain patient till you meet me (on the Day of Resurrection)

2377. Narrated Anas (ra):The Prophet (ﷺ) called the Ansar so as to grant them a portion of (the land of) Bahrain. They said, "O Allah's Messenger ! If you grant this to us, write a similar document on our Quraish (emigrant) brothers." But the Prophet (ﷺ) did not have enough grants and he said: "After me you will see the people giving preference (to others), so be patient till you meet me

2378. Narrated Abu Huraira:The Prophet (ﷺ) said, "One of the rights of a she camel is that it should be milked at a place of water

2379. Narrated 'Abdullah (ra): I heard the Messenger of Allah (ﷺ) say, "If somebody buys date-palms after they have been pollinated, the fruits will belong to the seller unless the buyer stipulates the contrary. If somebody buys a slave having some property, the property will belong to the seller unless the buyer stipulate that it should belong to him

2380. Narrated Zaid bin Thabit:The Prophet (ﷺ) permitted selling the dates of the 'Araza for ready dates by estimating the amount of the former (as they are still on the trees)

2381. Narrated Jabir bin `Abdullah:The Prophet (ﷺ) forbade the sales called Al-Mukhabara, Al-Muhabala and Al-Muzabana and the selling of fruits till they are free from blights. He forbade the selling of the fruits except for money, except the 'Araza

2382. Narrated Abu Huraira:The Prophet (ﷺ) allowed the sale of the dates of the 'Araza for ready dates by estimating the former which should be estimated as less than five Awsuq or five Awsuq. (Dawud, the sub-narrator is not sure as to the right amount)

2383. Narrated Rafi` bin Khadij and Sahl bin Abi Hathma:Allah's Messenger (ﷺ) forbade the sale of Muzabana, i.e. selling of fruits for fruits, except in the case of 'Araza; he allowed the owners of 'Araza such kind of sale

2384. Narrated Rafi` bin Khadij and Sahl bin Abi Hathma:Allah's Messenger (ﷺ) forbade the sale of Muzabana, i.e. selling of fruits for fruits, except in the case of 'Araza; he allowed the owners of 'Araza such kind of sale

Loans, Payment of Loans, Freezing of Property, Bankruptcy

2385. Narrated Jabir bin `Abdullah:While I was in the company of the Prophet (ﷺ) in one of his Ghazawat, he asked, "What is wrong with your camel? Will you sell it?" I replied in the affirmative and sold it to him. When he reached Medina, I took the camel to him in the morning and he paid me its price

2386. Narrated Al-A`mash:When we were with Ibrahim, we talked about mortgaging in deals of Salam. Ibrahim narrated from Aswad that `Aisha had said, "The Prophet (ﷺ) bought some foodstuff on credit from a Jew and mortgaged an iron armor to him

2387. Narrated Abu Huraira:The Prophet (ﷺ) said, "Whoever takes the money of the people with the intention of repaying it, Allah will repay it on his behalf, and whoever takes it in order to spoil it, then Allah will spoil him

2388. Narrated Abu Dhar:Once, while I was in the company of the Prophet, he saw the mountain of Uhud and said, "I would not like to have this mountain turned into gold for me unless nothing of it, not even a single Dinar remains of it with me for more than three days (i.e. I will spend all of it in Allah's Cause), except that Dinar which I will keep for repaying debts." Then he said, "Those who are rich in this world would have little reward in the Hereafter except those who spend their money here and there (in Allah's Cause), and they are few in number." Then he ordered me to stay at my place and went not far away. I heard a voice and intended to go to him but I remembered his order, "Stay at your place till I return." On his return I said, "O Allah's Messenger (ﷺ)! (What was) that noise which I heard?" He said, "Did you hear anything?" I said, "Yes." He said, "Gabriel came and said to me, 'Whoever amongst your followers dies, worshipping none along with Allah, will enter Paradise.' " I said, "Even if he did such-and-such things (i.e. even if he stole or committed illegal sexual intercourse)" He said, "Yes

2389. Narrated Abu Huraira:Allah's Messenger (ﷺ) said, "If I had gold equal to the mountain of Uhud, it would not please me that it should remain with me for more than three days, except an amount which I would keep for repaying debts

2390. Narrated Abu Huraira:A man demanded his debts from Allah's Messenger (ﷺ) in such a rude manner that the companions of the Prophet intended to harm him, but the Prophet (ﷺ) said, "Leave him, no doubt, for he (the creditor) has the right to demand it (harshly). Buy a camel and give it to him." They said, "The camel that is available is older than the camel he demands." The Prophet (ﷺ) said, "Buy it and give it to him, for the best among you are those who repay their debts handsomely

2391. Narrated Hudhaifa:I heard the Prophet (ﷺ) saying, "Once a man died and was asked, 'What did you use to say (or do) (in your life time)?' He replied, 'I was a businessman and used to give time to the rich to repay his debt and (used to) deduct part of the debt of the poor.' So he was forgiven (his sins.)" Abu Mas`ud said, "I heard the same (Hadith) from the Prophet

2392. Narrated Abu Huraira:A man came to the Prophet (ﷺ) and demanded a camel (the Prophet (ﷺ) owed him). Allah's Messenger (ﷺ) told his companions to give

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him (a camel). They said, "We do not find except an older camel (than what he demands). (The Prophet () ordered them to give him that camel). The man said, "You have paid me in full and may Allah also pay you in full." Allah's Messenger () said, "Give him, for the best amongst the people is he who repays his debts in the most handsome manner"

2393. Narrated Abu Huraira:The Prophet () owed a camel of a certain age to a man who came to demand it back. The Prophet () ordered his companions to give him. They looked for a camel of the same age but found nothing but a camel one year older. The Prophet () told them to give it to him. The man said, "You have paid me in full, and may Allah pay you in full." The Prophet () said, "The best amongst you is he who pays his debts in the most handsome manner"

2394. Narrated Jabir bin `Abdullah:I went to the Prophet () while he was in the Mosque. (Mis`ar thinks that Jabir went in the forenoon.) After the Prophet () told me to pray two rak`at, he repaid me the debt he owed me and gave me an extra amount

2395. Narrated Jabir bin `Abdullah:My father was martyred on the day (of the battle) of Uhud, and he was in debt. His creditors demanded their rights persistently. I went to the Prophet (and informed him about it). He told them to take the fruits of my garden and exempt my father from the debts but they refused to do so. So, the Prophet did not give them my garden and told me that he would come to me the next morning. He came to us early in the morning and wandered among the date-palms and invoked Allah to bless their fruits. I then plucked the dates and paid the creditors, and there remained some of the dates for us

2396. Narrated Jabir bin `Abdullah:When my father died he owed a Jew thirty Awsuq (of dates). I requested him to give me respite for repaying but he refused. I requested Allah's Messenger () to intercede with the Jew. Allah's Messenger () went to the Jew and asked him to accept the fruits of my trees in place of the debt but the Jew refused. Allah's Apostle entered the garden of the date-palms, wandering among the trees and ordered me (saying), "Pluck (the fruits) and give him his due." So, I plucked the fruits for him after the departure of Allah's Apostle and gave him thirty Awsuq, and still had seventeen Awsuq extra for myself. Jabir said: I went to Allah's Messenger () to inform of what had happened, but found him praying the `Asr prayer. After the prayer I told him about the extra fruits which remained. Allah's Messenger () told me to inform (`Umar) Ibn Al-Khattab about it. When I went to `Umar and told him about it, `Umar said, "When Allah's Messenger () walked in your garden, I was sure that Allah would definitely bless it

2397. Narrated `Aisha:Allah's Messenger () used to invoke Allah in the prayer saying, "O Allah, I seek refuge with you from all sins, and from being in debt." Someone said, O Allah's Messenger (! I see) very often you seek refuge with Allah from being in debt. He replied, "If a person is in debt, he tells lies when he speaks, and breaks his promises when he promises

2398. Narrated Abu Huraira:The Prophet () said, "If someone leaves some property, it will be for the inheritors, and if he leaves some weak offspring, it will be for us to support them

2399. Narrated Abu Huraira:The Prophet () said, "I am closer to the believers than their selves in this world and in the Hereafter, and if you like, you can read Allah's Statement: "The Prophet () is closer to the believers than their own selves." (33.6) So, if a true believer dies and leaves behind some property, it will be for his inheritors (from the father's side), and if he leaves behind some debt to be paid or needy offspring, then they should come to me as I am the guardian of the deceased

2400. Narrated Abu Huraira:Allah's Messenger () said, "Procrastination (delay) in repaying debts by a wealthy person is injustice

2401. Narrated Abu Huraira:A man came to the Prophet () and demanded his debts and used harsh words. The companions of the Prophet wanted to harm him, but the Prophet () said, "Leave him, as the creditor (owner of the right) has the right to speak

2402. Narrated Abu Huraira:Allah's Messenger () said, "If a man finds his very things with a bankrupt, he has more right to take them back than anyone else

2403. Narrated Jabir bin `Abdullah:A man pledged that his slave would be manumitted after his death. The Prophet () asked, "Who will buy the slave from me?" Nu'aim bin `Abdullah bought the slave and the Prophet () took its price and gave it to the owner

2404. Narrated Abu Hurairah (ra):Allah's Messenger () mentioned an Israeli man who asked another Israeli to lend him money, and the latter gave it to him for a fixed period. (Abu Hurairah mentioned the rest of narration) [See chapter: Kafala in loans and debts. Hadith]

2405. Narrated Jabir:When `Abdullah (my father) died, he left behind children and debts. I asked the lenders to put down some of his debt, but they refused, so I went to the Prophet () to intercede with them, yet they refused. The Prophet () said (to me), "Classify your dates into their different kinds: 'Adha bin Zaid, Lean and 'Ajwa, each kind alone and call all the creditors and wait till I come to you." I did so and the Prophet () came and sat beside the dates and started measuring to each his due till he paid them fully, and the amount of dates remained as it was before, as if he had not touched them. (On another occasion) I took part in one of Ghazawat along with the Prophet () and I was riding one of our camels. The camel got tired and was lagging behind the others. The Prophet () hit it on its back. He said, "Sell it to me, and you have the right to ride it till Medina." When we approached Medina, I took the permission from the Prophet () to go to my house, saying, "O Allah's Messenger (! I have newly married." The Prophet () asked, "Have you married a virgin or a matron (a widow or divorcee)?" I said, "I have married a matron, as `Abdullah (my father) died and left behind daughters small in their ages, so I married a matron who may teach them and bring them up with good manners." The Prophet () then said (to me), "Go to your family." When I went there and told my maternal uncle about the selling of the camel, he admonished me for it. On that I told him about its slowness and exhaustion and about what the Prophet () had done to the camel and his hitting it. When the Prophet () arrived, I went to him with the camel in the morning and he gave me its price, the camel itself, and my share from the war booty as he gave the other people

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2406. Narrated Jabir: When `Abdullah (my father) died, he left behind children and debts. I asked the lenders to put down some of his debt, but they refused, so I went to the Prophet (ﷺ) to intercede with them, yet they refused. The Prophet (ﷺ) said (to me), "Classify your dates into their different kinds: 'Adha bin Zaid, Lean and 'Ajwa, each kind alone and call all the creditors and wait till I come to you." I did so and the Prophet (ﷺ) came and sat beside the dates and started measuring to each his due till he paid them fully, and the amount of dates remained as it was before, as if he had not touched them. (On another occasion) I took part in one of Ghazawat along with the Prophet (ﷺ) and I was riding one of our camels. The camel got tired and was lagging behind the others. The Prophet (ﷺ) hit it on its back. He said, "Sell it to me, and you have the right to ride it till Medina." When we approached Medina, I took the permission from the Prophet (ﷺ) to go to my house, saying, "O Allah's Messenger (ﷺ)! I have newly married." The Prophet (ﷺ) asked, "Have you married a virgin or a matron (a widow or divorcee)?" I said, "I have married a matron, as `Abdullah (my father) died and left behind daughters small in their ages, so I married a matron who may teach them and bring them up with good manners." The Prophet (ﷺ) then said (to me), "Go to your family." When I went there and told my maternal uncle about the selling of the camel, he admonished me for it. On that I told him about its slowness and exhaustion and about what the Prophet (ﷺ) had done to the camel and his hitting it. When the Prophet (ﷺ) arrived, I went to him with the camel in the morning and he gave me its price, the camel itself, and my share from the war booty as he gave the other people

2407. Narrated Ibn `Umar: A man came to the Prophet (ﷺ) and said, "I am often betrayed in bargaining." The Prophet (ﷺ) advised him, "When you buy something, say (to the seller), 'No deception.'" The man used to say so afterwards

2408. Narrated Al-Mughira bin Shu'ba: The Prophet (ﷺ) said, "Allah has forbidden for you, (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) to not to pay the rights of the others (e.g. charity, etc.) and (4) to beg of men (begging). And Allah has hated for you (1) vain, useless talk, or that you talk too much about others, (2) to ask too many questions, (in disputed religious matters) and (3) to waste the wealth (by extravagance)

2409. Narrated `Abdullah bin `Umar: I heard Allah's Messenger (ﷺ) saying, "Everyone of you is a guardian, and responsible for what is in his custody. The ruler is a guardian of his subjects and responsible for them; a husband is a guardian of his family and is responsible for it; a lady is a guardian of her husband's house and is responsible for it, and a servant is a guardian of his master's property and is responsible for it." I heard that from Allah's Messenger (ﷺ) and I think that the Prophet (ﷺ) also said, "A man is a guardian of his father's property and is responsible for it, so all of you are guardians and responsible for your wards and things under your care

Khusoomaat

2410. Narrated `Abdullah: I heard a man reciting a verse (of the Holy Qur'an) but I had heard the Prophet (ﷺ) reciting it differently. So, I caught hold of the man by the hand and took him to Allah's Messenger (ﷺ) who said, "Both of you are right." Shu'ba, the sub-narrator said, "I think he said to them, "Don't differ, for the nations before you differed and perished (because of their differences)

2411. Narrated Abu Huraira: Two persons, a Muslim and a Jew, quarreled. The Muslim said, "By Him Who gave Muhammad superiority over all the people! The Jew said, "By Him Who gave Moses superiority over all the people!" At that the Muslim raised his hand and slapped the Jew on the face. The Jew went to the Prophet (ﷺ) and informed him of what had happened between him and the Muslim. The Prophet (ﷺ) sent for the Muslim and asked him about it. The Muslim informed him of the event. The Prophet (ﷺ) said, "Do not give me superiority over Moses, for on the Day of Resurrection all the people will fall unconscious and I will be one of them, but I will be the first to gain consciousness, and will see Moses standing and holding the side of the Throne (of Allah). I will not know whether (Moses) has also fallen unconscious and got up before me, or Allah has exempted him from that stroke

2412. Narrated Abu Sa'id Al-Khudri: While Allah's Messenger (ﷺ) was sitting, a Jew came and said, "O Abul Qasim! One of your companions has slapped me on my face." The Prophet (ﷺ) asked who that was. He replied that he was one of the Ansar. The Prophet (ﷺ) sent for him, and on his arrival, he asked him whether he had beaten the Jew. He (replied in the affirmative and) said, "I heard him taking an oath in the market saying, 'By Him Who gave Moses superiority over all the human beings.' I said, 'O wicked man! (Has Allah given Moses superiority) even over Muhammad I became furious and slapped him over his face." The Prophet (ﷺ) said, "Do not give a prophet superiority over another, for on the Day of Resurrection all the people will fall unconscious and I will be the first to emerge from the earth, and will see Moses standing and holding one of the legs of the Throne. I will not know whether Moses has fallen unconscious or the first unconsciousness was sufficient for him

2413. Narrated Anas: A Jew crushed the head of a girl between two stones. The girl was asked who had crushed her head, and some names were mentioned before her, and when the name of the Jew was mentioned, she nodded agreeing. The Jew was captured and when he confessed, the Prophet (ﷺ) ordered that his head be crushed between two stones

2414. Narrated Ibn `Umar: A man was often cheated in buying. The Prophet (ﷺ) said to him, "When you buy something, say (to the seller), No cheating." The man used to say so thenceforward

2415. Narrated Jabir: A man manumitted a slave and he had no other property than that, so the Prophet (ﷺ) canceled the manumission (and sold the slave for him). Nu'aim bin Al-Nahham bought the slave from him

2416. Narrated `Abdullah bin Mas'ud: Allah's Messenger (ﷺ) said, "Whoever takes a false oath so as to take the property of a Muslim (illegally) will meet Allah while He will be angry with him." Al-Ash'ath said: By Allah, that saying concerned me. I had common land with a Jew, and the Jew later on denied my ownership, so I

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took him to the Prophet who asked me whether I had a proof of my ownership. When I replied in the negative, the Prophet asked the Jew to take an oath. I said, "O Allah's Messenger (!) He will take an oath and deprive me of my property." So, Allah revealed the following verse: "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths

2417. Narrated `Abdullah bin Mas'ud:Allah's Messenger () said, "Whoever takes a false oath so as to take the property of a Muslim (illegally) will meet Allah while He will be angry with him." Al-Ash'ath said: By Allah, that saying concerned me. I had common land with a Jew, and the Jew later on denied my ownership, so I took him to the Prophet who asked me whether I had a proof of my ownership. When I replied in the negative, the Prophet asked the Jew to take an oath. I said, "O Allah's Messenger (!) He will take an oath and deprive me of my property." So, Allah revealed the following verse: "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths

2418. Narrated `Abdullah bin Ka'b bin Malik:Ka'b demanded his debt back from Ibn Abi Hadrad in the Mosque and their voices grew louder till Allah's Messenger () heard them while he was in his house. He came out to them raising the curtain of his room and addressed Ka'b, "O Ka'b!" Ka'b replied, "Labaik, O Allah's Messenger ()." (He said to him), "Reduce your debt to one half," gesturing with his hand. Ka'b said, "I have done so, O Allah's Apostle!" On that the Prophet () said to Ibn Abi Hadrad, "Get up and repay the debt, to him

2419. Narrated `Umar bin Al-Khattab:I heard Hisham bin Hakim bin Hizam reciting Surat-al-Furqan in a way different to that of mine. Allah's Messenger () had taught it to me (in a different way). So, I was about to quarrel with him (during the prayer) but I waited till he finished, then I tied his garment round his neck and seized him by it and brought him to Allah's Messenger () and said, "I have heard him reciting Surat-al-Furqan in a way different to the way you taught it to me." The Prophet () ordered me to release him and asked Hisham to recite it. When he recited it, Allah's Apostle said, "It was revealed in this way." He then asked me to recite it. When I recited it, he said, "It was revealed in this way. The Qur'an has been revealed in seven different ways, so recite it in the way that is easier for you

2420. Narrated Abu Huraira:The Prophet () said, "No doubt, I intended to order somebody to pronounce the Iqama of the (compulsory congregational) prayer and then I would go to the houses of those who do not attend the prayer and burn their houses over them

2421. Narrated Aisha:Abu bin Zam'a and Sa'd bin Abi Waqqas carried the case of their claim of the (ownership) of the son of a slave-girl of Zam'a before the Prophet. Sa'd said, "O Allah's Messenger (!) My brother, before his death, told me that when I would return (to Mecca), I should search for the son of the slave-girl of Zam'a and take him into my custody as he was his son." 'Abu bin Zam'a said, 'He is my brother and the son of the slave-girl of my father, and was born on my father's bed." The Prophet () noticed a resemblance between `Utba and the boy but he said, "O 'Abu bin Zam'a! You will get this boy, as the son goes to the owner of the bed. You, Sauda, screen yourself from the boy

2422. Narrated Abu Huraira:Allah's Messenger () sent horsemen to Najd and they arrested and brought a man called Thumama bin Uthal, the chief of Yamama, and they fastened him to one of the pillars of the Mosque. When Allah's Apostle came up to him; he asked, "What have you to say, O Thumama?" He replied, "I have good news, O Muhammad!" Abu Huraira narrated the whole narration which ended with the order of the Prophet "Release him

2423. Narrated Abu Huraira:The Prophet () sent some horsemen to Najd and they arrested and brought a man called Thumama bin Uthal from the tribe of Bani Hanifa, and they fastened him to one of the pillars of the Mosque

2424. Narrated `Abdullah bin Ka'b bin Malik Al-Ansari from Ka'b bin Malik:That `Abdullah bin Abi Hadrad Al-Aslami owed him some debt. Ka'b met him and caught hold of him and they started talking and their voices grew loudest. The Prophet () passed by them and addressed Ka'b, pointing out to him to reduce the debt to one half. So, Ka'b got one half of the debt and exempted the debtor from the other half

2425. Narrated Khabbab:I was a blacksmith In the Pre-Islamic period of ignorance, and 'Asi bin Wail owed me some money. I went to him to demand it, but he said to me, "I will not pay you unless you reject faith in Muhammad." I replied, "By Allah, I will never disbelieve Muhammad till Allah lets you die and then resurrects you." He said, "Then wait till I die and come to life again, for then I will be given property and offspring and will pay your right." So, thus revelation came: "Have you seen him who disbelieved in Our signs and yet says, 'I will be given property and offspring?

Lost Things Picked up by Someone (Luqatah)

2426. Narrated Ubai bin Ka'b:I found a purse containing one hundred Dinars. So I went to the Prophet (and informed him about it), he said, "Make public announcement about it for one year" I did so, but nobody turned up to claim it, so I again went to the Prophet () who said, "Make public announcement for another year." I did, but none turned up to claim it. I went to him for the third time and he said, "Keep the container and the string which is used for its tying and count the money it contains and if its owner comes, give it to him; otherwise, utilize it." The sub-narrator Salama said, "I met him (Suwaid, another sub-narrator) in Mecca and he said, 'I don't know whether Ubai made the announcement for three years or just one year

2427. Narrated Zaid bin Khalid Al-Juhani:A bedouin went to the Prophet () and asked him about picking up a lost thing. The Prophet () said, "Make public announcement about it for one year. Remember the description of its container and the string with which it is tied; and if somebody comes and claims it and describes it correctly, (give it to him); otherwise, utilize it." He said, "O Allah's Messenger (!) What about a lost sheep?" The Prophet () said, "It is for you, for your brother (i.e. its owner), or for the wolf." He further asked, "What about a lost camel?" On that the face of the Prophet () became red (with anger) and said, "You have nothing to do with it, as it has its feet, its water reserve and can reach places of water and drink, and eat trees

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2428. Narrated Sulaiman bin Bilal from Yahya:Yazid Maula Al-Munba'ith heard Zaid bin Khalid al-Juhani saying, "The Prophet () was asked about Luqata. He said, 'Remember the description of its container and the string it is tied with, and announce it publicly for one year.' " Yazid added, "If nobody claims then the person who has found it can spend it, and it is regarded as a trust entrusted to him." Yahya said, "I do not know whether the last sentences were said by the Prophet () or by Yazid." Zaid further said, "The Prophet () was asked, 'What about a lost sheep?' The Prophet () said, 'Take it, for it is for you or for your brother (i.e. its owner) or for the wolf.'" Yazid added that it should also be announced publicly. The man then asked the Prophet () about a lost camel. The Prophet () said, "Leave it, as it has its feet, water container (reservoir), and it will reach a place of water and eat trees till its owner finds it

2429. Narrated Zaid bin Khalid:A man came and asked Allah's Messenger () about picking a lost thing. The Prophet () said, "Remember the description of its container and the string it is tied with, and make public announcement about it for one year. If the owner shows up, give it to him; otherwise, do whatever you like with it." He then asked, "What about a lost sheep?" The Prophet () said, "It is for you, for your brother (i.e. its owner), or for the wolf." He further asked, "What about a lost camel?" The Prophet () said, "It is none of your concern. It has its water-container (reservoir) and its feet, and it will reach water and drink it and eat the trees till its owner finds it

2430. Narrated 'Abdur-Rahman bin Hurmuz:Abu Hurairah (ra) said, "Allah's Messenger () mentioned an Israeli man." Abu Hurairah then told the whole narration). (At the end of the narration it was mentioned that the creditor) went out to the sea, hoping that a boat might have brought his money. Suddenly he saw a piece of wood and he took it to his house to use as firewood. When he sawed it, he found his money and a letter in it. [See hadith No. 2291 for details]

2431. Narrated Anas:The Prophet () passed a date fallen on the way and said, "Were I not afraid that it may be from a Sadaqa (charitable gifts), I would have eaten it

2432. Narrated Abu Huraira:The Prophet () said, "Sometimes when I return home and find a date fallen on my bed, I pick it up in order to eat it, but I fear that it might be from a Sadaqa, so I throw it

2433. Narrated Ibn 'Abbas (ra):Allah's Messenger () also said, "It (i.e., Makkah's) thorny bushes should not be uprooted and its game should not be chased, and picking up its fallen things is illegal except by him who makes public announcement about it, and its grass should not be cut." 'Abbas said, "O Allah's Messenger ! Except Idhkhair (a kind of grass)." The Prophet () said, "Except Idhkhair

2434. Narrated Abu Huraira:When Allah gave victory to His Apostle over the people of Mecca, Allah's Messenger () stood up among the people and after glorifying Allah, said, "Allah has prohibited fighting in Mecca and has given authority to His Apostle and the believers over it, so fighting was illegal for anyone before me, and was made legal for me for a part of a day, and it will not be legal for anyone after me. Its game should not be chased, its thorny bushes should not be uprooted, and picking up its fallen things is not allowed except for one who makes public announcement for it, and he whose relative is murdered has the option either to accept a compensation for it or to retaliate." Al-'Abbas said, "Except Al-Idhkhair, for we use it in our graves and houses." Allah's Messenger () said, "Except Al-Idhkhair." Abu Shah, a Yemenite, stood up and said, "O Allah's Messenger (!) Get it written for me." Allah's Messenger () said, "Write it for Abu Shah." (The sub-narrator asked Al-Auza'i): What did he mean by saying, "Get it written, O Allah's Apostle?" He replied, "The speech which he had heard from Allah's Messenger ()

2435. Narrated Ibn 'Umar:Allah's Messenger () said, "An animal should not be milked without the permission of its owner. Does any of you like that somebody comes to his store and breaks his container and takes away his food? The udders of the animals are the stores of their owners where their provision is kept, so nobody should milk the animals of somebody else, without the permission of its owner

2436. Narrated Zaid bin Khalid Al-Juhani:A man asked Allah's Messenger () about the Luqata. He said, "Make public announcement of it for one year, then remember the description of its container and the string it is tied with, utilize the money, and if its owner comes back after that, give it to him." The people asked, "O Allah's Messenger (!) What about a lost sheep?" Allah's Messenger () said, "Take it, for it is for you, for your brother, or for the wolf." The man asked, "O Allah's Messenger (!) What about a lost camel?" Allah's Messenger () got angry and his cheeks or face became red, and said, "You have no concern with it as it has its feet, and its watercontainer, till its owner finds it

2437. Narrated Suwaid bin Ghafala:While I was in the company of Salman bin Rabi'a and Suhan, in one of the holy battles, I found a whip. One of them told me to drop it but I refused to do so and said that I would give it to its owner if I found him, otherwise I would utilize it. On our return we performed Hajj and on passing by Medina, I asked Ubai bin Ka'b about it. He said, "I found a bag containing a hundred Dinars in the lifetime of the Prophet () and took it to the Prophet () who said to me, 'Make public announcement about it for one year.' So, I announced it for one year and went to the Prophet () who said, 'Announce it publicly for another year.' So, I announced it for another year. I went to him again and he said, 'Announce for another year.'" So I announced for still another year. I went to the Prophet () for the fourth time, and he said, 'Remember the amount of money, the description of its container and the string it is tied with, and if the owner comes, give it to him; otherwise, utilize it

2437.2. Narrated Salama:the above narration (Hadith 616) from Ubai bin Ka'b: adding, "I met the sub-narrator at Mecca later on, but he did not remember whether Ka'b had announced what he had found one year or three years

2438. Narrated Zaid bin Khalid:A bedouin asked the Prophet () about the Luqata. The Prophet () said, "Make public announcement about it for one year and if then somebody comes and describes the container of the Luqata and the string it was tied with, (give it to him); otherwise, spend it." He then asked the Prophet

() about a lost camel. The face of the Prophet () became red and he said, "You have no concern with it as it has its water reservoir and feet and it will reach water and drink and eat trees. Leave it till its owner finds it." He then asked the Prophet () about a lost sheep. The Prophet () said, "It is for you, for your brother, or for the wolf

2439. Narrated Abu Bakr:While I was on my way, all of a sudden I saw a shepherd driving his sheep, I asked him whose servant he was. He replied that he was the servant of a man from Quraish, and then he mentioned his name and I recognized him. I asked, "Do your sheep have some milk?" He replied in the affirmative. I said, "Are you going to milk for me?" He replied in the affirmative. I ordered him and he tied the legs of one of the sheep. Then I told him to clean the udder (teats) of dust and to remove dust off his hands. He removed the dust off his hands by clapping his hands. He then milked a little milk. I put the milk for Allah's Messenger () in a pot and closed its mouth with a piece of cloth and poured water over it till it became cold. I took it to the Prophet () and said, "Drink, O Allah's Messenger ()!" He drank it till I was pleased

Oppressions

2440. Narrated Abu Sa'id Al-Khudri:Allah's Messenger () said, "When the believers pass safely over (the bridge across) Hell, they will be stopped at a bridge in between Hell and Paradise where they will retaliate upon each other for the injustices done among them in the world, and when they get purified of all their sins, they will be admitted into Paradise. By Him in Whose Hands the life of Muhammad is everybody will recognize his dwelling in Paradise better than he recognizes his dwelling in this world

2441. Narrated Safwan bin Muhriz Al-Mazini:While I was walking with Ibn `Umar holding his hand, a man came in front of us and asked, "What have you heard from Allah's Messenger () about An-Najwa?" Ibn `Umar said, "I heard Allah's Messenger () saying, 'Allah will bring a believer near Him and shelter him with His Screen and ask him: Did you commit such-and-such sins? He will say: Yes, my Lord. Allah will keep on asking him till he will confess all his sins and will think that he is ruined. Allah will say: 'I did screen your sins in the world and I forgive them for you today', and then he will be given the book of his good deeds. Regarding infidels and hypocrites (their evil acts will be exposed publicly) and the witnesses will say: These are the people who lied against their Lord. Behold! The Curse of Allah is upon the wrongdoers

2442. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection

2443. Narrated Anas bin Malik:Allah's Messenger () said, "Help your brother, whether he is an oppressor or he is an oppressed one

2444. Narrated Anas:Allah's Messenger () said, "Help your brother, whether he is an oppressor or he is an oppressed one. People asked, "O Allah's Messenger ()! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?" The Prophet () said, "By preventing him from oppressing others

2445. Narrated Muawiya bin Suwaid:I heard Al-Bara' bin `Azib saying, "The Prophet () ordered us to do seven things and prohibited us from doing seven other things." Then Al-Bara' mentioned the following:-- (1) To pay a visit to the sick (inquiring about his health), (2) to follow funeral processions, (3) to say to a sneezer, "May Allah be merciful to you" (if he says, "Praise be to Allah!"), (4) to return greetings, (5) to help the oppressed, (6) to accept invitations, (7) to help others to fulfill their oaths. (See Hadith No. 753, Vol)

2446. Narrated Abu Musa:The Prophet () said, "A believer to another believer is like a building whose different parts enforce each other." The Prophet () then clasped his hands with the fingers interlaced (while saying that)

2447. Narrated Ibn `Umar:The Prophet () said, "Oppression will be a darkness on the Day of Resurrection

2448. Narrated Ibn `Abbas:The Prophet () sent Mu`adh to Yemen and said, "Be afraid, from the curse of the oppressed as there is no screen between his invocation and Allah

2449. Narrated Abu Huraira:Allah's Messenger () said, "Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him

2450. Narrated Aisha:Regarding the explanation of the following verse:-- "If a wife fears Cruelty or desertion On her husband's part." (4.128) A man may dislike his wife and intends to divorce her, so she says to him, "I give up my rights, so do not divorce me." The above verse was revealed concerning such a case

2451. Narrated Sahl bin Sa'd As-Sa'idi:A drink (milk mixed with water) was brought to Allah's Messenger () who drank some of it. A boy was sitting to his right, and some old men to his left. Allah's Messenger () said to the boy, "Do you allow me to give the rest of the drink to these people?" The boy said, "O Allah's Messenger ()! I will not give preference to anyone over me to drink the rest of it from which you have drunk." Allah's Messenger () then handed the bowl (of drink) to the boy. (See Hadith No)

2452. Narrated Sa'id bin Zaid:Allah's Messenger () said, "Whoever usurps the land of somebody unjustly, his neck will be encircled with it down the seven earths (on the Day of Resurrection)

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2453. Narrated Abu Salama: That there was a dispute between him and some people (about a piece of land). When he told `Aisha about it, she said, "O Abu Salama! Avoid taking the land unjustly, for the Prophet () said, 'Whoever usurps even one span of the land of somebody, his neck will be encircled with it down the seven earths

2454. Narrated Salim's father (i.e. `Abdullah): The Prophet () said, "Whoever takes a piece of the land of others unjustly, he will sink down the seven earths on the Day of Resurrection

2455. Narrated Jabala: "We were in Medina with some of the Iraqi people, and we were struck with famine and Ibn Az-Zubair used to give us dates. Ibn `Umar used to pass by and say, "The Prophet () forbade us to eat two dates at a time, unless one takes the permission of one's companions

2456. Narrated Abu Mas`ud: There was an Ansari man called Abu Shu'aib who had a slave butcher. Abu Shu'aib said to him, "Prepare a meal sufficient for five persons so that I might invite the Prophet () besides other four persons." Abu Shu'aib had seen the signs of hunger on the face of the Prophet () and so he invited him. Another man who was not invited, followed the Prophet. The Prophet () said to Abu Shu'aib, "This man has followed us. Do you allow him to share the meal?" Abu Shu'aib said, "Yes

2457. Narrated `Aisha: The Prophet () said, "The most hated person in the sight of Allah is the most quarrelsome person

2458. Narrated Um Salama: (the wife of the Prophet) Allah's Messenger () heard some people quarreling at the door of his dwelling. He came out and said, "I am only a human being, and opponents come to me (to settle their problems); maybe someone amongst you can present his case more eloquently than the other, whereby I may consider him true and give a verdict in his favor. So, If I give the right of a Muslim to another by mistake, then it is really a portion of (Hell) Fire, he has the option to take or give up (before the Day of Resurrection)

2459. Narrated `Abdullah bin `Amr: The Prophet () said, "Whoever has (the following) four characters will be a hypocrite, and whoever has one of the following four characteristics will have one characteristic of hypocrisy until he gives it up. These are: (1) Whenever he talks, he tells a lie; (2) whenever he makes a promise, he breaks it; (3) whenever he makes a covenant he proves treacherous; (4) and whenever he quarrels, he behaves impudently in an evil insulting manner." (See Hadith No. 33 Vol)

2460. Narrated Aisha: Hind bint `Utba (Abu Sufyan's wife) came and said, "O Allah's Messenger (!) Abu Sufyan is a miser. Is there any harm if I spend something from his property for our children?" He said, there is no harm for you if you feed them from it justly and reasonably (with no extravagance)

2461. Narrated `Uqba bin `Amir: We said to the Prophet, "You send us out and it happens that we have to stay with people who do not entertain us. What do you think about it? He said to us, "If you stay with some people and they entertain you as they should for a guest, accept their hospitality, but if they don't, take the right of the guest from them

2462. Narrated `Umar: When Allah took away the soul of His Prophet at his death, the Ansar assembled in the shed of Bani Sa`ida. I said to Abu Bakr, "Let us go." So, we came to them (i.e. to Ansar) at the shed of Bani Sa`ida. (See Hadith No. 19, Vol. 5 for details)

2463. Narrated Al-A'raj: Abu Huraira said, "Allah's Messenger () said, 'No one should prevent his neighbor from fixing a wooden peg in his wall.' Abu Huraira said (to his companions), "Why do I find you averse to it? By Allah, I certainly will narrate it to you

2464. Narrated Anas: I was the butler of the people in the house of Abu Talha, and in those days drinks were prepared from dates. Allah's Messenger () ordered somebody to announce that alcoholic drinks had been prohibited. Abu Talha ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Medina. Some people said, "Some people were killed and wine was still in their stomachs." On that the Divine revelation came:-- "On those who believe And do good deeds There is no blame For what they ate (in the past)

2465. Narrated Abu Sa`id Al-Khudri: The Prophet () said, "Beware! Avoid sitting on the roads (ways)." The people said, "There is no way out of it as these are our sitting places where we have talks." The Prophet () said, "If you must sit there, then observe the rights of the way." They asked, "What are the rights of the way?" He said, "They are the lowering of your gazes (on seeing what is illegal to look at), refraining from harming people, returning greetings, advocating good and forbidding evil

2466. Narrated Abu Huraira: The Prophet () said, "A man felt very thirsty while he was on the way, there he came across a well. He went down the well, quenched his thirst and came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. He said to himself, "This dog is suffering from thirst as I did." So, he went down the well again and filled his shoe with water and watered it. Allah thanked him for that deed and forgave him. The people said, "O Allah's Messenger (!) Is there a reward for us in serving the animals?" He replied: "Yes, there is a reward for serving any animate (living being)." (See Hadith No)

2467. Narrated Usama bin Zaid: Once the Prophet () stood at the top of one of the castles (or higher buildings) of Medina and said, "Do you see what I see? No doubt I am seeing the spots of afflictions amongst your houses as numerous as the spots where raindrops fall (during a heavy rain). (See Hadith No)

2468. Narrated `Abdullah bin `Abbas: I had been eager to ask `Umar about the two ladies from among the wives of the Prophet () regarding whom Allah said (in the Qur'an saying): If you two (wives of the Prophet ()) namely Aisha and Hafsa turn in repentance to Allah your hearts are indeed so inclined (to oppose what the Prophet () likes) (66.4), till performed the Hajj along with `Umar (and on our way back from Hajj) he went aside (to answer the call of nature) and I also went aside along with him carrying a tumbler of water. When he had answered the call of nature and returned. I poured water on his hands from the tumbler and he performed ablution. I said, "O Chief of the believers! ' Who were the two ladies from among the wives of the Prophet () to whom Allah said: 'If you two return in

repentance (66.4)? He said, "I am astonished at your question, O Ibn `Abbas. They were Aisha and Hafsa." Then `Umar went on relating the narration and said. "I and an Ansari neighbor of mine from Bani Umaiyah bin Zaid who used to live in `Awali Al-Medina, used to visit the Prophet (ﷺ) in turns. He used to go one day, and I another day. When I went I would bring him the news of what had happened that day regarding the instructions and orders and when he went, he used to do the same for me. We, the people of Quraish, used to have authority over women, but when we came to live with the Ansar, we noticed that the Ansari women had the upper hand over their men, so our women started acquiring the habits of the Ansari women. Once I shouted at my wife and she paid me back in my coin and I disliked that she should answer me back. She said, 'Why do you take it ill that I retort upon you? By Allah, the wives of the Prophet (ﷺ) retort upon him, and some of them may not speak with him for the whole day till night.' What she said scared me and I said to her, 'Whoever amongst them does so, will be a great loser.' Then I dressed myself and went to Hafsa and asked her, 'Does any of you keep Allah's Messenger (ﷺ) angry all the day long till night?' She replied in the affirmative. I said, 'She is a ruined losing person (and will never have success)! Doesn't she fear that Allah may get angry for the anger of Allah's Messenger (ﷺ) and thus she will be ruined? Don't ask Allah's Messenger (ﷺ) too many things, and don't retort upon him in any case, and don't desert him. Demand from me whatever you like, and don't be tempted to imitate your neighbor (i.e. `Aisha) in her behavior towards the Prophet), for she (i.e. Aisha) is more beautiful than you, and more beloved to Allah's Messenger (ﷺ). In those days it was rumored that Ghassan, (a tribe living in Sham) was getting prepared their horses to invade us. My companion went (to the Prophet (ﷺ) on the day of his turn, went and returned to us at night and knocked at my door violently, asking whether I was sleeping. I was scared (by the hard knocking) and came out to him. He said that a great thing had happened. I asked him: What is it? Have Ghassan come? He replied that it was worse and more serious than that, and added that Allah's Apostle had divorced all his wives. I said, Hafsa is a ruined loser! I expected that would happen some day.' So I dressed myself and offered the Fajr prayer with the Prophet. Then the Prophet (ﷺ) entered an upper room and stayed there alone. I went to Hafsa and found her weeping. I asked her, 'Why are you weeping? Didn't I warn you? Has Allah's Messenger (ﷺ) divorced you all?' She replied, 'I don't know. He is there in the upper room.' I then went out and came to the pulpit and found a group of people around it and some of them were weeping. Then I sat with them for some time, but could not endure the situation. So I went to the upper room where the Prophet (ﷺ) was and requested to a black slave of his: "Will you get the permission of (Allah's Apostle) for `Umar (to enter)? The slave went in, talked to the Prophet (ﷺ) about it and came out saying, 'I mentioned you to him but he did not reply.' So, I went and sat with the people who were sitting by the pulpit, but I could not bear the situation, so I went to the slave again and said: "Will you get he permission for `Umar? He went in and brought the same reply as before. When I was leaving, behold, the slave called me saying, "Allah's Messenger (ﷺ) has granted you permission." So, I entered upon the Prophet and saw him lying on a mat without bedding on it, and the mat had left its mark on the body of the Prophet, and he was leaning on a leather pillow stuffed with palm fibres. I greeted him and while still standing, I said: "Have you divorced your wives?" He raised his eyes to me and replied in the negative. And then while still standing, I said chatting: "Will you heed what I say, 'O Allah's Messenger (!) We, the people of Quraish used to have the upper hand over our women (wives), and when we came to the people whose women had the upper hand over them..." `Umar told the whole story (about his wife). "On that the Prophet (ﷺ) smiled." `Umar further said, "I then said, 'I went to Hafsa and said to her: Do not be tempted to imitate your companion (`Aisha) for she is more beautiful than you and more beloved to the Prophet.' The Prophet (ﷺ) smiled again. When I saw him smiling, I sat down and cast a glance at the room, and by Allah, I couldn't see anything of importance but three hides. I said (to Allah's Messenger (ﷺ)) "Invoke Allah to make your followers prosperous for the Persians and the Byzantines have been made prosperous and given worldly luxuries, though they do not worship Allah?" The Prophet (ﷺ) was leaning then (and on hearing my speech he sat straight) and said, 'O Ibn Al-Khattab! Do you have any doubt (that the Hereafter is better than this world)? These people have been given rewards of their good deeds in this world only.' I asked the Prophet (ﷺ) . 'Please ask Allah's forgiveness for me. The Prophet (ﷺ) did not go to his wives because of the secret which Hafsa had disclosed to `Aisha, and he said that he would not go to his wives for one month as he was angry with them when Allah admonished him (for his oath that he would not approach Maria). When twenty-nine days had passed, the Prophet (ﷺ) went to Aisha first of all. She said to him, 'You took an oath that you would not come to us for one month, and today only twenty-nine days have passed, as I have been counting them day by day.' The Prophet (ﷺ) said, 'The month is also of twenty-nine days.' That month consisted of twenty-nine days. `Aisha said, 'When the Divine revelation of Choice was revealed, the Prophet (ﷺ) started with me, saying to me, 'I am telling you something, but you need not hurry to give the reply till you can consult your parents.'" `Aisha knew that her parents would not advise her to part with the Prophet (ﷺ) . The Prophet (ﷺ) said that Allah had said: 'O Prophet! Say To your wives; If you desire The life of this world And its glitter, ... then come! I will make a provision for you and set you free In a handsome manner. But if you seek Allah And His Apostle, and The Home of the Hereafter, then Verily, Allah has prepared For the good-doers amongst you A great reward.' (33.28) `Aisha said, 'Am I to consult my parents about this? I indeed prefer Allah, His Apostle, and the Home of the Hereafter.' After that the Prophet (ﷺ) gave the choice to his other wives and they also gave the same reply as `Aisha did

2469. Narrated Anas:Allah's Messenger (ﷺ) took an oath that he would not go to his wives for one month as his foot had been sprained. He stayed in an upper room when `Umar went to him and said, "Have you divorced your wives?" He said, "No, but I have taken an oath that I would not go to them for one month." The Prophet stayed there for twenty-nine days, and then came down and went to his wives

2470. Narrated Jabir:The Prophet (ﷺ) entered the Mosque, and I too went there after tying the camel at the pavement of the Mosque. I said (to the Prophet (ﷺ)), "This is your camel." He came out and started examining the camel and said, "Both the camel and its price are for you

2471. Narrated Hudhaifa:I saw Allah's Messenger (ﷺ) coming (or the Prophet (ﷺ) came) to the dumps of some people and urinated there while standing

2472. Narrated Abu Huraira:Allah's Messenger (ﷺ) said, "While a man was on the way, he found a thorny branch of a tree there on the way and removed it. Allah thanked him for that deed and forgave him

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2473. Narrated Abu Huraira: The Prophet (ﷺ) judged that seven cubits should be left as a public way when there was a dispute about the land

2474. Narrated `Abdullah bin Yazid Al-Ansari: The Prophet (ﷺ) forbade robbery (taking away what belongs to others without their permission), and also forbade mutilation (or maiming) of bodies

2475. Narrated Abu Huraira: The Prophet (ﷺ) said, "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time, he is doing it, and when a drinker of an alcoholic liquor drinks it, then he is not a believer at the time of drinking it, and when a thief steals, then he is not a believer at the time of stealing, and when a robber robs, and the people look at him, then he is not a believer at the time of doing robbery

2476. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "The Hour will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just ruler, he will break the cross, kill the pigs, and abolish the Jizya tax. Money will be in abundance so that nobody will accept it (as charitable gifts)

2477. Narrated Salama bin Al-Akwa': On the day of Khaibar the Prophet (ﷺ) saw fires being lighted. He asked, "Why are these fires being lighted?" The people replied that they were cooking the meat of donkeys. He said, "Break the pots and throw away their contents." The people said, "Shall we throw away their contents and wash the pots (rather than break them)?" He said, "Wash them

2478. Narrated `Abdullah bin Mas'ud: The Prophet (ﷺ) entered Mecca and (at that time) there were three hundred-and-sixty idols around the Ka'ba. He started stabbing the idols with a stick he had in his hand and reciting: "Truth (Islam) has come and Falsehood (disbelief) has vanished

2479. Narrated Al-Qasim: Aisha said that she hung a curtain decorated with pictures (of animals) on a cupboard. The Prophet (ﷺ) tore that curtain and she turned it into two cushions which remained in the house for the Prophet (ﷺ) to sit on

2480. Narrated `Abdullah bin `Amr bin Al-`As: I heard the Prophet (ﷺ) saying, "Whoever is killed while protecting his property then he is a martyr

2481. Narrated Anas: While the Prophet (ﷺ) was with one of his wives, one of the mothers of the believers (i.e. one of his wives) sent a wooden bowl containing food with a servant. The wife (in whose house he was sitting) stroke the bowl with her hand and broke it. The Prophet (ﷺ) collected the shattered pieces and put the food back in it and said, "Eat." He kept the servant and the bowl till he had eaten the food. Then the Prophet gave another unbroken bowl to the servant and kept the broken one

2482. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "There was an Israeli man called Juraij, while he was praying, his mother came and called him, but he did not respond to her call. He said (to himself) whether he should continue the prayer or reply to his mother. She came to him the second time and called him and said, "O Allah! Do not let him die until he sees the faces of prostitutes." Juraij used to live in a hermitage. A woman said that she would entice Juraij, so she went to him and presented herself (for an evil act) but he refused. She then went to a shepherd and allowed him to commit an illegal sexual intercourse with her and later she gave birth to a boy. She alleged that the baby was from Juraij. The people went to Juraij and broke down his hermitage, pulled him out of it and abused him. He performed ablution and offered the prayer, then he went to the male (baby) and asked him; "O boy! Who is your father?" The baby replied that his father was the shepherd. The people said that they would build for him a hermitage of gold but Juraij asked them to make it of mud only

Partnership

2483. Narrated Jabir bin `Abdullah: "Allah's Messenger (ﷺ) sent an army towards the east coast and appointed Abu 'Ubaida bin Al-Jarrah as their chief, and the army consisted of three-hundred men including myself. We marched on till we reached a place where our food was about to finish. Abu- 'Ubaida ordered us to collect all the journey food and it was collected. My (our) journey food was dates. Abu 'Ubaida kept on giving us our daily ration in small amounts from it, till it was exhausted. The share of everyone of us used to be one date only." I said, "How could one date benefit you?" Jabir replied, "We came to know its value when even that too finished." Jabir added, "When we reached the sea-shore, we saw a huge fish which was like a small mountain. The army ate from it for eighteen days. Then Abu 'Ubaida ordered that two of its ribs be fixed and they were fixed in the ground. Then he ordered that a she-camel be ridden and it passed under the two ribs (forming an arch) without touching them

2484. Narrated Salama: Once (on a journey) our provisions diminished and the people were reduced to poverty. They went to the Prophet (ﷺ) and asked his permission to slaughter their camels, and he agreed. `Umar met them and they told him about it, and he said, "How would you survive after slaughtering your camels?" Then he went to the Prophet and said, "O Allah's Messenger (ﷺ)! How would they survive after slaughtering their camels?" Allah's Messenger (ﷺ) ordered `Umar, "Call upon the people to bring what has remained of their food." A leather sheet was spread and all the food was collected and heaped over it. Allah's Messenger (ﷺ) stood up and invoked Allah to bless it, and then directed all the people to come with their utensils, and they started taking from it till all of them got what was sufficient for them. Allah's Messenger (ﷺ) then said, "I testify that None has the right to be worshipped but Allah, and I am His Messenger

2485. Narrated Rafi' bin Khadij: We used to offer the `Asr prayer with the Prophet (ﷺ) and slaughter a camel, the meat of which would be divided in ten parts. We would eat the cooked meat before sunset

2486. Narrated Abu Musa: The Prophet (ﷺ) said, "When the people of Ash'ari tribe ran short of food during the holy battles, or the food of their families in Medina ran short, they would collect all their remaining food in one sheet and then distribute it among themselves equally by measuring it with a bowl. So, these people are from me, and I am from them

2487. Narrated Anas: that Abu Bakr As-Siddiq wrote to him the law of Zakat which was made obligatory by Allah's Apostle. He wrote: 'Partners possessing joint

property (sheep) have to pay its Zakat equally

2488. Narrated 'Abaya bin Rifa'a bin Rafi' bin Khadij: My grandfather said, "We were in the company of the Prophet (ﷺ) at Dhul-Hulaifa. The people felt hungry and captured some camels and sheep (as booty). The Prophet (ﷺ) was behind the people. They hurried and slaughtered the animals and put their meat in pots and started cooking it. (When the Prophet came) he ordered the pots to be upset and then he distributed the animals (of the booty), regarding ten sheep as equal to one camel. One of the camels fled and the people ran after it till they were exhausted. At that time there were few horses. A man threw an arrow at the camel, and Allah stopped the camel with it. The Prophet (ﷺ) said, "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it in this way (i.e. shoot it with an arrow)." Before distributing them among the soldiers my grandfather said, "We may meet the enemies in the future and have no knives; can we slaughter the animals with reeds?" The Prophet (ﷺ) said, "Use whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (i.e. cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels)

2489. Narrated Ibn 'Umar: The Prophet (ﷺ) decreed that one should not eat two dates together at a time unless he gets the permission from his companions (sharing the meal with him)

2490. Narrated Jabala: "While at Medina we were struck with famine. Ibn Az-Zubair used to provide us with dates as our food. Ibn 'Umar used to pass by us and say, "Don't eat two dates together at a time as the Prophet (ﷺ) has forbidden eating two dates together at a time (in a gathering) unless one takes the permission of one's companion brother

2491. Narrated Nafi': Ibn 'Umar said, "Allah's Messenger (ﷺ) said, 'If one manumits his share of a jointly possessed slave, and can afford the price of the other shares according to the adequate price of the slave, the slave will be completely manumitted; otherwise he will be partially manumitted.' " (Aiyub, a sub-narrator is not sure whether the saying " ... otherwise he will be partially manumitted" was said by Nafi' or the Prophet)

2492. Narrated Abu Huraira: The Prophet (ﷺ) said, "Whoever manumits his share of a jointly possessed slave, it is imperative for him to get that slave manumitted completely by paying the remaining price, and if he does not have sufficient money to manumit him, then the price of the slave should be estimated justly, and he is to be allowed to work and earn the amount that will manumit him (without overburdening him)

2493. Narrated An-Nu'man bin Bashir: The Prophet (ﷺ) said, "The example of the person abiding by Allah's order and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, 'Let us make a hole in our share of the ship (and get water) saving those who are above us from troubling them. So, if the people in the upper part left the others do what they had suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe

2494. Narrated 'Urwa bin Az-Zubair: That he had asked 'Aisha about the meaning of the Statement of Allah: "If you fear that you shall not Be able to deal justly With the orphan girls, then Marry (Other) women of your choice Two or three or four." (4.3) She said, "O my nephew! This is about the orphan girl who lives with her guardian and shares his property. Her wealth and beauty may tempt him to marry her without giving her an adequate Mahr (bridal-money) which might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the most suitable Mahr; otherwise they were ordered to marry any other woman." 'Aisha further said, "After that verse the people again asked the Prophet (about the marriage with orphan 'girls), so Allah revealed the following verses:-- 'They ask your instruction Concerning the women. Say: Allah Instructs you about them And about what is Recited unto you In the Book, concerning The orphan girls to whom You give not the prescribed portions and yet whom you Desire to marry...' (4.127) What is meant by Allah's Saying:-- 'And about what is Recited unto you is the former verse which goes:-- 'If you fear that you shall not Be able to deal justly With the orphan girls, then Marry (other) women of your choice.' (4.3) 'Aisha said, "Allah's saying in the other verse:-- 'Yet whom you desire to marry' (4.127) means the desire of the guardian to marry an orphan girl under his supervision when she has not much property or beauty (in which case he should treat her justly). The guardians were forbidden to marry their orphan girls possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy)

2495. Narrated Jabir bin 'Abdullah: The Prophet (ﷺ) established the right of Shu'fa (i.e. Preemption) in joint properties; but when the land is divided and the ways are demarcated, then there is no pre-emption

2496. Narrated Jabir bin 'Abdullah: The Prophet (ﷺ) said, "The right of preemption is valid in every joint property, but when the land is divided and the way is demarcated, then there is no right of pre-emption

2497. Narrated Sulaiman bin Abu Muslim: I asked Abu Minhal about money exchange from hand to hand. He said, "I and a partner of mine bought something partly in cash and partly on credit." Al-Bara' bin 'Azib passed by us and we asked about it. He replied, "I and my partner Zaid bin Al-Arqam did the same and then went to the Prophet (ﷺ) and asked him about it. He said, 'Take what was from hand to hand and leave what was on credit

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2499. Narrated `Abdullah:Allah's Messenger () rented the land of Khaibar to the Jews on the condition that they would work on it and cultivate it and take half of its yield

2500. Narrated `Uqba bin 'Amir:that Allah's Messenger () gave him some sheep to distribute among his companions in order to sacrifice them and a kid was left. He told the Prophet () about it and the Prophet () said to him, "Sacrifice it on your behalf

2501. Narrated `Abdullah bin Hisham:that his mother Zainab bint Humaid took him to the Prophet () and said, "O Allah's Messenger (! Take the pledge of allegiance from him." But he said, "He is still too young for the pledge," and passed his hand on his (i.e. `Abdullah's) head and invoked for Allah's blessing for him. Zuhra bin Ma'bad stated that he used to go with his grandfather, `Abdullah bin Hisham, to the market to buy foodstuff. Ibn `Umar and Ibn Az-Zubair would meet him and say to him, "Be our partner, as the Prophet () invoked Allah to bless you." So, he would be their partner, and very often he would win a camel's load and send it home

2502. Narrated `Abdullah bin Hisham:that his mother Zainab bint Humaid took him to the Prophet () and said, "O Allah's Messenger (! Take the pledge of allegiance from him." But he said, "He is still too young for the pledge," and passed his hand on his (i.e. `Abdullah's) head and invoked for Allah's blessing for him. Zuhra bin Ma'bad stated that he used to go with his grandfather, `Abdullah bin Hisham, to the market to buy foodstuff. Ibn `Umar and Ibn Az-Zubair would meet him and say to him, "Be our partner, as the Prophet () invoked Allah to bless you." So, he would be their partner, and very often he would win a camel's load and send it home

2503. Narrated Ibn `Umar:The Prophet () said, "Whoever manumits his share of a jointly possessed slave, it is imperative on him to manumit the slave completely if he has sufficient money to pay the rest of its price which is to be estimated justly. He should pay his partners their shares and release him (the freed one)

2504. Narrated Abu Huraira:The Prophet () said, "Whoever manumits his share of a jointly possessed slave, it is essential for him to manumit the slave completely if he has sufficient money. Otherwise he should look for some work for the slave (to earn what would enable him to emancipate himself), without overburdening him with work

2505. Narrated Ibn `Abbas:The Prophet (along with his companions) reached Mecca in the morning of the fourth of Dhul-Hijja assuming Ihram for Hajj only. So when we arrived at Mecca, the Prophet () ordered us to change our intentions of the Ihram for `Umra and that we could finish our Ihram after performing the `Umra and could go to our wives (for sexual intercourse). The people began talking about that. Jabir said surprisingly, "Shall we go to Mina while semen is dribbling from our male organs?" Jabir moved his hand while saying so. When this news reached the Prophet () he delivered a sermon and said, "I have been informed that some peoples were saying so and so; By Allah I fear Allah more than you do, and am more obedient to Him than you. If I had known what I know now, I would not have brought the Hadi (sacrifice) with me and had the Hadi not been with me, I would have finished the Ihram." At that Suraqa bin Malik stood up and asked "O Allah's Messenger (! Is this permission for us only or is it forever?" The Prophet () replied, "It is forever." In the meantime `Ali bin Abu Talib came from Yemen and was saying Labbaik for what the Prophet () has intended. (According to another man, `Ali was saying Labbaik for Hajj similar to Allah's Messenger ()). The Prophet () told him to keep on the Ihram and let him share the Hadi with him

2506. Narrated Ibn `Abbas:The Prophet (along with his companions) reached Mecca in the morning of the fourth of Dhul-Hijja assuming Ihram for Hajj only. So when we arrived at Mecca, the Prophet () ordered us to change our intentions of the Ihram for `Umra and that we could finish our Ihram after performing the `Umra and could go to our wives (for sexual intercourse). The people began talking about that. Jabir said surprisingly, "Shall we go to Mina while semen is dribbling from our male organs?" Jabir moved his hand while saying so. When this news reached the Prophet () he delivered a sermon and said, "I have been informed that some peoples were saying so and so; By Allah I fear Allah more than you do, and am more obedient to Him than you. If I had known what I know now, I would not have brought the Hadi (sacrifice) with me and had the Hadi not been with me, I would have finished the Ihram." At that Suraqa bin Malik stood up and asked "O Allah's Messenger (! Is this permission for us only or is it forever?" The Prophet () replied, "It is forever." In the meantime `Ali bin Abu Talib came from Yemen and was saying Labbaik for what the Prophet () has intended. (According to another man, `Ali was saying Labbaik for Hajj similar to Allah's Messenger ()). The Prophet () told him to keep on the Ihram and let him share the Hadi with him

2507. Narrated Abaya bin Rifaa:My grandfather, Rafi` bin Khadij said, "We were in the valley of Dhul-Hulaifa of Tihama in the company of the Prophet () and had some camels and sheep (of the booty). The people hurried (in slaughtering the animals) and put their meat in the pots and started cooking. Allah's Messenger () came and ordered them to upset the pots, and distributed the booty considering one camel as equal to ten sheep. One of the camels fled and the people had only a few horses, so they got worried. (The camel was chased and) a man stopped the camel by throwing an arrow at it. Allah's Messenger () said, 'Some of these animals are untamed like wild animals, so if anyone of them went out of your control, then you should treat it as you have done now.' " My grandfather said, "O Allah's Messenger (! We fear that we may meet our enemy tomorrow and we have no knives, could we slaughter the animals with reeds?" The Prophet () said, "Yes, or you can use what would make blood flow (slaughter) and you can eat what is slaughtered and the Name of Allah is mentioned at the time of slaughtering. But don't use teeth or fingernails (in slaughtering). I will tell you why, as for teeth, they are bones, and fingernails are used by Ethiopians for slaughtering. (See Hadith)

Mortgaging

2508. Narrated Anas:No doubt, the Prophet () mortgaged his armor for barley grains. Once I took barley bread with some dissolved fat on it to the Prophet ()

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and I heard him saying, "The household of Muhammad did not possess except a Sa (of food grain, barley, etc.) for both the morning and the evening meals although they were nine houses

2509. Narrated `Aisha:The Prophet () bought some foodstuff on credit for a limited period and mortgaged his armor for it

2510. Narrated Jabir bin `Abdullah:Allah's Messenger () said, "Who would kill Ka'b bin Al-Ashraf as he has harmed Allah and His Apostle ?" Muhammad bin Maslama (got up and) said, "I will kill him." So, Muhammad bin Maslama went to Ka'b and said, "I want a loan of one or two Wasqs of food grains." Ka'b said, "Mortgage your women to me." Muhammad bin Maslama said, "How can we mortgage our women, and you are the most handsome among the Arabs?" He said, "Then mortgage your sons to me." Muhammad said, "How can we mortgage our sons, as the people will abuse them for being mortgaged for one or two Wasqs of food grains? It is shameful for us. But we will mortgage our arms to you." So, Muhammad bin Maslama promised him that he would come to him next time. They (Muhammad bin Maslama and his companions came to him as promised and murdered him. Then they went to the Prophet () and told him about it

2511. Narrated Abu Huraira:The Prophet () said, "One can ride the mortgaged animal because of what one spends on it, and one can drink the milk of a milch animal as long as it is mortgaged

2512. Narrated Abu Huraira:Allah's Messenger () said, "The mortgaged animal can be used for riding as long as it is fed and the milk of the milch animal can be drunk according to what one spends on it. The one who rides the animal or drinks its milk should provide the expenditures

2513. Narrated `Aisha:Allah's Messenger () bought some foodstuff from a Jew and mortgaged his armor to him

2514. Narrated Ibn Abu Mulaika:I wrote a letter to Ibn `Abbas and he wrote to me that the Prophet () had given the verdict that the defendant had to take an oath

2515. Narrated Abu Wail: Abdullah (bin Mas'ud) said, "Whoever took a false oath in order to grab somebody's property will meet Allah while Allah will be angry with him." Allah revealed the following verse to confirm that:--"Verily! Those who purchase a small gain at the cost of Allah's covenant And their oaths...a painful torment." (3.77) Al-Ash'ath bin Qais came to us and asked as to what Abu Abdur-Rehman (i.e. Ibn Mas'ud) was telling you." We related the story to him. On that he said, "He has told the truth. This verse was revealed about me. I had some dispute with another man regarding a well and we took the case before Allah's Messenger (). Allah's Messenger () said (to me), "Produce two witnesses (to support your claim); otherwise the defendant has the right to take an oath (to refute your claim)." I said, 'The defendant would not mind to take a false oath.' Allah's Messenger () then said, 'Whoever took a false oath in order to grab someone else's property will meet Allah, Allah will be angry with him.' Allah then revealed what Confirmed it." Al-Ash'ath then recited the following Verse:--"Verily! Those who purchase a small gain at the cost of Allah's covenant, And their oaths . . . (to) . . . they shall have a painful torment!" (3.77) (See Hadith No)

2516. Narrated Abu Wail: Abdullah (bin Mas'ud) said, "Whoever took a false oath in order to grab somebody's property will meet Allah while Allah will be angry with him." Allah revealed the following verse to confirm that:--"Verily! Those who purchase a small gain at the cost of Allah's covenant And their oaths...a painful torment." (3.77) Al-Ash'ath bin Qais came to us and asked as to what Abu Abdur-Rehman (i.e. Ibn Mas'ud) was telling you." We related the story to him. On that he said, "He has told the truth. This verse was revealed about me. I had some dispute with another man regarding a well and we took the case before Allah's Messenger (). Allah's Messenger () said (to me), "Produce two witnesses (to support your claim); otherwise the defendant has the right to take an oath (to refute your claim)." I said, 'The defendant would not mind to take a false oath.' Allah's Messenger () then said, 'Whoever took a false oath in order to grab someone else's property will meet Allah, Allah will be angry with him.' Allah then revealed what Confirmed it." Al-Ash'ath then recited the following Verse:--"Verily! Those who purchase a small gain at the cost of Allah's covenant, And their oaths . . . (to) . . . they shall have a painful torment!" (3.77) (See Hadith No)

Manumission of Slaves

2517. Narrated Abu Huraira:The Prophet () said, "Whoever frees a Muslim slave, Allah will save all the parts of his body from the (Hell) Fire as he has freed the body-parts of the slave." Sa'id bin Marjana said that he narrated that Hadith to `Ali bin Al-Husain and he freed his slave for whom `Abdullah bin Ja'far had offered him ten thousand Dirhams or one-thousand Dinars

2518. Narrated Abu Dhar:I asked the Prophet, "What is the best deed?" He replied, "To believe in Allah and to fight for His Cause." I then asked, "What is the best kind of manumission (of slaves)?" He replied, "The manumission of the most expensive slave and the most beloved by his master." I said, "If I cannot afford to do that?" He said, "Help the weak or do good for a person who cannot work for himself." I said, "If I cannot do that?" He said, "Refrain from harming others for this will be regarded as a charitable deed for your own good

2519. Narrated Asma' bint Abu Bakr:The Prophet () ordered us to free slaves at the time of solar eclipses

2520. Narrated Asma' bint Abu Bakr:We were ordered to free slaves at the time of lunar eclipses

2521. Narrated Ibn `Umar:The Prophet () said, "Whoever manumits a slave owned by two masters, should manumit him completely (not partially) if he is rich after having its price evaluated

2522. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "Whoever frees his share of a common slave and he has sufficient money to free him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave; otherwise (i.e. if he has not sufficient money) he manumits the slave partially

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2523. Narrated Ibn `Umar:Allah's Messenger () said, "Whoever manumits his share of a slave, then it is essential for him to get that slave manumitted' completely as long as he has the money to do so. If he has not sufficient money to pay the price of the other shares (after the price of the slave is evaluated justly), the manumitted manumits the slave partially in proportion to his share. `Ubaidullah narrated as above in brief

2524. Narrated Ibn `Umar:The Prophet () said, "He who manumits his share of a slave and has money sufficient to free the remaining portion of that slave's price (justly estimated) then he should manumit him (by giving the rest of his price to the other co-owners)." Nafi` added, "Otherwise the slave is partially free." Aiyub is not sure whether the last statement was said by Nafi` or it was a part of the Hadith

2525. Narrated Ibn `Umar:That he used to give his verdict regarding the male or female slaves owned by more than one master, one of whom may manumit his share of the slave. Ibn `Umar used to say in such a case, "The manumitted should manumit the slave completely if he has sufficient money to pay the rest of the price of that slave (which is to be justly estimated) and the other shareholders are to take the price of their shares and the slave is freed (released from slavery)." Ibn `Umar narrated this verdict from the Prophet

2526. Narrated Abu Huraira:That the Prophet () said, "Whoever frees his portion of a (common) slave

2527. Narrated Abu Huraira:The Prophet () said, "Whoever frees his portion of a common slave should free the slave completely by paying the rest of his price from his money if he has enough money; otherwise the price of the slave is to be estimated and the slave is to be helped to work without hardship till he pays the rest of his price

2528. Narrated Abu Huraira:The Prophet () said, "Allah has accepted my invocation to forgive what whispers in the hearts of my followers, unless they put it to action or utter it." (See Hadith No. 657 Vol)

2529. Narrated `Umar bin Al-Khattab:The Prophet () said, "The (reward of) deeds depend on intentions, and every person will get the reward according to what he intends. So, whoever migrated for Allah and His Apostle, then his migration will be for Allah and His Apostle, and whoever migrated for worldly benefits or for marrying a woman, then his migration will be for what he migrated for." (See Hadith No. 1, Vol)

2530. Narrated Qais:When Abu Huraira accompanied by his slave set out intending to embrace Islam they lost each other on the way. The slave then came while Abu Huraira was sitting with the Prophet. The Prophet () said, "O Abu Huraira! Your slave has come back." Abu Huraira said, "Indeed, I would like you to witness that I have manumitted him." That happened at the time when Abu Huraira recited (the following poetic verse):-- 'What a long tedious tiresome night! Nevertheless, it has delivered us From the land of Kufr (disbelief)

2531. Narrated Abu Huraira:On my way to the Prophet () I was reciting:-- 'What a long tedious tiresome night! Nevertheless, it has saved us From the land of Kufr (disbelief).' I had a slave who ran away from me on the way. When I went to the Prophet () and gave the pledge of allegiance for embracing Islam, the slave showed up while I was still with the Prophet () who remarked, "O Abu Huraira! Here is your slave!" I said, "I manumit him for Allah's Sake," and so I freed him

2532. Narrated Qais:When Abu Huraira accompanied by his slave came intending to embrace Islam, they lost each other on the way. (When the slave showed up) Abu Huraira said (to the Prophet), "I make you witness that the slave is free for Allah's Cause

2533. Narrated `Aisha:Utba bin Abi Waqqas authorized his brother Sa`d bin Abi Waqqas to take the son of the slave-girl of Zam`a into his custody, telling him that the boy was his own (illegal) son. When Allah's Messenger () went (to Mecca) at the time of the Conquest, Sa`d took the son of the slave-girl of Zam`a to Allah's Messenger () and also brought `Abu bin Zam`a with him and said, "O Allah's Messenger (!) This is the son of my brother `Utba who authorized me to take him into my custody." `Abu bin Zam`a said, "O Allah's Messenger (!) He is my brother, the son of Zam`a's slave-girl and he was born on his bed." Allah's Messenger () looked at the son of the slave-girl of Zam`a and noticed much resemblance (to `Utba). Allah's Messenger () said, "It is for you, O `Abu bin Zam`a as he was born on the bed of your father." Allah's Messenger () then told Sauda bint Zam`a to observe veil in the presence of the boy as he noticed the boy's resemblance to `Utba and Sauda was the wife of the Prophet ()

2534. Narrated Jabir bin `Abdullah:A man amongst us declared that his slave would be freed after his death. The Prophet () called for that slave and sold him. The slave died the same year

2535. Narrated Ibn `Umar:Allah's Messenger () forbade the selling or donating the Wala' of a freed slave

2536. Narrated `Aisha:I bought Barirah but her masters put the condition that her Wala' would be for them. I told the Prophet () about it. He said (to me), "Manumit (free) her as her Wala' will be for the one who pays the price." So, I manumitted (freed) her. The Prophet () called Barirah and gave her the option of either staying with her husband or leaving him. She said, "Even if he gave me so much money, I would not stay with him," and so she preferred her freedom to her husband

2537. Narrated Anas:Some men of the Ansar asked for the permission of Allah's Messenger () and said, "Allow us to give up the ransom from our nephew Al-`Abbas. The Prophet () said (to them), "Do not leave (even) a Dirham (of his ransom)

2538. Narrated Hisham:My father told me that Hakim bin Hizam manumitted one-hundred slaves in the Pre-Islamic period of ignorance and slaughtered one-hundred camels (and distributed them in charity). When he embraced Islam he again slaughtered one-hundred camels and manumitted one-hundred slaves. Hakim said, "I asked Allah's Messenger (), 'O Allah's Messenger (!) What do you think about some good deeds I used to practice in the Pre-Islamic period of ignorance regarding them as deeds of righteousness?' Allah's Apostle said, "You have embraced Islam along with all those good deeds you did

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2539. Narrated Marwan and Al-Miswar bin Makhrama:When the delegates of the tribe of Hawazin came to the Prophet (ﷺ) and they requested him to return their properties and captives. The Prophet (ﷺ) stood up and said to them, "I have other people with me in this matter (as you see) and the most beloved statement to me is the true one; you may choose either the properties or the prisoners as I have delayed their distribution." The Prophet (ﷺ) had waited for them for more than ten days since his arrival from Ta'if. So, when it became evident to them that the Prophet (ﷺ) was not going to return them except one of the two, they said, "We choose our prisoners." The Prophet got up amongst the people and glorified and praised Allah as He deserved and said, "Then after, these brethren of yours have come to us with repentance, and I see it logical to return them the captives. So, whoever amongst you likes to do that as a favor, then he can do it, and whoever of you likes to stick to his share till we recompense him from the very first war booty which Allah will give us, then he can do so (i.e. give up the present captives)." The people unanimously said, "We do that (return the captives) willingly." The Prophet (ﷺ) said, "We do not know which of you has agreed to it and which have not, so go back and let your leaders forward us your decision." So, all the people then went back and discussed the matter with their leaders who returned and informed the Prophet (ﷺ) that all the people had willingly given their consent to return the captives. This is what has reached us about the captives of Hawazin. Narrated Anas that `Abbas said to the Prophet, "I paid for my ransom and `Aqil's ransom

2540. Narrated Marwan and Al-Miswar bin Makhrama:When the delegates of the tribe of Hawazin came to the Prophet (ﷺ) and they requested him to return their properties and captives. The Prophet (ﷺ) stood up and said to them, "I have other people with me in this matter (as you see) and the most beloved statement to me is the true one; you may choose either the properties or the prisoners as I have delayed their distribution." The Prophet (ﷺ) had waited for them for more than ten days since his arrival from Ta'if. So, when it became evident to them that the Prophet (ﷺ) was not going to return them except one of the two, they said, "We choose our prisoners." The Prophet got up amongst the people and glorified and praised Allah as He deserved and said, "Then after, these brethren of yours have come to us with repentance, and I see it logical to return them the captives. So, whoever amongst you likes to do that as a favor, then he can do it, and whoever of you likes to stick to his share till we recompense him from the very first war booty which Allah will give us, then he can do so (i.e. give up the present captives)." The people unanimously said, "We do that (return the captives) willingly." The Prophet (ﷺ) said, "We do not know which of you has agreed to it and which have not, so go back and let your leaders forward us your decision." So, all the people then went back and discussed the matter with their leaders who returned and informed the Prophet (ﷺ) that all the people had willingly given their consent to return the captives. This is what has reached us about the captives of Hawazin. Narrated Anas that `Abbas said to the Prophet, "I paid for my ransom and `Aqil's ransom

2541. Narrated Ibn `Aun:I wrote a letter to Nafi` and Nafi` wrote in reply to my letter that the Prophet (ﷺ) had suddenly attacked Bani Mustaliq without warning while they were heedless and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet (ﷺ) got Juwairiya on that day. Nafi` said that Ibn `Umar had told him the above narration and that Ibn `Umar was in that army

2542. Narrated Ibn Muhairiz:I saw Abu Sa`id and asked him about coitus interruptus. Abu Sa`id said, "We went with Allah's Apostle, in the Ghazwa of Bani Al-Mustaliq and we captured some of the `Arabs as captives, and the long separation from our wives was pressing us hard and we wanted to practice coitus interruptus. We asked Allah's Messenger (ﷺ) (whether it was permissible). He said, "It is better for you not to do so. No soul, (that which Allah has) destined to exist, up to the Day of Resurrection, but will definitely come, into existence

2543. Narrated Abu Huraira:I have loved the people of the tribe of Bani Tamim ever since I heard, three things, Allah's Messenger (ﷺ) said about them. I heard him saying, These people (of the tribe of Bani Tamim) would stand firm against Ad-Dajjal." When the Sadaqat (gifts of charity) from that tribe came, Allah's Messenger (ﷺ) said, "These are the Sadaqat (i.e. charitable gifts) of our folk." `Aisha had a slave-girl from that tribe, and the Prophet (ﷺ) said to `Aisha, "Manumit her as she is a descendant of Ishmael (the Prophet)

2544. Narrated Abu Musa:Allah's Messenger (ﷺ) said, "He who has a slave-girl and educates and treats her nicely and then manumits and marries her, will get a double reward

2545. Narrated Al-Ma'rur bin Suwaid:I saw Abu Dhar Al-Ghifari wearing a cloak, and his slave, too, was wearing a cloak. We asked him about that (i.e. how both were wearing similar cloaks). He replied, "Once I abused a man and he complained of me to the Prophet (ﷺ). The Prophet (ﷺ) asked me, 'Did you abuse him by slighting his mother?' He added, 'Your slaves are your brethren upon whom Allah has given you authority. So, if one has one's brethren under one's control, one should feed them with the like of what one eats and clothe them with the like of what one wears. You should not overburden them with what they cannot bear, and if you do so, help them (in their hard job)

2546. Narrated Ibn `Umar:Allah's Messenger (ﷺ) said, "If a slave is honest and faithful to his master and worships his Lord (Allah) in a perfect manner, he will get a double reward

2547. Narrated Abu Musa Al-Ash`ari:The Prophet (ﷺ) said, "He who has a slave-girl and teaches her good manners and improves her education and then manumits and marries her, will get a double reward; and any slave who observes Allah's right and his master's right will get a double reward

2548. Narrated Abu Huraira:Allah's Messenger (ﷺ) said, "A pious slave gets a double reward." Abu Huraira added: By Him in Whose Hands my soul is but for Jihad (i.e. holy battles), Hajj, and my duty to serve my mother, I would have loved to die as a slave

2549. Narrated Abu Huraira:The Prophet (ﷺ) said, "Goodness and comfort are for him who worships his Lord in a perfect manner and serves his master sincerely

2550. Narrated `Abdullah:The Prophet (ﷺ) said, "If a slave serves his Saiyid (i.e. master) sincerely and worships his Lord (Allah) perfectly, he will get a double reward

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2551. Narrated Abu Musa: The Prophet () said, "The Mamluk (slave) who worships his Lord in a perfect manner, and is dutiful, sincere and obedient to his Saiyid (master), will get a double reward
2552. Narrated Abu Huraira: The Prophet () said, "You should not say, 'Feed your lord (Rabbaka), help your lord in performing ablution, or give water to your lord, but should say, 'my master (e.g. Feed your master instead of lord etc.) (Saiyidi), or my guardian (Maulai), and one should not say, my slave (Abdi), or my girl-slave (Amati), but should say, my lad (Fatai), my lass (Fatati), and 'my boy (Ghulami)
2553. Narrated Ibn `Umar: The Prophet () said, "If one manumits his share of a common slave (Abd), and he has money sufficient to free the remaining portion of the price of the slave (justly estimated), then he should free the slave completely by paying the rest of his price; otherwise the slave is freed partly
2554. Narrated `Abdullah: Allah's Messenger () said, "Everyone of you is a guardian and is responsible for his charges. The ruler who has authority over people, is a guardian and is responsible for them, a man is a guardian of his family and is responsible for them; a woman is a guardian of her husband's house and children and is responsible for them; a slave ('Abu) is a guardian of his master's property and is responsible for it; so all of you are guardians and are responsible for your charges
2555. Narrated Abu Huraira and Zaid bin Khalid: The Prophet () said, "If a slave-girl (Ama) commits illegal sexual intercourse, scourge her; if she does it again, scourge her again; if she repeats it, scourge her again." The narrator added that on the third or the fourth offense, the Prophet () said, "Sell her even for a hair rope
2556. Narrated Abu Huraira and Zaid bin Khalid: The Prophet () said, "If a slave-girl (Ama) commits illegal sexual intercourse, scourge her; if she does it again, scourge her again; if she repeats it, scourge her again." The narrator added that on the third or the fourth offense, the Prophet () said, "Sell her even for a hair rope
2557. Narrated Abu Huraira: The Prophet () said, "When your servant brings your meals to you then if he does not let him sit and share the meals, then he should at least give him a mouthful or two mouthfuls of that meal or a meal or two meals, as he has prepared it
2558. Narrated `Abdullah bin `Umar: That he heard Allah's Messenger () saying, "Everyone of you is a guardian and is responsible for his charge; the ruler is a guardian and is responsible for his subjects; the man is a guardian in his family and responsible for his charges; a woman is a guardian of her husband's house and responsible for her charges; and the servant is a guardian of his master's property and is responsible for his charge." I definitely heard the above from the Prophet () and think that the Prophet () also said, "A man is a guardian of his father's property and responsible for his charges; so everyone of you is a guardian and responsible for his charges
2559. Narrated Abu Huraira: The Prophet () said, "If somebody fights (or beats somebody) then he should avoid the face

Makaatib

2560. Narrated 'Aishah (ra) that Barira came to seek her help in writing of emancipation and she had to pay five Uqiya (of gold) by five yearly installments. 'Aishah said to her, "Do you think that if I pay the whole sum at once, your masters will sell you to me, and I will free you and your Wala' will be for me." Barira went to her masters and told them about that offer. They said that they would not agree to it unless her Wala' would be for them. 'Aishah further said, "I went to Allah's Messenger () and told him about it." Allah's Messenger () said to her, "Buy Barira and manumit her and the Wala' will be for the liberator." Allah's Messenger () then got up and said, "What about those people who stipulate conditions that are not present in Allah's Laws? If anybody stipulates a condition which is not in Allah's Laws, then what he stipulates is invalid. Allah's Condition (Laws) are the truth and are more solid
2561. Narrated `Urwa: That `Aisha told him that Barirah came to seek her help in her writing of emancipation (for a certain sum) and that time she had not paid anything of it. `Aisha said to her, "Go back to your masters, and if they agree that I will pay the amount of your writing of emancipation and get your Wala', I will do so." Barirah informed her masters of that but they refused and said, "If she (i.e. `Aisha) is seeking Allah's reward, then she can do so, but your Wala' will be for us." `Aisha mentioned that to Allah's Apostle who said to her, "Buy and manumit (free) her, as the Wala' is for the liberator." Allah's Messenger () then got up and said, "What about the people who stipulate conditions which are not present in Allah's Laws? Whoever imposes conditions which are not present in Allah's Laws, then those conditions will be invalid, even if he imposed these conditions a hundred times. Allah's conditions (Laws) are the truth and are more solid
2562. Narrated `Abdullah bin `Umar: Aisha wanted to buy a slave-girl in order to manumit her. The girl's masters stipulated that her Wala' would be for them. Allah's Messenger () said (to `Aisha), "What they stipulate should not stop you, for the Wala' is for the liberator
2563. Narrated Aisha: Barirah came (to `Aisha) and said, "I have made a contract of emancipation with my masters for nine Uqiyas (of gold) to be paid in yearly installments. Therefore, I seek your help." `Aisha said, "If your masters agree, I will pay them the sum at once and free you on condition that your Wala' will be for me." Barirah went to her masters but they refused that offer. She (came back) and said, "I presented to them the offer but they refused, unless the Wala' was for them." Allah's Messenger () heard of that and asked me about it, and I told him about it. On that he said, "Buy and manumit her and stipulate that the Wala' should be for you, as Wala' is for the liberator." `Aisha added, "Allah's Messenger () then got up amongst the people, Glorified and Praised Allah, and said, 'Then after: What about some people who impose conditions which are not present in Allah's Laws? So, any condition which is not present in Allah's Laws is invalid even if they were one-hundred conditions. Allah's ordinance is the truth, and Allah's condition is stronger and more solid. Why do some men from you say, O so-and-so!

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manumit the slave but the Wala will be for me? Verily, the Wala is for the liberator

2564. Narrated `Amra bint `Abdur-Rahman:Barirah went to Aisha, the mother of the faithful believers to seek her help in her emancipation Aisha said to her, "If your masters agree, I will pay them your price in a lump sum and manumit (free) you." Barirah mentioned that offer to her masters but they refused to sell her unless the Wala' was for them. `Aisha told Allah's Messenger () about it. He said, "Buy and manumit her as the Wala' is for the liberator

2565. Narrated `Abdul Wahid bin Aiman:I went to `Aisha and said, "I was the slave of `Utba bin Abu Lahab. "Utba died and his sons became my masters who sold me to Ibn Abu `Amr who manumitted me. The sons of `Utba stipulated that my Wala' should be for them." `Aisha said, "Barirah came to me and she was given the writing of emancipation by her masters and she asked me to buy and manumit her. I agreed to it, but Barirah told me that her masters would not sell her unless her Wala' was for them." `Aisha said, "I am not in need of that." When the Prophet () heard that, or he was told about it, he asked `Aisha about it. `Aisha mentioned what Barirah had told her. The Prophet () said, "Buy and manumit (free) her and let them stipulate whatever they like." So, `Aisha bought and manumitted her and her masters stipulated that her Wala' should be for them." The Prophet;, said, "The Wala' will be for the liberator even if they stipulated a hundred conditions

Gifts

2566. Narrated Abu Huraira:The Prophet () said, "O Muslim women! None of you should look down upon the gift sent by her female neighbor even if it were the trotters of the sheep (fleshless part of legs)

2567. Narrated `Urwa:Aisha said to me, "O my nephew! We used to see the crescent, and then the crescent and then the crescent in this way we saw three crescents in two months and no fire (for cooking) used to be made in the houses of Allah's Messenger (). I said, "O my aunt! Then what use to sustain you?" `Aisha said, "The two black things: dates and water, our neighbors from Ansar had some Manaih and they used to present Allah's Messenger () some of their milk and he used to make us drink

2568. Narrated Abu Huraira:The Prophet () said, "I shall accept the invitation even if I were invited to a meal of a sheep's trotter, and I shall accept the gift even if it were an arm or a trotter of a sheep

2569. Narrated Sahl:The Prophet () sent for a woman from the emigrants and she had a slave who was a carpenter. The Prophet said to her "Order your slave to prepare the wood (pieces) for the pulpit." So, she ordered her slave who went and cut the wood from the tamarisk and prepared the pulpit, for the Prophet. When he finished the pulpit, the woman informed the Prophet () that it had been finished. The Prophet () asked her to send that pulpit to him, so they brought it. The Prophet () lifted it and placed it at the place in which you see now

2570. Narrated `Abdullah bin Abu Qatada Al-Aslami:That his father said, "One day I was sitting with some of the Prophet's companions on the way to Mecca. Allah's Messenger () was ahead of us. All of my companions were in the state of Ihram while I was a non-Muhrim. They saw an onager while I was busy repairing my shoes, so they did not tell me about it but they wished I had seen it. By chance I looked up and saw it. So, I turned to the horse, saddled it and rode on it, forgetting to take the spear and the whip. I asked them if they could hand over to me the whip and the spear but they said, 'No, by Allah, we shall not help you in that in any way.' I became angry and got down from the horse, picked up both the things and rode the horse again. I attacked the onager and slaughtered it, and brought it (after it had been dead). They took it (cooked some of it) and started eating it, but they doubted whether it was allowed for them to eat it or not, as they were in the state of Ihram. So, we proceeded and I hid with me one of its fore-legs. When we met Allah's Messenger () and asked him about the case, he asked, 'Do you have a portion of it with you?' I replied in the affirmative and gave him that fleshy foreleg which he ate completely while he was in the state of Ihram

2571. Narrated Anas:Once Allah's Messenger () visited us in this house of ours and asked for something to drink. We milked one of our sheep and mixed it with water from this well of ours and gave it to him. Abu Bakr was sitting on his left side and `Umar in front of him and a bedouin on his right side. When Allah's Messenger () finished, `Umar said to Allah's Messenger () "Here is Abu Bakr." But Allah's Messenger () gave the remaining milk to the bedouin and said twice, "The (persons on the) right side! So, start from the right side." Anas added, "It is a Sunna (the Prophet's traditions)" and repeated it thrice

2572. Narrated Anas:We chased a rabbit at Mar-al-Zahran and the people ran after it but were exhausted. I overpowered and caught it, and gave it to Abu Talha who slaughtered it and sent its hip or two thighs to Allah's Apostle. (The narrator confirms that he sent two thighs). The Prophet () accepted that. (The sub-narrator asked Anas, "Did the Prophet; eat from it?" Anas replied, "He ate from it)

2573. Narrated As-Sa'b bin Jath-thama:An onager was presented to Allah's Messenger () at the place called Al-Abwa' or Waddan, but Allah's Apostle rejected it. When the Prophet () noticed the signs of sorrow on the giver's face he said, "We have not rejected your gift, but we are in the state of Ihram." (i.e. if we were not in a state of Ihram we would have accepted your gift, Fath-ul-Bari page 130, Vol)

2574. Narrated Aisha:The people used to look forward for the days of my (`Aisha's) turn to send gifts to Allah's Messenger () in order to please him

2575. Narrated Sa'id bin Jubair:Ibn `Abbas said: Um Hufaid, Ibn `Abbas's aunt sent some dried yogurt (butter free), ghee (butter) and a mastigar to the Prophet () as a gift. The Prophet () ate the dried yogurt and butter but left the mastigar because he disliked it. Ibn `Abbas said, "The mastigar was eaten at the table of Allah's Messenger () and if it had been illegal to eat, it could not have been eaten at the table of Allah's Messenger ()

2576. Narrated Abu Huraira:Whenever a meal was brought to Allah's Messenger (), he would ask whether it was a gift or Sadaqa (something given in charity). If

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he was told that it was Sadaqa, he would tell his companions to eat it, but if it was a gift, he would hurry to share it with them

2577. Narrated Anas bin Malik: Some meat was brought to the Prophet (ﷺ) and it was said that the meat had been given in charity to Barirah. He said, "It was Sadaqa for Barirah but a gift for us

2578. Narrated `Aisha: I intended to buy Barirah but her masters stipulated that her Wala should be for them. When the Prophet was told about it, he said to me, "Buy and manumit her, as the Wala' is for the liberator." Once Barirah was given some meat, and the Prophet (ﷺ) asked, "What is this?" I said, "It has been given to Barirah in charity." He said, "It is sadaqa for her but a gift for us." Barirah was given the option (to stay with her husband or to part with him). `Abdur-Rahman (a sub-narrator) wondered, "Was her husband a slave or a free man?" Shu'ba (another sub-narrator) said, "I asked `Abdur-Rahman whether her husband was a slave or a free man. He replied that he did not know whether he was a slave or a free man

2579. Narrated Um 'Atiyya: Once the Prophet (ﷺ) went to `Aisha and asked her whether she had something (to eat). She said that she had nothing except the mutton which Um 'Atiyya had sent to (Barirah) in charity. The Prophet (ﷺ) said that it had reached its destination (i.e. it is no longer an object of charity)

2580. Narrated `Aisha: The people used to send gifts to the Prophet (ﷺ) on the day of my turn. Um Salama said: "My companions (the wives of the Prophet (ﷺ) Other than Aisha) gathered and they complained about it. So I informed the Prophet about it on their behalf, but he remained silent

2581. Narrated `Urwa from `Aisha: The wives of Allah's Messenger (ﷺ) were in two groups. One group consisted of `Aisha, Hafsa, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Messenger (ﷺ). The Muslims knew that Allah's Messenger (ﷺ) loved `Aisha, so if any of them had a gift and wished to give to Allah's Messenger (ﷺ), he would delay it, till Allah's Messenger (ﷺ) had come to `Aisha's home and then he would send his gift to Allah's Messenger (ﷺ) in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Messenger (ﷺ) to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Messenger (ﷺ) of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha." On that Um Salama said, "I repent to Allah for hurting you." Then the group of Um Salama called Fatima, the daughter of Allah's Messenger (ﷺ) and sent her to Allah's Messenger (ﷺ) to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms." Then Fatima conveyed the message to him. The Prophet (ﷺ) said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms." On that she raised her voice and abused `Aisha to her face so much so that Allah's Messenger (ﷺ) looked at `Aisha to see whether she would retort. `Aisha started replying to Zainab till she silenced her. The Prophet (ﷺ) then looked at `Aisha and said, "She is really the daughter of Abu Bakr

2582. Narrated 'Azra bin Thabit Al-Ansari: When I went to Thumama bin `Abdullah, he gave me some perfume and said that Anas would not reject the gifts of perfume. Anas said: The Prophet (ﷺ) used not to reject the gifts of perfume

2583. Narrated Al-Miswar bin Makhrama and Marwan: When the delegates of the tribe of Hawazin came to the Prophet (ﷺ) he stood up amongst the people, Glorified and Praised Allah as He deserved, and said, "Then after: Your brethren have come to you with repentance and I see it logical to return to them their captives; so whoever amongst you likes to do that as a favor, then he can do it, and whoever of you like to stick to his share till we give him his right from the very first Fai (war booty) (1) which Allah will bestow on us, then (he can do so)." The people replied, "We do that (to return the captives) willingly as a favor for your sake

2584. Narrated Al-Miswar bin Makhrama and Marwan: When the delegates of the tribe of Hawazin came to the Prophet (ﷺ) he stood up amongst the people, Glorified and Praised Allah as He deserved, and said, "Then after: Your brethren have come to you with repentance and I see it logical to return to them their captives; so whoever amongst you likes to do that as a favor, then he can do it, and whoever of you like to stick to his share till we give him his right from the very first Fai (war booty) (1) which Allah will bestow on us, then (he can do so)." The people replied, "We do that (to return the captives) willingly as a favor for your sake

2585. Narrated `Aisha: Allah's Messenger (ﷺ) used to accept gifts and used to give something in return

2586. Narrated An-Nu'man bin Bashir: that his father took him to Allah's Messenger (ﷺ) and said, "I have given this son of mine a slave." The Prophet asked, "Have you given all your sons the like?" He replied in the negative. The Prophet (ﷺ) said, "Take back your gift then

2587. Narrated `Amir: I heard An-Nu'man bin Bashir on the pulpit saying, "My father gave me a gift but `Amra bint Rawaha (my mother) said that she would not agree to it unless he made Allah's Messenger (ﷺ) as a witness to it. So, my father went to Allah's Messenger (ﷺ) and said, 'I have given a gift to my son from `Amra bint Rawaha, but she ordered me to make you as a witness to it, O Allah's Messenger (ﷺ)! Allah's Messenger (ﷺ) asked, 'Have you given (the like of it) to everyone of your sons?' He replied in the negative. Allah's Messenger (ﷺ) said, 'Be afraid of Allah, and be just to your children.' My father then returned and took back his gift

2588. Narrated Az-Zuhri: Ubaidullah bin `Abdullah told me that `Aisha had said, "When the Prophet (ﷺ) became sick and his condition became serious, he requested his wives to allow him to be treated in my house, and they allowed him. He came out leaning on two men while his feet were dragging on the ground. He was walking between Al-`Abbas and another man." Ubaidullah said, "When I informed Ibn `Abbas of what `Aisha had said, he asked me whether I knew who

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was the second man whom `Aisha had not named. I replied in the negative. He said, 'He was `Ali bin Abi Talib

2589. Narrated Ibn `Abbas:The Prophet () said, "One who takes back his gift (which he has already given) is like a dog that swallows its vomit

2590. Narrated Asma:Once I said, "O Allah's Messenger (!) I have no property except what has been given to me by Az-Zubair (i.e. her husband). May I give in charity?" The Prophet () said, "Give in charity and do not withhold it; otherwise Allah will withhold it back from you

2591. Narrated Asma:Allah's Messenger () said, "Give (in charity) and do not give reluctantly lest Allah should give you in a limited amount; and do not withhold your money lest Allah should withhold it from you

2592. Narrated Kuraib:the freed slave of Ibn `Abbas, that Maimuna bint Al-Harith told him that she manumitted a slave-girl without taking the permission of the Prophet. On the day when it was her turn to be with the Prophet, she said, "Do you know, O Allah's Messenger (), that I have manumitted my slave-girl?" He said, "Have you really?" She replied in the affirmative. He said, "You would have got more reward if you had given her (i.e. the slave-girl) to one of your maternal uncles

2593. Narrated Aisha:Whenever Allah's Messenger () wanted to go on a journey, he would draw lots as to which of his wives would accompany him. He would take her whose name came out. He used to fix for each of them a day and a night. But Sauda bint Zam`a gave up her (turn) day and night to `Aisha, the wife of the Prophet in order to seek the pleasure of Allah's Messenger () (by that action)

2594. Narrated Maimuna, the wife of the Prophet () that she manumitted her slave-girl and the Prophet () said to her, "You would have got more reward if you had given the slave-girl to one of your maternal uncles

2595. Narrated Aisha:I said, "O Allah's Messenger (!) I have two neighbors; which of them should I give a gift to?" The Prophet () said, "(Give) to the one whose door is nearer to you

2596. Narrated `Abdullah bin `Abbas:That he heard As-Sa'b bin Jath-thama Al-Laithi, who was one of the companions of the Prophet, saying that he gave the meat of an onager to Allah's Messenger () while he was at a place called Al-Abwa' or Waddan, and was in a state of Ihram. The Prophet () did not accept it. When the Prophet () saw the signs of sorrow on As-Sa'b's face because of not accepting his present, he said (to him), "We are not returning your present, but we are in the state of Ihram." (See Hadith No)

2597. Narrated Abu Humaid Al-Sa`idi:The Prophet () appointed a man from the tribe of Al-Azd, called Ibn `Utbiyya for collecting the Zakat. When he returned he said, "This (i.e. the Zakat) is for you and this has been given to me as a present." The Prophet () said, "Why hadn't he stayed in his father's or mother's house to see whether he would be given presents or not? By Him in Whose Hands my life is, whoever takes something from the resources of the Zakat (unlawfully) will be carrying it on his neck on the Day of Resurrection; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating." The Prophet then raised his hands till we saw the whiteness of his armpits, and he said thrice, "O Allah! Haven't I conveyed Your Message (to them)?

2598. Narrated Jabir:The Prophet () said to me, "I will give you so much (the Prophet () pointed thrice with his hands) when funds of Bahrain will come to me." But the Prophet () died before the money reached him. (When it came) Abu Bakr ordered an announcer to announce that whoever had a money claim on the Prophet () or was promised to be given something, should come to Abu Bakr. I went to Abu Bakr and told him that the Prophet () had promised to give me so much. On that Abu Bakr gave me three handfuls (of money)

2599. Narrated Al-Miswar bin Makhrama:Allah's Messenger () distributed some cloaks but did not give anything thereof to Makhrama. Makhrama said (to me), "O son! accompany me to Allah's Messenger ()." When I went with him, he said, "Call him to me." I called him (i.e. the Prophet ()) for my father. He came out wearing one of those cloaks and said, "We kept this (cloak) for you, (Makhrama)." Makhrama looked at the cloak and said, "Makhrama is pleased," (or the Prophet () said), "Is Makhrama pleased?

2600. Narrated Abu Huraira:A man came to Allah's Messenger () and said, "I am ruined." The Prophet () asked, "What do you mean?" He said, "I had a sexual intercourse with my wife during Ramadan (while fasting)." The Prophet () asked him, "Can you manumit a slave?" He replied in the negative. He then asked him, "Can you fast for two successive months continuously" He replied in the negative. The Prophet () then asked him, "Can you feed sixty poor persons?" He replied in the negative. In the meantime an Ansari came with a basket full of dates. The Prophet () said to the man, "Take it and give it in charity (as an expiation of your sin)." The man said "Should I give it to some people who are poorer than we O Allah's Messenger (!)? By Him Who has sent you with the Truth, there is no family between Medina's two mountains poorer than we." Allah's Messenger () told him to take it and provide his family with it

2601. Narrated Jabir bin `Abdullah:My father was martyred on the day (of the battle) of Uhud and his creditors demanded the debt back in a harsh manner. So I went to Allah's Messenger () and informed him of that, he asked them to accept the fruits of my garden and excuse my father, but they refused. So, Allah's Messenger () did not give them the fruits, nor did he cut them and distribute them among them, but said, "I will come to you tomorrow morning." So, he came to us the next morning and walked about in between the date-palms and invoked Allah to bless their fruits. I plucked the fruits and gave back all the rights of the creditors in full, and a lot of fruits were left for us. Then I went to Allah's Messenger (), who was sitting, and informed him about what happened. Allah's Messenger () told `Umar, who was sitting there, to listen to the story. `Umar said, "Don't we know that you are Allah's Messenger (!)? By Allah! you are Allah's Messenger ()

2602. Narrated Sahl bin Sa`d:A drink (milk mixed with water) was brought to the Prophet () who drank some of it while a boy was sitting on his right and old men on his left. The Prophet () said to the boy, "If you permit me, I'll give (the rest of the drink to) these old men first." The boy said, "I will not give preference to any

one over me as regards my share from you, O Allah's Messenger (!)" The Prophet () then put that container in the boy's hand. (See Hadith No)

2603. Jabir (ra) said, "I went to the Prophet () in the mosque and he paid me my right and gave me more than he owed me

2604. Narrated Jabir bin `Abdullah:I sold a camel to the Prophet () on one of the journeys. When we reached Medina, he ordered me to go to the Mosque and offer two rak'at. Then he weighed for me (the price of the camel in gold) and gave an extra amount over it. A part of it remained with me till it was taken by the army of Sham on the day of Harra

2605. Narrated Sahl bin Sa'd:A drink (of milk and water) was brought to Allah's Messenger () while a boy was sitting on his right side and old men were sitting on his left side. He asked the boy, "Will you allow me to give it to these (people)?" The boy said, "No, by Allah, I will not allow anyone to take my right from you." Then the Prophet put the bowl in the boy's hand

2606. Narrated Abu Huraira:Allah's Messenger () owed a man some debt (and that man demanded it very harshly). The companions of the Prophet () wanted to harm him, but the Prophet () said to them, "Leave him, as the creditor has the right to speak harshly." He then added, "Buy (a camel) of the same age and give it to him." They said, "We cannot get except a camel of an older age than that of his." He said, "Buy it and give it to him, as the best amongst you is he who pays back his debt in the most handsome way

2607. Narrated Marwan bin Al-Hakam and Al-Miswar bin Makhrama:When the delegates of the tribe of Hawazin came to the Prophet () they requested him to return their property and their captives. He said to them, "This concerns also other people along with me as you see, and the best statement to me is the true one, so you may choose one of two alternatives; either the captives or the property and (I have not distributed the booty for) I have been waiting for you." When the Prophet () had returned from Ta'if, he waited for them for more than ten nights. When they came to know that the Prophet () would not return except one of the two, they chose their captives. The Prophet then stood up amongst the Muslims, Glorified and Praised Allah as He deserved, and then said, "Then after: These brothers of yours have come to you with repentance and I see it proper to return their captives, so whoever amongst you likes to do that as a favor, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first Fai (i.e. war booty) which Allah will give us, then he can do so." The people said, "We return (the captives) to them willingly as a favor, O Allah's Messenger (!)" The Prophet () said, "I do not know who of you has given his consent and who has not; so go back and your leaders may present your decision to me." The people went away, and their leaders discussed the matter with them, and then came to the Prophet () to tell him that all of them had given their consent (to return the captives) willingly. (Az-Zuhri, the sub-narrator said, "This is what we know about the captives of Hawazin)

2608. Narrated Marwan bin Al-Hakam and Al-Miswar bin Makhrama:When the delegates of the tribe of Hawazin came to the Prophet () they requested him to return their property and their captives. He said to them, "This concerns also other people along with me as you see, and the best statement to me is the true one, so you may choose one of two alternatives; either the captives or the property and (I have not distributed the booty for) I have been waiting for you." When the Prophet () had returned from Ta'if, he waited for them for more than ten nights. When they came to know that the Prophet () would not return except one of the two, they chose their captives. The Prophet then stood up amongst the Muslims, Glorified and Praised Allah as He deserved, and then said, "Then after: These brothers of yours have come to you with repentance and I see it proper to return their captives, so whoever amongst you likes to do that as a favor, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first Fai (i.e. war booty) which Allah will give us, then he can do so." The people said, "We return (the captives) to them willingly as a favor, O Allah's Messenger (!)" The Prophet () said, "I do not know who of you has given his consent and who has not; so go back and your leaders may present your decision to me." The people went away, and their leaders discussed the matter with them, and then came to the Prophet () to tell him that all of them had given their consent (to return the captives) willingly. (Az-Zuhri, the sub-narrator said, "This is what we know about the captives of Hawazin)

2609. Narrated Abu Huraira:The Prophet () took a camel of special age from somebody on credit. Its owner came and demanded it back (harshly). The Prophet () said, "No doubt, he who has a right, can demand it." Then the Prophet () gave him an older camel than his camel and said, "The best amongst you is he who repays his debts in the most handsome way

2610. Narrated Ibn `Umar:That he was in the company of the Prophet () on a journey, riding a troublesome camel belonging to `Umar. The camel used to go ahead of the Prophet, so Ibn `Umar's father would say, "O `Abdullah! No one should go ahead of the Prophet." The Prophet () said to him, "Sell it to me." `Umar said to the Prophet "It is for you." So, he bought it and said, "O `Abdullah! It is for you, and you can do with it what you like

2611. Narrated Ibn 'Umar (ra):We were in the company of the Prophet () on a journey, and I was riding a troublesome camel. The Prophet () asked 'Umar to sell that camel to him. So, 'Umar sold it to him. The Prophet () then said, "O 'Abdullah! The camel is for you

2612. Narrated `Abdullah bin `Umar:`Umar bin Al-Khattab saw a silken dress (cloak) being sold at the gate of the Mosque and said, "O Allah's Messenger (!) Would that you buy it and wear it on Fridays and when the delegates come to you!" Allah's Messenger () said, "This is worn by the one who will have no share in the Hereafter." Later on some silk dresses were brought and Allah's Messenger () sent one of them to `Umar. `Umar said, "How do you give me this to wear while you said what you said about the dress of 'Utairid?" Allah's Messenger () said, "I have not given it to you to wear." So, `Umar gave it to a pagan brother of his in Mecca

2613. Narrated Ibn `Umar:Once the Prophet () went to the house of Fatima but did not enter it. `Ali came and she told him about that. When 'Ali asked the

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- Prophet () about it, he said, "I saw a (multicolored) decorated curtain on her door. I am not interested in worldly things." Ali went to Fatima and told her about it. Fatima said, "I am ready to dispense with it in the way he suggests." The Prophet () ordered her to send it to such-and-such needy people
2614. Narrated `Ali: The Prophet () gave me a silken dress as a gift and I wore it. When I saw the signs of anger on his face, I cut it into pieces and distributed it among my wives
2615. Narrated Anas: A Jubba (i.e. cloak) made of thick silken cloth was presented to the Prophet. The Prophet () used to forbid people to wear silk. So, the people were pleased to see it. The Prophet () said, "By Him in Whose Hands Muhammad's soul is, the handkerchiefs of Sa'd bin Mu'adh in Paradise are better than this." Anas added, "The present was sent to the Prophet () by Ukaidir (a Christian) from Dauma
2616. Narrated Anas: A Jubba (i.e. cloak) made of thick silken cloth was presented to the Prophet. The Prophet () used to forbid people to wear silk. So, the people were pleased to see it. The Prophet () said, "By Him in Whose Hands Muhammad's soul is, the handkerchiefs of Sa'd bin Mu'adh in Paradise are better than this." Anas added, "The present was sent to the Prophet () by Ukaidir (a Christian) from Dauma
2617. Narrated Anas bin Malik: A Jewess brought a poisoned (cooked) sheep for the Prophet () who ate from it. She was brought to the Prophet and he was asked, "Shall we kill her?" He said, "No." I continued to see the effect of the poison on the palate of the mouth of Allah's Messenger ()
2618. Narrated `Abdur-Rahman bin Abu Bakr: We were one-hundred and thirty persons accompanying the Prophet () who asked us whether anyone of us had food. There was a man who had about a Sa of wheat which was mixed with water then. A very tall pagan came driving sheep. The Prophet () asked him, "Will you sell us (a sheep) or give it as a present?" He said, "I will sell you (a sheep)." The Prophet () bought a sheep and it was slaughtered. The Prophet ordered that its liver and other Abdominal organs be roasted. By Allah, the Prophet () gave every person of the one-hundred-and-thirty a piece of that; he gave all those of them who were present; and kept the shares of those who were absent. The Prophet () then put its meat in two huge basins and all of them ate to their fill, and even then more food was left in the two basins which were carried on the camel (or said something like it)
2619. Narrated Ibn `Umar: Umar saw a silken cloak over a man for sale and requested the Prophet () to buy it in order to wear it on Fridays and while meeting delegates. The Prophet () said, "This is worn by the one who will have no share in the Hereafter." Later on Allah's Messenger () got some silken cloaks similar to that one, and he sent one to `Umar. `Umar said to the Prophet () "How can I wear it, while you said about it what you said?" The Prophet () said, "I have not given it to you to wear, but to sell or to give to someone else." So, `Umar sent it to his brother at Mecca before he embraced Islam
2620. Narrated Asma' bint Abu Bakr: My mother came to me during the lifetime of Allah's Messenger () and she was a pagan. I said to Allah's Apostle (seeking his verdict), "My mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?" The Prophet () said, "Yes, keep good relation with her
2621. Narrated Ibn `Abbas: The Prophet () said, "He who takes back his present is like him who swallows his vomit
2622. Narrated Ibn `Abbas: The Prophet () said, "The bad example is not for us. He who takes back his present is like a dog that swallows back its vomit
2623. Narrated `Umar bin Al-Khattab: I gave a horse in Allah's Cause. The person to whom it was given, did not look after it. I intended to buy it from him, thinking that he would sell it cheap. When I asked the Prophet () he said, "Don't buy it, even if he gives it to you for one Dirham, as the person who takes back what he has given in charity, is like a dog that swallows back its vomit
2624. Narrated Asma' bint Abu Bakr (ra): My mother came to me during the lifetime of Allah's Messenger () and she was a Mushrikah (polytheist, idolatress, pagan). I said to Allah's Messenger () (seeking his verdict), "My mother has come to and she desires to receive a reward from me, shall I keep good relations with her?" The Prophet () said, "Yes, keep good relation with her
2625. Narrated Jabir: The Prophet () gave the verdict that `Umra is for the one to whom it is presented
2626. Narrated Abu Huraira: The Prophet () said, "Umra is permissible." Ata said, "Jabir narrated the same to me from the Prophet
2627. Narrated Anas: Once the people of Medina were frightened, so the Prophet () borrowed a horse from Abu Talha called Al-Mandub, and rode it. When he came back he said, "We have not seen anything (to be afraid of), but the horse was very fast (having an energy as inexhaustible as the water of the sea)
2628. Narrated Aiman: I went to `Aisha and she was wearing a coarse dress costing five Dirhams. `Aisha said, "Look up and see my slave-girl who refuses to wear it in the house though during the lifetime of Allah's Messenger () I had a similar dress which no woman desiring to appear elegant (before her husband) failed to borrow from me
2629. Narrated Abu Huraira: Allah's Messenger () said, "What a good Maniha (the she-camel which has recently given birth and which gives profuse milk) is, and (what a good Maniha) (the sheep which gives profuse milk, a bowl in the morning and another in the evening) is!" Narrated Malik: Maniha is a good deed of charity
2630. Narrated Ibn Shihab Az-Zuhri: Anas bin Malik said, "When the emigrants came to Medina, they had nothing whereas the Ansar had land and property. The Ansar gave them their land on condition that the emigrants would give them half the yearly yield and work on the land and provide the necessities for cultivation." His (i.e. Anas's mother who was also the mother of `Abdullah bin Abu Talha, gave some date-palms to Allah's Apostle who gave them to his freed slave-girl (Um Aiman) who was also the mother of Usama bin Zaid. When the Prophet () finished from the fighting against the people of Khaibar and returned to

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Medina, the emigrants returned to the Ansar the fruit gifts which the Ansar had given them. The Prophet () also returned to Anas's mother the date-palms. Allah's Messenger () gave Um Aiman other trees from his garden in lieu of the old gift

2631. Narrated `Abdullah bin `Amr:That Allah's Messenger () said, "There are forty virtuous deeds and the best of them is the Maniha of a she-goat, and anyone who does one of these virtuous deeds hoping for Allah's reward with firm confidence that he will get it, then Allah will make him enter Paradise because of it. Hassan (a subnarrator) said, "We tried to count those good deeds below the Maniha; we mentioned replying to the sneezer, removing harmful things from the road, etc., but we failed to count even fifteen

2632. Narrated Jabir:Some men had superfluous land and they said that they would give it to others to cultivate on the condition that they would get one-third or one-fourth or one half of its yield. The Prophet () said, "Whoever has land should cultivate it himself or give it to his brother or keep it uncultivated

2633. Narrated Abu Sa`id:A bedouin came to the Prophet () and asked him about emigration. The Prophet () said to him, "May Allah be merciful to you. The matter of emigration is difficult. Have you got some camels?" He replied in the affirmative. The Prophet () asked him, "Do you pay their Zakat?" He replied in the affirmative. He asked, "Do you lend them so that their milk may be utilized by others?" The bedouin said, "Yes." The Prophet () asked, "Do you milk them on the day of watering them?" He replied, "Yes." The Prophet () said, "Do good deeds beyond the merchants (or the sea) and Allah will never disregard any of your deeds." (See Hadith No. 260, Vol)

2634. Narrated Tawus:That he was told by the most learned one amongst them (i.e. Ibn `Abbas) that the Prophet () went towards some land which was flourishing with vegetation and asked to whom it belonged. He was told that such and such a person took it on rent. The Prophet () said, "It would have been better (for the owner) if he had given it to him gratis rather than charging him a fixed rent

2635. Narrated Abu Huraira:Allah's Messenger () said, "The Prophet Abraham () migrated with Sarah. The people (of the town where they migrated) gave her Ajar (i.e. Hajar). Sarah returned and said to Abraham, "Do you know that Allah has humiliated that pagan and he has given a slave-girl for my service?

2636. Narrated `Umar bin Al-Khattab:Once I gave a horse (for riding) in Allah's Cause. Later I saw it being sold. I asked Allah's Messenger () (whether I could buy it). He said, "Don't buy it, for you should not get back what you have given in charity

Witnesses

2637. Narrated `Urwa bin Al-Musaiyab Alqama bin Waqqas and Ubaidullah bin `Abdullah:About the story of `Aisha and their narrations were similar attesting each other, when the liars said what they invented about `Aisha, and the Divine Inspiration was delayed, Allah's Messenger () sent for `Ali and Usama to consult them in divorcing his wife (i.e. `Aisha). Usama said, "Keep your wife, as we know nothing about her except good." Barirah said, "I cannot accuse her of any defect except that she is still a young girl who sleeps, neglecting her family's dough which the domestic goats come to eat (i.e. she was too simple-minded to deceive her husband)." Allah's Messenger () said, "Who can help me to take revenge over the man who has harmed me by defaming the reputation of my family? By Allah, I have not known about my family anything except good, and they mentioned (i.e. accused) a man about whom I did not know anything except good

2638. Narrated `Abdullah bin `Umar:Allah's Messenger () and Ubai bin Ka'b Al-Ansari went to the garden where Ibn Saiyad used to live. When Allah's Messenger () entered (the garden), he (i.e. Allah's Messenger ()) started hiding himself behind the date-palms as he wanted to hear secretly the talk of Ibn Saiyad before the latter saw him. Ibn Saiyad wrapped with a soft decorated sheet was lying on his bed murmuring. Ibn Saiyad's mother saw the Prophet hiding behind the stems of the date-palms. She addressed Ibn Saiyad saying, "O Saf, this is Muhammad." Hearing that Ibn Saiyad stopped murmuring (or got cautious), the Prophet () said, "If she had left him undisturbed, he would have revealed his reality." (See Hadith No. 290, Vol 4 for details)

2639. Narrated Aisha:The wife of Rifa`a Al-Qurazi came to the Prophet () and said, "I was Rifa`a's wife, but he divorced me and it was a final irrevocable divorce. Then I married `Abdur-Rahman bin Az-Zubair but he is impotent." The Prophet () asked her 'Do you want to remarry Rifa`a? You cannot unless you had a complete sexual relation with your present husband." Abu Bakr was sitting with Allah's Messenger () and Khalid bin Sa`id bin Al-`As was at the door waiting to be admitted. He said, "O Abu Bakr! Do you hear what this (woman) is revealing frankly before the Prophet () ?

2640. Narrated `Abdullah bin Abu Mulaika from `Uqba bin Al-Harith:Uqba married the daughter of Abu Ihab bin `Aziz, and then a woman came and said, "I suckled `Uqba and his wife." `Uqba said to her, "I do not know that you have suckled me, and you did not inform me." He then sent someone to the house of Abu Ihab to inquire about that but they did not know that she had suckled their daughter. Then `Uqba went to the Prophet () in Medina and asked him about it. The Prophet () said to him, "How (can you keep your wife) after it has been said (that both of you were suckled by the same woman)?" So, he divorced her and she was married to another (husband)

2641. Narrated `Umar bin Al-Khattab:People were (sometimes) judged by the revealing of a Divine Inspiration during the lifetime of Allah's Apostle but now there is no longer any more (new revelation). Now we judge you by the deeds you practice publicly, so we will trust and favor the one who does good deeds in front of us, and we will not call him to account about what he is really doing in secret, for Allah will judge him for that; but we will not trust or believe the one who presents to us with an evil deed even if he claims that his intentions were good

2642. Narrated Anas:A funeral procession passed in front of the Prophet () and the people praised the deceased. The Prophet () said, "It has been affirmed (Paradise)." Then another funeral procession passed by and the people talked badly of the deceased. The Prophet () said, "It has been affirmed (Hell)." Allah's

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Messenger () was asked, "O Allah's Messenger ()! You said it has been affirmed for both?" The Prophet () said, "The testimony of the people (is accepted), (for) the believers are Allah's witnesses on the earth

2643. Narrated Abu Al-Aswad: Once I went to Medina where there was an outbreak of disease and the people were dying rapidly. I was sitting with `Umar and a funeral procession passed by. The people praised the deceased. `Umar said, "It has been affirmed" (Paradise). Then another funeral procession passed by. The people praised the deceased. `Umar said, "It has been affirmed." (Paradise). Then another funeral procession passed by. The people praised the deceased. `Umar said, "It has been affirmed (Paradise)." Then a third funeral procession passed by and the people talked badly of the deceased. `Umar said, "It has been affirmed (Hell)." I asked `Umar, "O chief of the believers! What has been affirmed?" He said, "I have said what the Prophet () said. He said, 'Allah will admit into paradise any Muslim whose good character is attested by four persons.' We asked the Prophet, 'If there were three witnesses only?' He said, 'Even three.' We asked, 'If there were two only?' He said, 'Even two.' But we did not ask him about one witness

2644. Narrated Aisha: Aflah asked the permission to visit me but I did not allow him. He said, "Do you veil yourself before me although I am your uncle?" `Aisha said, "How is that?" Aflah replied, "You were suckled by my brother's wife with my brother's milk." I asked Allah's Messenger () about it, and he said, "Aflah is right, so permit him to visit you

2645. Narrated Ibn `Abbas: The Prophet () said about Hamza's daughter, "I am not legally permitted to marry her, as foster relations are treated like blood relations (in marital affairs). She is the daughter of my foster brother

2646. Narrated `Amra bint `Abdur-Rahman: That `Aisha the wife of the Prophet () told her uncle that once, while the Prophet () was in her house, she heard a man asking Hafsa's permission to enter her house. `Aisha said, "I said, 'O Allah's Messenger ()! I think the man is Hafsa's foster uncle.' " `Aisha added, "O Allah's Messenger ()! There is a man asking the permission to enter your house." Allah's Messenger () replied, "I think the man is Hafsa's foster uncle." `Aisha said, "If so-and-so were living (i.e. her foster uncle) would he be allowed to visit me?" Allah's Apostle said, "Yes, he would, as the foster relations are treated like blood relations (in marital affairs)

2647. Narrated Aisha: Once the Prophet () came to me while a man was in my house. He said, "O `Aisha! Who is this (man)?" I replied, "My foster brothers" He said, "O `Aisha! Be sure about your foster brothers, as fostership is only valid if it takes place in the suckling period (before two years of age)

2648. Narrated `Urwa bin Az-Zubair: A woman committed theft in the Ghazwa of the Conquest (of Mecca) and she was taken to the Prophet who ordered her hand to be cut off. `Aisha said, "Her repentance was perfect and she was married (later) and used to come to me (after that) and I would present her needs to Allah's Messenger ()

2649. Narrated Zaid bin Khalid: Allah's Messenger () ordered that an unmarried man who committed illegal sexual intercourse be scourged one hundred lashes and sent into exile for one year

2650. Narrated An-Nu`man bin Bashir: My mother asked my father to present me a gift from his property; and he gave it to me after some hesitation. My mother said that she would not be satisfied unless the Prophet () was made a witness to it. I being a young boy, my father held me by the hand and took me to the Prophet () . He said to the Prophet, "His mother, bint Rawaha, requested me to give this boy a gift." The Prophet () said, "Do you have other sons besides him?" He said, "Yes." The Prophet () said, "Do not make me a witness for injustice." Narrated Ash-Shu`bi that the Prophet () said, "I will not become a witness for injustice

2651. Narrated Zahdam bin Mudarrab: I heard `Imran bin Husain saying, "The Prophet () said, 'The best people are those living in my generation, then those coming after them, and then those coming after (the second generation).'" `Imran said "I do not know whether the Prophet () mentioned two or three generations after your present generation. The Prophet () added, 'There will be some people after you, who will be dishonest and will not be trustworthy and will give witness (evidences) without being asked to give witness, and will vow but will not fulfill their vows, and obesity will appear among them

2652. Narrated `Abdullah: The Prophet () said, "The people of my generation are the best, then those who follow them, and then those who follow the latter. After that there will come some people whose witness will go ahead of their oaths, and their oaths will go ahead of their witness." Ibrahim (a sub-narrator) said, "We used to be beaten for taking oaths by saying, 'I bear witness by the Name of Allah or by the Covenant of Allah

2653. Narrated Anas: The Prophet () was asked about the great sins He said, "They are:-- (1) To join others in worship with Allah, (2) To be undutiful to one's parents. (3) To kill a person (which Allah has forbidden to kill) (i.e. to commit the crime of murdering). (4) And to give a false witness

2654. Narrated Abu Bakra: The Prophet () said thrice, "Should I inform you about the greatest of the great sins?" They said, "Yes, O Allah's Messenger ()!" He said, "To join others in worship with Allah and to be undutiful to one's parents." The Prophet () then sat up after he had been reclining (on a pillow) and said, "And I warn you against giving a false witness, and he kept on saying that warning till we thought he would not stop. (See Hadith No. 7, Vol)

2655. Narrated `Aisha: The Prophet () heard a man (reciting Qur'an) in the Mosque, and he said, "May Allah bestow His Mercy upon him. No doubt, he made me remember such-and-such Verses of such-and-such Sura which I dropped (from my memory). Narrated Aisha: The Prophet () performed the Tahajjud prayer in my house, and then he heard the voice of `Abbad who was praying in the Mosque, and said, "O `Aisha! Is this `Abbad's voice?" I said, "Yes." He said, "O Allah! Be merciful to `Abbad

2656. Narrated `Abdullah bin `Umar: The Prophet () said, "Bilal pronounces the Adhan when it is still night (before dawn), so eat and drink till the next Adhan is

pronounced (or till you hear Ibn Um Maktum's Adhan)." Ibn Um Maktum was a blind man who would not pronounce the Adhan till he was told that it was dawn

2657. Narrated Al-Miswar bin Makhrama: Some outer garments were received by the Prophet (ﷺ) and my father (Makhrama) said to me, "Let us go to the Prophet (ﷺ) so that he may give us something from the garments." So, my father stood at the door and spoke. The Prophet (ﷺ) recognized his voice and came out carrying a garment and telling Makhrama the good qualities of that garment, adding, "I have kept this for you, I have sent this for you

2658. Narrated Abu Sa'id Al-Khudri: The Prophet (ﷺ) said, "Isn't the witness of a woman equal to half of that of a man?" The women said, "Yes." He said, "This is because of the deficiency of a woman's mind

2659. Narrated 'Uqba bin Al-Harith: That he had married Um Yahya bint Abu Ihab. He said. "A black slave-lady came and said, 'I suckled you both.' I then mentioned that to the Prophet (ﷺ) who turned his face aside." 'Uqba further said, "I went to the other side and told the Prophet (ﷺ) about it. He said, 'How can you (keep her as your wife) when the lady has said that she suckled both of you (i.e. you and your wife?)" So, the Prophet (ﷺ) ordered him to divorce her

2660. Narrated 'Uqba bin Al-Harith: I married a woman and later on a woman came and said, "I suckled you both." So, I went to the Prophet (ﷺ) (to ask him about it). He said, "How can you (keep her as a wife) when it has been said (that you were foster brother and sister)? Leave (divorce) her

2661. Narrated Aisha: (the wife of the Prophet (ﷺ)) "Whenever Allah's Messenger (ﷺ) intended to go on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. During a Ghazwa of his, he drew lots amongst us and the lot fell upon me, and I proceeded with him after Allah had decreed the use of the veil by women. I was carried in a Howdah (on the camel) and dismounted while still in it. When Allah's Messenger (ﷺ) was through with his Ghazwa and returned home, and we approached the city of Medina, Allah's Messenger (ﷺ) ordered us to proceed at night. When the order of setting off was given, I walked till I was past the army to answer the call of nature. After finishing I returned (to the camp) to depart (with the others) and suddenly realized that my necklace over my chest was missing. So, I returned to look for it and was delayed because of that. The people who used to carry me on the camel, came to my Howdah and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, and thin and lean, and did not use to eat much. So, those people did not feel the difference in the heaviness of the Howdah while lifting it, and they put it over the camel. At that time I was a young lady. They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find nobody. So, I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While in that state, I felt sleepy and slept. Safwan bin Mu'attal As-Sulami Adh-Dhakwani was behind the army and reached my abode in the morning. When he saw a sleeping person, he came to me, and he used to see me before veiling. So, I got up when I heard him saying, "Inna lil-lah-wa inn ilaihi rajiun (We are for Allah, and we will return to Him)." He made his camel kneel down. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwan set out walking, leading the camel by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was 'Abdullah bin Ubai bin Salul. After that we returned to Medina, and I became ill for one month while the people were spreading the forged statements of the false accusers. I was feeling during my ailment as if I were not receiving the usual kindness from the Prophet (ﷺ) which I used to receive from him when I got sick. But he would come, greet and say, 'How is that (girl)?' I did not know anything of what was going on till I recovered from my ailment and went out with Um Mistah to the Manasi where we used to answer the call of nature, and we used not to go to answer the call of nature except from night to night and that was before we had lavatories near to our houses. And this habit of ours was similar to the habit of the old 'Arabs in the open country (or away from houses). So. I and Um Mistah bint Ruhm went out walking. Um Mistah stumbled because of her long dress and on that she said, 'Let Mistah be ruined.' I said, 'You are saying a bad word. Why are you abusing a man who took part in (the battle of) Badr?' She said, 'O Hanata (you there) didn't you hear what they said?' Then she told me the rumors of the false accusers. My sickness was aggravated, and when I returned home, Allah's Messenger (ﷺ) came to me, and after greeting he said, 'How is that (girl)?' I requested him to allow me to go to my parents. I wanted then to be sure of the news through them. Allah's Messenger (ﷺ) allowed me, and I went to my parents and asked my mother, 'What are the people talking about?' She said, 'O my daughter! Don't worry much about this matter. By Allah, never is there a charming woman loved by her husband who has other wives, but the women would forge false news about her.' I said, 'Glorified be Allah! Are the people really talking of this matter?' That night I kept on weeping and could not sleep till morning. In the morning Allah's Messenger (ﷺ) called 'Ali bin Abu Talib and Usama bin Zaid when he saw the Divine Inspiration delayed, to consult them about divorcing his wife (i.e. 'Aisha). Usama bin Zaid said what he knew of the good reputation of his wives and added, 'O Allah's Messenger (ﷺ)! Keep your wife, for, by Allah, we know nothing about her but good.' 'Ali bin Abu Talib said, 'O Allah's Messenger (ﷺ)! Allah has not imposed restrictions on you, and there are many women other than she, yet you may ask the woman-servant who will tell you the truth.' On that Allah's Messenger (ﷺ) called Barirah and said, 'O Barirah. Did you ever see anything which roused your suspicions about her?' Barirah said, 'No, by Allah Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat.' On that day Allah's Messenger (ﷺ) ascended the pulpit and requested that somebody support him in punishing 'Abdullah bin Ubai bin Salul. Allah's Apostle said, 'Who will support me to punish that person ('Abdullah bin Ubai bin Salul) who has hurt me by slandering the reputation of my family? By Allah, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.' Sa'd bin Mu'adh got up and said, 'O Allah's Messenger (ﷺ)! by Allah, I will relieve you from him. If that man is from the tribe of the Aus, then we will chop his head off, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order.' On that Sa'd bin 'Ubada, the chief of the Khazraj and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe and said, 'By Allah, you have told a lie; you cannot kill him, and you will never be able to kill him.' On that Usaid bin Al-Hudair got up and said (to Sa'd bin 'Ubada), 'By Allah! you are a liar. By Allah, we will kill him; and you are a hypocrite, defending the hypocrites.' On this the two tribes of Aus and Khazraj got excited and were about to fight each other, while

Allah's Messenger (ﷺ) was standing on the pulpit. He got down and quieted them till they became silent and he kept quiet. On that day I kept on weeping so much so that neither did my tears stop, nor could I sleep. In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping, an Ansari woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allah's Messenger (ﷺ) came and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month. He recited Tashah-hud (i.e. None has the right to be worshipped but Allah and Muhammad is His Apostle) and then said, 'O 'Aisha! I have been informed such-and-such about you; if you are innocent, then Allah will soon reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him to forgive you, for when a person confesses his sin and asks Allah for forgiveness, Allah accepts his repentance.' When Allah's Messenger (ﷺ) finished his speech my tears ceased completely and there remained not even a single drop of it. I requested my father to reply to Allah's Messenger (ﷺ) on my behalf. My father said, 'By Allah, I do not know what to say to Allah's Messenger (ﷺ).' I said to my mother, 'Talk to Allah's Messenger (ﷺ) on my behalf.' She said, 'By Allah, I do not know what to say to Allah's Apostle. I was a young girl and did not have much knowledge of the Qur'an. I said, 'I know, by Allah, that you have listened to what people are saying and that has been planted in your minds and you have taken it as a truth. Now, if I told you that I am innocent and Allah knows that I am innocent, you would not believe me and if I confessed to you falsely that I am guilty, and Allah knows that I am innocent you would believe me. By Allah, I don't compare my situation with you except to the situation of Joseph's father (i.e. Jacob) who said, 'So (for me) patience is most fitting against that which you assert and it is Allah (Alone) whose help can be sought.' Then I turned to the other side of my bed hoping that Allah would prove my innocence. By Allah I never thought that Allah would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Holy Qur'an. I had hoped that Allah's Messenger (ﷺ) might have a dream in which Allah would prove my innocence. By Allah, Allah's Apostle had not got up and nobody had left the house before the Divine Inspiration came to Allah's Apostle. So, there overtook him the same state which used to overtake him, (which he used to have on being inspired divinely). He was sweating so much so that the drops of the sweat were dropping like pearls though it was a (cold) wintry day. When that state of Allah's Messenger (ﷺ) was over, he was smiling and the first word he said, 'Aisha! Thank Allah, for Allah has declared your innocence.' My mother told me to go to Allah's Messenger (ﷺ). I replied, 'By Allah I will not go to him and will not thank but Allah.' So Allah revealed: "Verily! They who spread the slander are a gang among you . . ." (24.11) When Allah gave the declaration of my Innocence, Abu Bakr, who used to provide for Mistah bin Uthatha for he was his relative, said, 'By Allah, I will never provide Mistah with anything because of what he said about Aisha.' But Allah later revealed: -- "And let not those who are good and wealthy among you swear not to help their kinsmen, those in need and those who left their homes in Allah's Cause. Let them forgive and overlook. Do you not wish that Allah should forgive you? Verily! Allah is Oft-forgiving, Most Merciful." (24.22) After that Abu Bakr said, 'Yes ! By Allah! I like that Allah should forgive me,' and resumed helping Mistah whom he used to help before. Allah's Messenger (ﷺ) also asked Zainab bint Jahsh (i.e. the Prophet's wife about me saying, 'What do you know and what did you see?' She replied, 'O Allah's Messenger (ﷺ)! I refrain to claim hearing or seeing what I have not heard or seen. By Allah, I know nothing except goodness about Aisha.' Aisha further added "Zainab was competing with me (in her beauty and the Prophet's love), yet Allah protected her (from being malicious), for she had piety

2662. Narrated Abu Bakra: A man praised another man in front of the Prophet (ﷺ). The Prophet (ﷺ) said to him, "Woe to you, you have cut off your companion's neck, you have cut off your companion's neck," repeating it several times and then added, "Whoever amongst you has to praise his brother should say, 'I think that he is so and so, and Allah knows exactly the truth, and I do not confirm anybody's good conduct before Allah, but I think him so and so,' if he really knows what he says about him

2663. Narrated Abu Musa Al-Ash'ari: The Prophet (ﷺ) heard someone praising another and exaggerating in his praise. The Prophet (ﷺ) said, "You have ruined or cut the man's back (by praising him so much)

2664. Narrated Ibn 'Umar: Allah's Messenger (ﷺ) called me to present myself in front of him on the eve of the battle of Uhud, while I was fourteen years of age at that time, and he did not allow me to take part in that battle, but he called me in front of him on the eve of the battle of the Trench when I was fifteen years old, and he allowed me (to join the battle)." Nafi' said, "I went to 'Umar bin 'Abdul 'Aziz who was Caliph at that time and related the above narration to him, He said, "This age (fifteen) is the limit between childhood and manhood," and wrote to his governors to give salaries to those who reached the age of fifteen

2665. Narrated Abu Sa'id Al-Khudri: The Prophet (ﷺ) said, "Bath on Friday is compulsory for those who have attained the age of puberty

2666. Narrated 'Abdullah: Allah's Messenger (ﷺ) said, "If somebody takes a false oath in order to get the property of a Muslim (unjustly) by that oath, then Allah will be angry with him when he will meet Him." Al-Ash'ath informed me, "By Allah! This was said regarding me. There was a dispute about a piece of land between me and a man from the Jews who denied my right. I took him to the Prophet. Allah's Messenger (ﷺ) asked me, 'Do you have an evidence?' I replied in the negative. He said to the Jew, 'Take an oath.' I said, 'O Allah's Messenger (ﷺ)! He will surely take an oath and take my property unjustly." So, Allah revealed: "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths

2667. Narrated 'Abdullah: Allah's Messenger (ﷺ) said, "If somebody takes a false oath in order to get the property of a Muslim (unjustly) by that oath, then Allah will be angry with him when he will meet Him." Al-Ash'ath informed me, "By Allah! This was said regarding me. There was a dispute about a piece of land between me and a man from the Jews who denied my right. I took him to the Prophet. Allah's Messenger (ﷺ) asked me, 'Do you have an evidence?' I replied in the negative. He said to the Jew, 'Take an oath.' I said, 'O Allah's Messenger (ﷺ)! He will surely take an oath and take my property unjustly." So, Allah revealed: "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths

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2668. Narrated Ibn Abu Mulaika: Ibn `Abbas wrote that the Prophet () gave his verdict on the basis of the defendant's oath

2669. Narrated Abu Wail: `Abdullah (bin Mas`ud) said, "Whoever takes a (false) oath in order to grab some property (unjustly), Allah will be angry with him when he will meet Him. Allah confirmed that through His Divine Revelation: "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths . . . they will have a painful punishment." (3.77) Al-Ash'ath bin Qais came to us and asked, 'What is Abu `Abdur-Rahman (i.e. `Abdullah) telling you? 'We told him what he was narrating to us. He said, 'He was telling the truth; this Divine Verse was revealed in connection with me. There was a dispute between me and another man about something and the case was filed before Allah's Messenger () who said, 'Produce your two witnesses or else the defendant is to take an oath.' I said, The defendant will surely take a (false) oath caring for nothing.' The Prophet () said, 'Whoever takes a false oath in order to grab (other's) property, then Allah will be angry with him when he will meet Him.' Then Allah revealed its confirmation. Al-Ashath then recited the above Divine Verse

2670. Narrated Abu Wail: `Abdullah (bin Mas`ud) said, "Whoever takes a (false) oath in order to grab some property (unjustly), Allah will be angry with him when he will meet Him. Allah confirmed that through His Divine Revelation: "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths . . . they will have a painful punishment." (3.77) Al-Ash'ath bin Qais came to us and asked, 'What is Abu `Abdur-Rahman (i.e. `Abdullah) telling you? 'We told him what he was narrating to us. He said, 'He was telling the truth; this Divine Verse was revealed in connection with me. There was a dispute between me and another man about something and the case was filed before Allah's Messenger () who said, 'Produce your two witnesses or else the defendant is to take an oath.' I said, The defendant will surely take a (false) oath caring for nothing.' The Prophet () said, 'Whoever takes a false oath in order to grab (other's) property, then Allah will be angry with him when he will meet Him.' Then Allah revealed its confirmation. Al-Ashath then recited the above Divine Verse

2671. Narrated Ibn `Abbas: Hilal bin Umaiya accused his wife before the Prophet () of committing illegal sexual intercourse with Sharik bin Sahma.' The Prophet () said, "Produce a proof, or else you would get the legal punishment (by being lashed) on your back." Hilal said, "O Allah's Messenger ()! If anyone of us saw another man over his wife, would he go to search for a proof." The Prophet () went on saying, "Produce a proof or else you would get the legal punishment (by being lashed) on your back." The Prophet () then mentioned the narration of Lian (as in the Holy Book). (Surat-al-Nur:)

2672. Narrated Abu Huraira: Allah's Messenger () said, "There are three persons whom Allah will neither talk to nor look at, nor purify from (the sins), and they will have a painful punishment. (They are): (1) A man who possessed superfluous water on a way and he withheld it from the travelers. (2) a man who gives a pledge of allegiance to a Muslim ruler and gives it only for worldly gains. If the ruler gives him what he wants, he remains obedient to It, otherwise he does not abide by it, and (3) a man bargains with another man after the `Asr prayer and the latter takes a false oath in the Name of Allah claiming that he has been offered so much for the thing and the former (believes him and) buys it

2673. Narrated Ibn Mas`ud: The Prophet () said, "Whoever takes a (false) oath in order to grab (other's) property, then Allah will be angry with him when he will meet Him

2674. Narrated Abu Huraira: The Prophet () asked some people to take an oath, and they hurried for it. The Prophet () ordered that lots should be drawn amongst them as to who would take an oath first

2675. Narrated `Abdullah bin Abu `Aufa: A man displayed some goods in the market and took a false oath that he had been offered so much for them though he was not offered that amount Then the following Divine Verse was revealed:-- "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths . . . Will get painful punishment." (3.77) Ibn Abu `Aufa added, "Such person as described above is a treacherous Riba eater (i.e. eater of usury)

2676. Narrated Abu Wail from `Abdullah: The Prophet () said, "Whoever takes a false oath in order to grab another man's (or his brother's) property, then Allah will be angry with him when he will meet him." Then Allah confirmed this by revealing the Divine Verse: "Verily! Those who purchase a little gain at the cost of Allah's Covenant and their oaths . . . Will get painful punishment." (3.77) Al-Ash'ath met me and asked, "What did `Abdullah tell you today?" I said, "So and so." He said, "The Verse was revealed regarding my case

2677. Narrated Abu Wail from `Abdullah: The Prophet () said, "Whoever takes a false oath in order to grab another man's (or his brother's) property, then Allah will be angry with him when he will meet him." Then Allah confirmed this by revealing the Divine Verse: "Verily! Those who purchase a little gain at the cost of Allah's Covenant and their oaths . . . Will get painful punishment." (3.77) Al-Ash'ath met me and asked, "What did `Abdullah tell you today?" I said, "So and so." He said, "The Verse was revealed regarding my case

2678. Narrated Talha bin `Ubaidullah: A man came to Allah's Messenger () asking him about Islam, Allah's Messenger () said, "You have to offer five compulsory prayers in a day and a night (24 hours)." The man asked, "Is there any more compulsory prayers for me?" Allah's Messenger () said, "No, unless you like to offer Nawafil (i.e. optional prayers)." Allah's Messenger () then added, "You have to observe fasts during the month of Ramadan." The man said, "Am I to fast any other days?" Allah's Messenger () said, "No, unless you wish to observe the optional fast voluntarily." Then Allah's Messenger () told him about the compulsory Zakat. The man asked, "Do I have to give anything besides?" Allah's Messenger () said, "No, unless you wish to give in charity voluntarily." So, the man departed saying, "By Allah I will neither do more nor less than that." Allah's Messenger () said, "If he has said the truth he will be successful

2679. Narrated `Abdullah: The Prophet () said, "Whoever has to take an oath should swear by Allah or remain silent." (i.e. He should not swear by other than Allah)

2680. Narrated Um Salama: Once Allah's Messenger () said, "You people present your cases to me and some of you may be more eloquent and persuasive in presenting their argument. So, if I give some one's right to another (wrongly) because of the latter's (tricky) presentation of the case, I am really giving him a piece

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of fire; so he should not take it

2681. Narrated `Abdullah bin `Abbas: Abu Sufyan told me that Heraclius said to him, "When I inquired you what he (i.e. Muhammad) ordered you, you replied that he ordered you to establish the prayer, to speak the truth, to be chaste, to keep promises and to pay back trusts." Then Heraclius added, "These are really the qualities of a prophet

2682. Narrated Abu Huraira: Allah's Messenger () said, "The signs of a hypocrite are three: (1) whenever he speaks, he tells a lie, (2) whenever he is entrusted, he proves to be dishonest, (3) whenever he promises, he breaks his promise

2683. Narrated Muhammad bin `Ali: Jabir bin `Abdullah said, "When the Prophet () died, Abu Bakr received some property from Al-`Ala bin Al-Hadrami. Abu Bakr said to the people, "Whoever has a money claim on the Prophet, or was promised something by him, should come to us (so that we may pay him his right)." Jabir added, "I said (to Abu Bakr), Allah's Messenger () promised me that he would give me this much, and this much, and this much (spreading his hands three times)." Jabir added, "Abu Bakr counted for me and handed me five-hundred (gold pieces), and then five-hundred, and then five-hundred

2684. Narrated Sa'id bin Jubair: A Jew from Hira asked me which one of the two periods Musa (i.e. Prophet Moses) completed. I said, "I don't know, (but wait) till I see the most learned 'Arab and inquire him about it." So, I went to Ibn `Abbas and asked him. He replied, "Moses completed the longer and better period." Ibn `Abbas added, "No doubt, an apostle of Allah always does what he says

2685. Narrated Ubaidullah bin `Abdullah bin `Utba: Ibn `Abbas said, "O Muslims? How do you ask the people of the Scriptures, though your Book (i.e. the Qur'an) which was revealed to His Prophet is the most recent information from Allah and you recite it, the Book that has not been distorted? Allah has revealed to you that the people of the scriptures have changed with their own hands what was revealed to them and they have said (as regards their changed Scriptures): This is from Allah, in order to get some worldly benefit thereby." Ibn `Abbas added: "Isn't the knowledge revealed to you sufficient to prevent you from asking them? By Allah I have never seen any one of them asking (Muslims) about what has been revealed to you

2686. Narrated An-Nu'man bin Bashir: The Prophet () said, "The example of the person abiding by Allah's orders and limits (or the one who abides by the limits and regulations prescribed by Allah) in comparison to the one who does wrong and violates Allah's limits and orders is like the example of people drawing lots for seats in a boat. Some of them got seats in the upper part while the others in the lower part; those in the lower part have to pass by those in the upper one to get water, and that troubled the latter. One of them (i.e. the people in the lower part) took an axe and started making a hole in the bottom of the boat. The people of the upper part came and asked him, (saying), 'What is wrong with you?' He replied, 'You have been troubled much by my (coming up to you), and I have to get water.' Now if they prevent him from doing that they will save him and themselves, but if they leave him (to do what he wants), they will destroy him and themselves

2687. Narrated Um Al-Ala: That when the Ansar drew lots as to which of the emigrants should dwell with which of the Ansar, the name of `Uthman bin Mazun came out (to be in their lot). Um Al-Ala further said, "Uthman stayed with us, and we nursed him when he got sick, but he died. We shrouded him in his clothes, and Allah's Apostle came to our house and I said, (addressing the dead `Uthman), 'O Abu As-Sa'ib! May Allah be merciful to you. I testify that Allah has blessed you.' The Prophet () said to me, 'How do you know that Allah has blessed him?' I replied, 'I do not know O Allah's Messenger (!) May my parents be sacrificed for you.' Allah's Messenger () said, 'As regards `Uthman, by Allah he has died and I really wish him every good, yet, by Allah, although I am Allah's Messenger (), I do not know what will be done to him.' Um Al-Ala added, 'By Allah I shall never attest the piety of anybody after him. And what Allah's Messenger () said made me sad.' Um Al-Ala further said, "Once I slept and saw in a dream, a flowing stream for `Uthman. So I went to Allah's Messenger () and told him about it, he said, 'That is (the symbol of) his deeds

2688. Narrated Aisha: Whenever Allah's Messenger () intended to go on a journey, he used to draw lots among his wives and would take with him the one on whom the lot fell. He also used to fix for everyone of his wives a day and a night, but Sauda bint Zam`a gave her day and night to `Aisha, the wife of the Prophet () intending thereby to please Allah's Messenger ()

2689. Narrated Abu Huraira: Allah's Messenger () said, "If the people knew what is the reward of making the call (for the prayer) and (of being in) the first row (in the prayer), and if they found no other way to get this privilege except by casting lots, they would certainly cast lots for it. If they knew the reward of the noon prayer, they would race for it, and if they knew the reward of the morning (i.e. Fajr) and `Isha prayers, they would present themselves for the prayer even if they had to crawl to reach there

Peacemaking

2690. Narrated Sahl bin Sa'd: There was a dispute amongst the people of the tribe of Bani `Amr bin `Auf. The Prophet () went to them along with some of his companions in order to make peace between them. The time for the prayer became due but the Prophet () did not turn up; Bilal pronounced the Adhan (i.e. call) for the prayer but the Prophet () did not turn up, so Bilal went to Abu Bakr and said, "The time for the prayer is due and the Prophet () is detained, would you lead the people in the prayer?" Abu Bakr replied, "Yes, if you wish." So, Bilal pronounced the Iqama of the prayer and Abu Bakr went ahead (to lead the prayer), but the Prophet came walking among the rows till he joined the first row. The people started clapping and they clapped too much, and Abu Bakr used not to look hither and thither in the prayer, but he turned round and saw the Prophet () standing behind him. The Prophet () beckoned him with his hand to keep on praying where he was. Abu Bakr raised his hand and praised Allah and then retreated till he came in the (first) row, and the Prophet () went ahead and lead the

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people in the prayer. When the Prophet () finished the prayer, he turned towards the people and said, "O people! When something happens to you during the prayer, you start clapping. Really clapping is (permissible) for women only. If something happens to one of you in his prayer, he should say: 'Subhan Allah', (Glorified be Allah), for whoever hears him (saying so) will direct his attention towards him. O Abu Bakr! What prevented you from leading the people in the prayer when I beckoned to you (to continue)?" Abu Bakr replied, "It did not befit the son of Abu Quhafa to lead the prayer in front of the Prophet

2691. Narrated Anas:It was said to the Prophet () "Would that you see `Abdullah bin Ubai." So, the Prophet () went to him, riding a donkey, and the Muslims accompanied him, walking on salty barren land. When the Prophet () reached `Abdullah bin Ubai, the latter said, "Keep away from me! By Allah, the bad smell of your donkey has harmed me." On that an Ansari man said (to `Abdullah), "By Allah! The smell of the donkey of Allah's Messenger () is better than your smell." On that a man from `Abdullah's tribe got angry for `Abdullah's sake, and the two men abused each other which caused the friends of the two men to get angry, and the two groups started fighting with sticks, shoes and hands. We were informed that the following Divine Verse was revealed (in this concern):-- "And if two groups of Believers fall to fighting then, make peace between them

2692. Narrated Um Kulthum bint `Uqba:That she heard Allah's Messenger () saying, "He who makes peace between the people by inventing good information or saying good things, is not a liar

2693. Narrated Sahl bin Sa'd:Once the people of Quba fought with each other till they threw stones on each other. When Allah's Apostle was informed about it, he said, "Let us go to bring about a reconciliation between them

2694. Narrated Aisha:The following Verse: If a woman fears cruelty or desertion on her husband's part (i.e. the husband notices something unpleasant about his wife, such as old age or the like, and wants to divorce her, but she asks him to keep her and provide for her as he wishes). (4.128) "There is no blame on them if they reconcile on such basis

2695. Narrated Abu Huraira and Zaid bin Khalid Al-Juhani:A bedouin came and said, "O Allah's Messenger (! Judge between us according to Allah's Laws." His opponent got up and said, "He is right. Judge between us according to Allah's Laws." The bedouin said, "My son was a laborer working for this man, and he committed illegal sexual intercourse with his wife. The people told me that my son should be stoned to death; so, in lieu of that, I paid a ransom of one hundred sheep and a slave girl to save my son. Then I asked the learned scholars who said, "Your son has to be lashed one-hundred lashes and has to be exiled for one year." The Prophet () said, "No doubt I will judge between you according to Allah's Laws. The slave-girl and the sheep are to go back to you, and your son will get a hundred lashes and one year exile." He then addressed somebody, "O Unais! go to the wife of this (man) and stone her to death" So, Unais went and stoned her to death

2696. Narrated Abu Huraira and Zaid bin Khalid Al-Juhani:A bedouin came and said, "O Allah's Messenger (! Judge between us according to Allah's Laws." His opponent got up and said, "He is right. Judge between us according to Allah's Laws." The bedouin said, "My son was a laborer working for this man, and he committed illegal sexual intercourse with his wife. The people told me that my son should be stoned to death; so, in lieu of that, I paid a ransom of one hundred sheep and a slave girl to save my son. Then I asked the learned scholars who said, "Your son has to be lashed one-hundred lashes and has to be exiled for one year." The Prophet () said, "No doubt I will judge between you according to Allah's Laws. The slave-girl and the sheep are to go back to you, and your son will get a hundred lashes and one year exile." He then addressed somebody, "O Unais! go to the wife of this (man) and stone her to death" So, Unais went and stoned her to death

2697. Narrated Aisha:Allah's Messenger () said, "If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected

2698. Narrated Al-Bara bin `Azib:When Allah's Messenger () concluded a peace treaty with the people of Hudaibiya, `Ali bin Abu Talib wrote the document and he mentioned in it, "Muhammad, Allah's Messenger () ." The pagans said, "Don't write: 'Muhammad, Allah's Messenger ()', for if you were an apostle we would not fight with you." Allah's Apostle asked `Ali to rub it out, but `Ali said, "I will not be the person to rub it out." Allah's Messenger () rubbed it out and made peace with them on the condition that the Prophet () and his companions would enter Mecca and stay there for three days, and that they would enter with their weapons in cases

2699. Narrated Al-Bara:When the Prophet () intended to perform `Umra in the month of Dhul-Qada, the people of Mecca did not let him enter Mecca till he settled the matter with them by promising to stay in it for three days only. When the document of treaty was written, the following was mentioned: 'These are the terms on which Muhammad, Allah's Messenger () agreed (to make peace).' They said, "We will not agree to this, for if we believed that you are Allah's Messenger () we would not prevent you, but you are Muhammad bin `Abdullah." The Prophet () said, "I am Allah's Messenger () and also Muhammad bin `Abdullah." Then he said to `Ali, "Rub off (the words) 'Allah's Messenger ()', but `Ali said, "No, by Allah, I will never rub off your name." So, Allah's Messenger () took the document and wrote, 'This is what Muhammad bin `Abdullah has agreed upon: No arms will be brought into Mecca except in their cases, and nobody from the people of Mecca will be allowed to go with him (i.e. the Prophet ()) even if he wished to follow him and he (the Prophet ()) will not prevent any of his companions from staying in Mecca if the latter wants to stay.' When the Prophet () entered Mecca and the time limit passed, the Meccans went to `Ali and said, "Tell your Friend (i.e. the Prophet ()) to go out, as the period (agreed to) has passed." So, the Prophet () went out of Mecca. The daughter of Hamza ran after them (i.e. the Prophet () and his companions), calling, "O Uncle! O Uncle!" `Ali received her and led her by the hand and said to Fatima, "Take your uncle's daughter." Zaid and Ja'far quarreled about her. `Ali said, "I have more right to her as she is my uncle's daughter." Ja'far said, "She is my uncle's daughter, and her

aunt is my wife." Zaid said, "She is my brother's daughter." The Prophet (ﷺ) judged that she should be given to her aunt, and said that the aunt was like the mother. He then said to 'Ali, "You are from me and I am from you", and said to Ja'far, "You resemble me both in character and appearance", and said to Zaid, "You are our brother (in faith) and our freed slave

2700. Narrated Al-Bara' bin 'Azib (ra):On the day of Hudaibiya, the Prophet (ﷺ), the Prophet (ﷺ) made a peace treaty with the Al-Mushrikun on three conditions: 1. The Prophet (ﷺ) would return to them any person from Al-Mushrikun (polytheists, idolaters, pagans). 2. Al-Mushrikun pagans would not return any of the Muslims going to them, and 3. The Prophet (ﷺ) and his companions would come to Makkah the following year and would stay there for three days and would enter with their weapons in cases, e.g., swords, arrows, bows, etc. Abu Jandal came hopping, his legs being chained, but the Prophet (ﷺ) returned him to Al-Mushrikun

2701. Narrated Ibn 'Umar:Allah's Messenger (ﷺ) set out for the 'Umra but the pagans of Quraish prevented him from reaching the Ka'ba. So, he slaughtered his sacrifice and got his head shaved at Al-Hudaibiya, and agreed with them that he would perform 'Umra the following year and would not carry weapons except swords and would not stay in Mecca except for the period they allowed. So, the Prophet (ﷺ) performed the 'Umra in the following year and entered Mecca according to the treaty, and when he stayed for three days, the pagans ordered him to depart, and he departed

2702. Narrated Sahl bin Abu Hathma:'Abdullah bin Sahl and Muhaiyisa bin Mas'ud bin Zaid went to Khaibar when it had a peace treaty (with the Muslims)

2703. Narrated Anas:Ar-Rabi, the daughter of An-Nadr broke the tooth of a girl, and the relatives of Ar-Rabi` requested the girl's relatives to accept the Irsh (compensation for wounds etc.) and forgive (the offender), but they refused. So, they went to the Prophet (ﷺ) who ordered them to bring about retaliation. Anas bin An-Nadr asked, "O Allah's Apostle! Will the tooth of Ar-Rabi` be broken? No, by Him Who has sent you with the Truth, her tooth will not be broken." The Prophet (ﷺ) said, "O Anas! Allah's law ordains retaliation." Later the relatives of the girl agreed and forgave her. The Prophet (ﷺ) said, "There are some of Allah's slaves who, if they take an oath by Allah, are responded to by Allah i.e. their oath is fulfilled). Anas added, "The people agreed and accepted the Irsh

2704. Narrated Al-Hasan Al-Basri:By Allah, Al-Hasan bin 'Ali led large battalions like mountains against Muawiya. 'Amr bin Al-As said (to Muawiya), "I surely see battalions which will not turn back before killing their opponents." Muawiya who was really the best of the two men said to him, "O 'Amr! If these killed those and those killed these, who would be left with me for the jobs of the public, who would be left with me for their women, who would be left with me for their children?" Then Muawiya sent two Quraishi men from the tribe of 'Abd-i-Shams called 'Abdur Rahman bin Sumura and 'Abdullah bin 'Amir bin Kuraiz to Al-Hasan saying to them, "Go to this man (i.e. Al-Hasan) and negotiate peace with him and talk and appeal to him." So, they went to Al-Hasan and talked and appealed to him to accept peace. Al-Hasan said, "We, the offspring of 'Abdul Muttalib, have got wealth and people have indulged in killing and corruption (and money only will appease them)." They said to Al-Hasan, "Muawiya offers you so and so, and appeals to you and entreats you to accept peace." Al-Hasan said to them, "But who will be responsible for what you have said?" They said, "We will be responsible for it." So, whatever Al-Hasan asked they said, "We will be responsible for it for you." So, Al-Hasan concluded a peace treaty with Muawiya. Al-Hasan (Al-Basri) said: I heard Abu Bakr saying, "I saw Allah's Messenger (ﷺ) on the pulpit and Al-Hasan bin 'Ali was by his side. The Prophet (ﷺ) was looking once at the people and once at Al-Hasan bin 'Ali saying, 'This son of mine is a Saiyid (i.e. a noble) and may Allah make peace between two big groups of Muslims through him

2705. Narrated Aisha:Once Allah's Messenger (ﷺ) heard the loud voices of some opponents quarreling at the door. One of them was appealing to the other to deduct his debt and asking him to be lenient but the other was saying, "By Allah I will not do so." Allah's Messenger (ﷺ) went out to them and said, "Who is the one who was swearing by Allah that he would not do a favor?" That man said, "I am that person, O Allah's Messenger (ﷺ)! I will give my opponent whatever he wishes

2706. Narrated 'Abdullah bin Ka'b bin Malik from Ka'b bin Malik:'Abdullah bin Abu Hadrad Al-Aslami owed Ka'b bin Malik some money. One day the latter met the former and demanded his right, and their voices grew very loud. The Prophet (ﷺ) passed by them and said, "O Ka'b," beckoning with his hand as if intending to say, "Deduct half the debts." So, Ka'b took half what the other owed him and remitted the other half

2707. Narrated Abu Huraira:Allah's Messenger (ﷺ) said, "There is a Sadaqa to be given for every joint of the human body; and for every day on which the sun rises there is a reward of a Sadaqa (i.e. charitable gift) for the one who establishes justice among people

2708. Narrated 'Urwa bin Az-Zubair:Az-Zubair told me that he quarreled with an Ansari man who had participated in (the battle of) Badr in front of Allah's Messenger (ﷺ) about a water stream which both of them used for irrigation. Allah's Messenger (ﷺ) said to Az-Zubair, "O Zubair! Irrigate (your garden) first, and then let the water flow to your neighbor." The Ansari became angry and said, "O Allah's Messenger (ﷺ)! Is it because he is your cousin?" On that the complexion of Allah's Messenger (ﷺ) changed (because of anger) and said (to Az-Zubair), "Irrigate (your garden) and then withhold the water till it reaches the walls (surrounding the palms)." So, Allah's Messenger (ﷺ) gave Az-Zubair his full right. Before that Allah's Messenger (ﷺ) had given a generous judgment beneficial for Az-Zubair and the Ansari, but when the Ansari irritated Allah's Messenger (ﷺ) he gave Az-Zubair his full right according to the evident law. Az-Zubair said, "By Allah ! I think the following Verse was revealed concerning that case: "But no by your Lord They can have No faith Until they make you judge In all disputes between them

2709. Narrated Jabir bin 'Abdullah:My father died and was in debt. I suggested that his creditors take the fruits (i.e. dates) of my garden in lieu of the debt of my father, but they refused the offer, as they thought that it would not cover the full debt. So, I went to the Prophet (ﷺ) and told him about it. He said (to me), "When you pluck the dates and collect them in the Mirbad (i.e. a place where dates are dried), call me (Allah's Messenger (ﷺ))." Finally he came accompanied by Abu Bakr and 'Umar and sat on the dates and invoked Allah to bless them. Then he said, "Call your creditors and give them their full rights." So, I paid all my father's creditors in full and yet thirteen extra Wasqs of dates remained, seven of which were 'Ajwa and six were Laun or six of which were Ajwa and seven were Laun. I met Allah's Messenger (ﷺ) at sunset and informed him about it. On that he smiled and said, "Go to Abu Bakr and 'Umar and tell them about it." They said, "We

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perceived that was going to happen, as Allah's Messenger () did what he did

2710. Narrated `Abdullah bin Ka'b: That Ka'b bin Malik told him that in the lifetime of Allah's Messenger () he demanded his debt from Ibn Abu Hadrad in the Mosque. Their voices grew louder till Allah's Messenger () heard them while he was in his house. So he lifted the curtain of his room and called Ka'b bin Malik saying, "O Ka'b!" He replied, "Labbaik! O Allah's Messenger ()!" He beckoned to him with his hand suggesting that he deduct half the debt. Ka'b said, "I agree, O Allah's Messenger ()!" Allah's Messenger () then said (to Ibn Abu Hadrad), "Get up and pay him the rest

2711. Narrated Marwan and al-Miswar bin Makhrama: (from the companions of Allah's Messenger ()) When Suhail bin `Amr agreed to the Treaty (of Hudaibiya), one of the things he stipulated then, was that the Prophet () should return to them (i.e. the pagans) anyone coming to him from their side, even if he was a Muslim; and would not interfere between them and that person. The Muslims did not like this condition and got disgusted with it. Suhail did not agree except with that condition. So, the Prophet () agreed to that condition and returned Abu Jandal to his father Suhail bin `Amr. Thenceforward the Prophet () returned everyone in that period (of truce) even if he was a Muslim. During that period some believing women emigrants including Um Kulthum bint `Uqba bin Abu Muait who came to Allah's Messenger () and she was a young lady then. Her relative came to the Prophet () and asked him to return her, but the Prophet () did not return her to them for Allah had revealed the following Verse regarding women: "O you who believe! When the believing women come to you as emigrants. Examine them, Allah knows best as to their belief, then if you know them for true believers, Send them not back to the unbelievers, (for) they are not lawful (wives) for the disbelievers, Nor are the unbelievers lawful (husbands) for them

Conditions

2712. Narrated Marwan and al-Miswar bin Makhrama: (from the companions of Allah's Messenger ()) When Suhail bin `Amr agreed to the Treaty (of Hudaibiya), one of the things he stipulated then, was that the Prophet () should return to them (i.e. the pagans) anyone coming to him from their side, even if he was a Muslim; and would not interfere between them and that person. The Muslims did not like this condition and got disgusted with it. Suhail did not agree except with that condition. So, the Prophet () agreed to that condition and returned Abu Jandal to his father Suhail bin `Amr. Thenceforward the Prophet () returned everyone in that period (of truce) even if he was a Muslim. During that period some believing women emigrants including Um Kulthum bint `Uqba bin Abu Muait who came to Allah's Messenger () and she was a young lady then. Her relative came to the Prophet () and asked him to return her, but the Prophet () did not return her to them for Allah had revealed the following Verse regarding women: "O you who believe! When the believing women come to you as emigrants. Examine them, Allah knows best as to their belief, then if you know them for true believers, Send them not back to the unbelievers, (for) they are not lawful (wives) for the disbelievers, Nor are the unbelievers lawful (husbands) for them

2713. Narrated `Urwa: Aisha told me, "Allah's Messenger () used to examine them according to this Verse: "O you who believe! When the believing women come to you, as emigrants test them . . . for Allah is Oft- Forgiving, Most Merciful." (60.10-12) Aisha said, "When any of them agreed to that condition Allah's Apostle would say to her, 'I have accepted your pledge of allegiance.' He would only say that, but, by Allah he never touched the hand of any women (i.e. never shook hands with them) while taking the pledge of allegiance and he never took their pledge of allegiance except by his words (only)

2714. Narrated Jarir: When I gave the pledge of allegiance to Allah's Messenger () and he stipulated that I should give good advice to every Muslim

2715. Narrated Jabir bin `Abdullah: I gave the pledge of allegiance to Allah's Messenger () for offering the prayers perfectly paying the Zakat and giving good advice to every Muslim

2716. Narrated `Abdullah bin `Umar: Allah's Messenger () said, "If someone sells pollinated date-palms, their fruits will be for the seller, unless the buyer stipulates the contrary

2717. Narrated `Urwa: Aisha told me that Barirah came to seek her help in writing for emancipation and at that time she had not paid any part of her price. `Aisha said to her, "Go to your masters and if they agree that I will pay your price (and free you) on condition that your Wala' will be for me, I will pay the money." Barirah told her masters about that, but they refused, and said, "If `Aisha wants to do a favor she could, but your Wala will be for us." Aisha informed Allah's Messenger () of that and he said to her, "Buy and manumit Barirah as the Wala' will go to the manumitted

2718. Narrated Jabir: While I was riding a (slow) and tired camel, the Prophet () passed by and beat it and prayed for Allah's Blessings for it. The camel became so fast as it had never been before. The Prophet () then said, "Sell it to me for one Uqiyya (of gold)." I said, "No." He again said, "Sell it to me for one Uqiyya (of gold)." I sold it and stipulated that I should ride it to my house. When we reached (Medina) I took that camel to the Prophet () and he gave me its price. I returned home but he sent for me (and when I went to him) he said, "I will not take your camel. Take your camel as a gift for you." (Various narrations are mentioned here with slight variations in expressions relating the condition that Jabir had the right to ride the sold camel up to Medina)

2719. Narrated Abu Huraira: The Ansar said to the Prophet, "Divide our date-palms between us and our emigrant brothers." The Prophet said, "No." The Ansar said to the emigrants, "You may do the labor (in our gardens) and we will share the fruits with you." The emigrants said, "We hear and obey

2720. Narrated `Abdullah bin `Umar: Allah's Messenger () gave the land of Khaibar to the Jews on the condition that they would work on it and cultivate it and they would get half of its yield

2721. Narrated `Uqba bin Amir: Allah's Messenger () said, "From among all the conditions which you have to fulfill, the conditions which make it legal for you to

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have sexual relations (i.e. the marriage contract) have the greatest right to be fulfilled

2722. Narrated Rafi` bin Khadij: We used to work on the fields more than the other Ansar, and we used to rent the land (for the yield of a specific portion of it). But sometimes that portion or the rest of the land did not give any yield, so we were forbidden (by the Prophet (ﷺ)) to follow such a system, but we were allowed to rent the land for money

2723. Narrated Abu Huraira: The Prophet (ﷺ) said, "No town-dweller should sell for a bedouin. Do not practice Najsh (i.e. Do not offer a high price for a thing which you do not want to buy, in order to deceive the people). No Muslim should offer more for a thing already bought by his Muslim brother, nor should he demand the hand of a girl already engaged to another Muslim. A Muslim woman shall not try to bring about The divorce of her sister (i.e. another Muslim woman) in order to take her place herself

2724. Narrated Abu Huraira and Zaid bin Khalid Al-Juhani: A bedouin came to Allah's Messenger (ﷺ) and said, "O Allah's apostle! I ask you by Allah to judge My case according to Allah's Laws." His opponent, who was more learned than he, said, "Yes, judge between us according to Allah's Laws, and allow me to speak." Allah's Messenger (ﷺ) said, "Speak." He (i.e. the bedouin or the other man) said, "My son was working as a laborer for this (man) and he committed illegal sexual intercourse with his wife. The people told me that it was obligatory that my son should be stoned to death, so in lieu of that I ransomed my son by paying one hundred sheep and a slave girl. Then I asked the religious scholars about it, and they informed me that my son must be lashed one hundred lashes, and be exiled for one year, and the wife of this (man) must be stoned to death." Allah's Messenger (ﷺ) said, "By Him in Whose Hands my soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, Unais, go to the wife of this (man) and if she confesses her guilt, stone her to death." Unais went to that woman next morning and she confessed. Allah's Messenger (ﷺ) ordered that she be stoned to death

2725. Narrated Abu Huraira and Zaid bin Khalid Al-Juhani: A bedouin came to Allah's Messenger (ﷺ) and said, "O Allah's apostle! I ask you by Allah to judge My case according to Allah's Laws." His opponent, who was more learned than he, said, "Yes, judge between us according to Allah's Laws, and allow me to speak." Allah's Messenger (ﷺ) said, "Speak." He (i.e. the bedouin or the other man) said, "My son was working as a laborer for this (man) and he committed illegal sexual intercourse with his wife. The people told me that it was obligatory that my son should be stoned to death, so in lieu of that I ransomed my son by paying one hundred sheep and a slave girl. Then I asked the religious scholars about it, and they informed me that my son must be lashed one hundred lashes, and be exiled for one year, and the wife of this (man) must be stoned to death." Allah's Messenger (ﷺ) said, "By Him in Whose Hands my soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, Unais, go to the wife of this (man) and if she confesses her guilt, stone her to death." Unais went to that woman next morning and she confessed. Allah's Messenger (ﷺ) ordered that she be stoned to death

2726. Narrated Aiman Al-Makki: When I visited Aisha she said, "Barirah who had a written contract for her emancipation for a certain amount came to me and said, 'O mother of the believers! Buy me and manumit me, as my masters will sell me.' Aisha agreed to it. Barirah said, 'My masters will sell me on the condition that my Wala will go to them.' Aisha said to her, 'Then I am not in need of you.' The Prophet (ﷺ) heard of that or was told about it and so he asked Aisha, 'What is the problem of Barirah?' He said, 'Buy her and manumit her, no matter what they stipulate.' Aisha added, 'I bought and manumitted her, though her masters had stipulated that her Wala would be for them.' The Prophet (ﷺ) said, The Wala is for the liberator, even if the other stipulated a hundred conditions

2727. Narrated Abu Huraira: Allah's Messenger (ﷺ) forbade (1) the meeting of the caravan (of goods) on the way, (2) and that a residing person buys for a bedouin, (3) and that a woman stipulates the divorce of the wife of the would-be husband, (4) and that a man tries to cause the cancellation of a bargain concluded by another. He also forbade An-Najsh (see Hadith 824) and that one withholds the milk in the udder of the animal so that he may deceive people on selling it

2728. Narrated Ubai bin Ka'b: Allah's Messenger (ﷺ) said, "Moses the Messenger of Allah," and then he narrated the whole story about him. Al-Khadir said to Moses, "Did not I tell you that you can have no patience with me." (18.72). Moses then violated the agreement for the first time because of forgetfulness, then Moses promised that if he asked Al-Khadir about anything, the latter would have the right to desert him. Moses abided by that condition and on the third occasion he intentionally asked Al-Khadir and caused that condition to be applied. The three occasions referred to above are referred to by the following Verses: "Call me not to account for forgetting And be not hard upon me." (18.73) "Then they met a boy and Khadir killed him." (18.74) "Then they proceeded and found a wall which was on the verge of falling and Khadir set it up straight

2729. Narrated `Urwa: Aisha said, "Barirah came to me and said, 'My people (masters) have written the contract for my emancipation for nine Awaq (of gold) to be paid in yearly installments, one Uqiyya per year; so help me.' Aisha said (to her), 'If your masters agree, I will pay them the whole sum provided the Wala will be for me.' Barirah went to her masters and told them about it, but they refused the offer and she returned from them while Allah's Messenger (ﷺ) was sitting. She said, 'I presented the offer to them, but they refused unless the Wala' would be for them.' When the Prophet (ﷺ) heard that and `Aisha told him about It, he said to her, 'Buy Barirah and let them stipulate that her Wala' will be for them, as the Wala' is for the manumitted.' `Aisha did so. After that Allah's Messenger (ﷺ) got up amidst the people, Glorified and Praised Allah and said, "What is wrong with some people who stipulate things which are not in Allah's Laws? Any condition which is not in Allah's Laws is invalid even if there were a hundred such conditions. Allah's Rules are the most valid and Allah's Conditions are the most solid. The Wala is for the manumitted

2730. Narrated Ibn `Umar: When the people of Khaibar dislocated `Abdullah bin `Umar's hands and feet, `Umar got up delivering a sermon saying, "No doubt,

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Allah's Messenger () made a contract with the Jews concerning their properties, and said to them, 'We allow you (to stand in your land) as long as Allah allows you.' Now `Abdullah bin `Umar went to his land and was attacked at night, and his hands and feet were dislocated, and as we have no enemies there except those Jews, they are our enemies and the only people whom we suspect, I have made up my mind to exile them." When `Umar decided to carry out his decision, a son of Abu Al-Huqaiq's came and addressed `Umar, "O chief of the believers, will you exile us although Muhammad allowed us to stay at our places, and made a contract with us about our properties, and accepted the condition of our residence in our land?" `Umar said, "Do you think that I have forgotten the statement of Allah's Messenger (), i.e.: What will your condition be when you are expelled from Khaibar and your camel will be carrying you night after night?" The Jew replied, "That was a joke from Abul-Qasim." `Umar said, "O the enemy of Allah! You are telling a lie." `Umar then drove them out and paid them the price of their properties in the form of fruits, money, camel saddles and ropes, etc

2731. Narrated Al-Miswar bin Makhrama and Marwan:(whose narrations attest each other) Allah's Messenger () set out at the time of Al-Hudaibiya (treaty), and when they proceeded for a distance, he said, "Khalid bin Al-Walid leading the cavalry of Quraish constituting the front of the army, is at a place called Al-Ghamim, so take the way on the right." By Allah, Khalid did not perceive the arrival of the Muslims till the dust arising from the march of the Muslim army reached him, and then he turned back hurriedly to inform Quraish. The Prophet () went on advancing till he reached the Thaniya (i.e. a mountainous way) through which one would go to them (i.e. people of Quraish). The she-camel of the Prophet () sat down. The people tried their best to cause the she-camel to get up but in vain, so they said, "Al-Qaswa' (i.e. the she-camel's name) has become stubborn! Al-Qaswa' has become stubborn!" The Prophet () said, "Al-Qaswa' has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant." Then he said, "By the Name of Him in Whose Hands my soul is, if they (i.e. the Quraish infidels) ask me anything which will respect the ordinances of Allah, I will grant it to them." The Prophet () then rebuked the she-camel and she got up. The Prophet () changed his way till he dismounted at the farthest end of Al-Hudaibiya at a pit (i.e. well) containing a little water which the people used in small amounts, and in a short while the people used up all its water and complained to Allah's Messenger (); of thirst. The Prophet () took an arrow out of his arrow-case and ordered them to put the arrow in that pit. By Allah, the water started and continued sprouting out till all the people quenched their thirst and returned with satisfaction. While they were still in that state, Budail bin Warqa-al- Khuza'i came with some persons from his tribe Khuza'a and they were the advisers of Allah's Messenger () who would keep no secret from him and were from the people of Tihama. Budail said, "I left Ka'b bin Luai and 'Amir bin Luai residing at the profuse water of Al-Hudaibiya and they had milch camels (or their women and children) with them, and will wage war against you, and will prevent you from visiting the Ka'ba." Allah's Messenger () said, "We have not come to fight anyone, but to perform the `Umra. No doubt, the war has weakened Quraish and they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people (i.e. the 'Arab infidels other than Quraish), and if I have victory over those infidels, Quraish will have the option to embrace Islam as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my Cause till I get killed, but (I am sure) Allah will definitely make His Cause victorious." Budail said, "I will inform them of what you have said." So, he set off till he reached Quraish and said, "We have come from that man (i.e. Muhammad) whom we heard saying something which we will disclose to you if you should like." Some of the fools among Quraish shouted that they were not in need of this information, but the wiser among them said, "Relate what you heard him saying." Budail said, "I heard him saying so-and-so," relating what the Prophet () had told him. `Urwa bin Mas'ud got up and said, "O people! Aren't you the sons? They said, "Yes." He added, "Am I not the father?" They said, "Yes." He said, "Do you mistrust me?" They said, "No." He said, "Don't you know that I invited the people of `Ukaz for your help, and when they refused I brought my relatives and children and those who obeyed me (to help you)?" They said, "Yes." He said, "Well, this man (i.e. the Prophet) has offered you a reasonable proposal, you'd better accept it and allow me to meet him." They said, "You may meet him." So, he went to the Prophet () and started talking to him. The Prophet () told him almost the same as he had told Budail. Then `Urwa said, "O Muhammad! Won't you feel any scruple in extirpating your relations? Have you ever heard of anyone amongst the Arabs extirpating his relatives before you? On the other hand, if the reverse should happen, (nobody will aid you, for) by Allah, I do not see (with you) dignified people, but people from various tribes who would run away leaving you alone." Hearing that, Abu Bakr abused him and said, "Do you say we would run and leave the Prophet () alone?" `Urwa said, "Who is that man?" They said, "He is Abu Bakr." `Urwa said to Abu Bakr, "By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would retort on you." `Urwa kept on talking to the Prophet () and seizing the Prophet's beard as he was talking while Al-Mughira bin Shu'ba was standing near the head of the Prophet, holding a sword and wearing a helmet. Whenever `Urwa stretched his hand towards the beard of the Prophet, Al-Mughira would hit his hand with the handle of the sword and say (to `Urwa), "Remove your hand from the beard of Allah's Messenger ()." `Urwa raised his head and asked, "Who is that?" The people said, "He is Al-Mughira bin Shu'ba." `Urwa said, "O treacherous! Am I not doing my best to prevent evil consequences of your treachery?" Before embracing Islam Al-Mughira was in the company of some people. He killed them and took their property and came (to Medina) to embrace Islam. The Prophet () said (to him, "As regards your Islam, I accept it, but as for the property I do not take anything of it (as it was taken through treason). `Urwa then started looking at the Companions of the Prophet. By Allah, whenever Allah's Messenger () spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them they would carry his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. `Urwa returned to his people and said, "O people! By Allah, I have been to the kings and to Caesar, Khosrau and An- Najashi, yet I have never seen any of them respected by his courtiers as much as Muhammad is respected by his companions. By Allah, if he spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water; and when they

spoke, they would lower their voices and would not look at his face constantly out of respect." `Urwa added, "No doubt, he has presented to you a good reasonable offer, so please accept it." A man from the tribe of Bani Kinana said, "Allow me to go to him," and they allowed him, and when he approached the Prophet and his companions, Allah's Messenger () said, "He is so-and-so who belongs to the tribe that respects the Budn (i.e. camels of the sacrifice). So, bring the Budn in front of him." So, the Budn were brought before him and the people received him while they were reciting Talbiya. When he saw that scene, he said, "Glorified be Allah! It is not fair to prevent these people from visiting the Ka'ba." When he returned to his people, he said, 'I saw the Budn garlanded (with colored knotted ropes) and marked (with stabs on their backs). I do not think it is advisable to prevent them from visiting the Ka'ba.' Another person called Mikraz bin Hafs got up and sought their permission to go to Muhammad, and they allowed him, too. When he approached the Muslims, the Prophet () said, "Here is Mikraz and he is a vicious man." Mikraz started talking to the Prophet and as he was talking, Suhail bin `Amr came. When Suhail bin `Amr came, the Prophet () said, "Now the matter has become easy." Suhail said to the Prophet "Please conclude a peace treaty with us." So, the Prophet () called the clerk and said to him, "Write: By the Name of Allah, the most Beneficent, the most Merciful." Suhail said, "As for 'Beneficent,' by Allah, I do not know what it means. So write: By Your Name O Allah, as you used to write previously." The Muslims said, "By Allah, we will not write except: By the Name of Allah, the most Beneficent, the most Merciful." The Prophet () said, "Write: By Your Name O Allah." Then he dictated, "This is the peace treaty which Muhammad, Allah's Messenger () has concluded." Suhail said, "By Allah, if we knew that you are Allah's Messenger () we would not prevent you from visiting the Ka'ba, and would not fight with you. So, write: "Muhammad bin `Abdullah." The Prophet () said, "By Allah! I am the Apostle of Allah even if you people do not believe me. Write: Muhammad bin `Abdullah." (Az-Zuhri said, "The Prophet () accepted all those things, as he had already said that he would accept everything they would demand if it respects the ordinance of Allah, (i.e. by letting him and his companions perform `Umra.)") The Prophet () said to Suhail, "On the condition that you allow us to visit the House (i.e. Ka'ba) so that we may perform Tawaf around it." Suhail said, "By Allah, we will not (allow you this year) so as not to give chance to the 'Arabs to say that we have yielded to you, but we will allow you next year." So, the Prophet () got that written. Then Suhail said, "We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion." The Muslims said, "Glorified be Allah! How will such a person be returned to the pagans after he has become a Muslim? While they were in this state Abu Jandal bin Suhail bin `Amr came from the valley of Mecca staggering with his fetters and fell down amongst the Muslims. Suhail said, "O Muhammad! This is the very first term with which we make peace with you, i.e. you shall return Abu Jandal to me." The Prophet () said, "The peace treaty has not been written yet." Suhail said, "I will never allow you to keep him." The Prophet () said, "Yes, do." He said, "I won't do." Mikraz said, "We allow you (to keep him)." Abu Jandal said, "O Muslims! Will I be returned to the pagans though I have come as a Muslim? Don't you see how much I have suffered?" Abu Jandal had been tortured severely for the Cause of Allah. `Umar bin Al-Khattab said, "I went to the Prophet () and said, 'Aren't you truly the Messenger of Allah?' The Prophet () said, 'Yes, indeed.' I said, 'Isn't our Cause just and the cause of the enemy unjust?' He said, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'I am Allah's Messenger () and I do not disobey Him, and He will make me victorious.' I said, 'Didn't you tell us that we would go to the Ka'ba and perform Tawaf around it?' He said, 'Yes, but did I tell you that we would visit the Ka'ba this year?' I said, 'No.' He said, 'So you will visit it and perform Tawaf around it.' " `Umar further said, "I went to Abu Bakr and said, 'O Abu Bakr! Isn't he truly Allah's Prophet?' He replied, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'Indeed, he is Allah's Messenger () and he does not disobey his Lord, and He will make him victorious. Adhere to him as, by Allah, he is on the right.' I said, 'Was he not telling us that we would go to the Ka'ba and perform Tawaf around it?' He said, 'Yes, but did he tell you that you would go to the Ka'ba this year?' I said, 'No.' He said, "You will go to Ka'ba and perform Tawaf around it." (Az-Zuhri said, " `Umar said, 'I performed many good deeds as expiation for the improper questions I asked them.' ") When the writing of the peace treaty was concluded, Allah's Messenger () said to his companions, "Get up and slaughter your sacrifices and get your head shaved." By Allah none of them got up, and the Prophet repeated his order thrice. When none of them got up, he left them and went to Um Salama and told her of the people's attitudes towards him. Um Salama said, "O the Prophet of Allah (!) Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head." So, the Prophet () went out and did not talk to anyone of them till he did that, i.e. slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions of the Prophet () got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other. Then some believing women came (to the Prophet ()); and Allah revealed the following Divine Verses:-- "O you who believe, when the believing women come to you as emigrants examine them . . ." (60.10) `Umar then divorced two wives of his who were infidels. Later on Muawiya bin Abu Sufyan married one of them, and Safwan bin Umaiyah married the other. When the Prophet () returned to Medina, Abu Basir, a new Muslim convert from Quraish came to him. The Infidels sent in his pursuit two men who said (to the Prophet ()), "Abide by the promise you gave us." So, the Prophet () handed him over to them. They took him out (of the City) till they reached Dhul-Hulaifa where they dismounted to eat some dates they had with them. Abu Basir said to one of them, "By Allah, O so-and-so, I see you have a fine sword." The other drew it out (of the scabbard) and said, "By Allah, it is very fine and I have tried it many times." Abu Basir said, "Let me have a look at it." When the other gave it to him, he hit him with it till he died, and his companion ran away till he came to Medina and entered the Mosque running. When Allah's Messenger () saw him he said, "This man appears to have been frightened." When he reached the Prophet () he said, "My companion has been murdered and I would have been murdered too." Abu Basir came and said, "O Allah's Messenger (), by Allah, Allah has made you fulfill your obligations by your returning me to them (i.e. the Infidels), but Allah has saved me from them." The Prophet () said, "Woe to his mother! what excellent war kindler he would be, should he only have supporters." When Abu Basir heard that he understood that the Prophet () would return him to them again, so he set off till he reached the seashore. Abu Jandal bin Suhail got himself released from them (i.e. infidels) and joined Abu Basir. So, whenever a man from Quraish embraced Islam he would follow Abu Basir till they formed a strong group. By Allah, whenever they heard about a caravan of Quraish heading towards Sham, they stopped it and attacked and killed them (i.e. infidels) and took their properties. The people of Quraish sent a message to the Prophet () requesting him for the Sake of Allah and Kith and kin to send for (i.e.

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Abu Basir and his companions) promising that whoever (amongst them) came to the Prophet () would be secure. So the Prophet () sent for them (i.e. Abu Basir's companions) and Allah revealed the following Divine Verses: "And it is He Who Has withheld their hands from you and your hands From them in the midst of Mecca, After He made you the victorious over them. ... the unbelievers had pride and haughtiness, in their hearts ... the pride and haughtiness of the time of ignorance." (48.24-26) And their pride and haughtiness was that they did not confess (write in the treaty) that he (i.e. Muhammad) was the Prophet of Allah and refused to write: "In the Name of Allah, the most Beneficent, the Most Merciful," and they (the mushriks) prevented them (the Muslims) from visiting the House (the Ka'bah)

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But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my Cause till I get killed, but (I am sure) Allah will definitely make His Cause victorious." Budail said, "I will inform them of what you have said." So, he set off till he reached Quraish and said, "We have come from that man (i.e. Muhammad) whom we heard saying something which we will disclose to you if you should like." Some of the fools among Quraish shouted that they were not in need of this information, but the wiser among them said, "Relate what you heard him saying." Budail said, "I heard him saying so-and-so," relating what the Prophet () had told him. 'Urwa bin Mas'ud got up and said, "O people! Aren't you the sons? They said, "Yes." He added, "Am I not the father?" They said, "Yes." He said, "Do you mistrust me?" 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The Prophet () said (to him, "As regards your Islam, I accept it, but as for the property I do not take anything of it. (As it was taken through treason). 'Urwa then started looking at the Companions of the Prophet. By Allah, whenever Allah's Messenger () spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them they would carry his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. 'Urwa returned to his people and said, "O people! By Allah, I have been to the kings and to Caesar, Khosrau and An- Najashi, yet I have never seen any of them respected by his courtiers as much as Muhammad is respected by his companions. By Allah, if he spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect." 'Urwa added, "No doubt, he has presented to you a good reasonable offer, so please accept it." A man from the tribe of Bani Kinana said, "Allow me to go to him," and they allowed him, and when he approached

the Prophet and his companions, Allah's Messenger () said, "He is so-and-so who belongs to the tribe that respects the Budn (i.e. camels of the sacrifice). So, bring the Budn in front of him." So, the Budn were brought before him and the people received him while they were reciting Talbiya. When he saw that scene, he said, "Glorified be Allah! It is not fair to prevent these people from visiting the Ka'ba." When he returned to his people, he said, 'I saw the Budn garlanded (with colored knotted ropes) and marked (with stabs on their backs). I do not think it is advisable to prevent them from visiting the Ka'ba.'" Another person called Mikraz bin Hafs got up and sought their permission to go to Muhammad, and they allowed him, too. When he approached the Muslims, the Prophet () said, "Here is Mikraz and he is a vicious man." Mikraz started talking to the Prophet and as he was talking, Suhail bin 'Amr came. When Suhail bin 'Amr came, the Prophet () said, "Now the matter has become easy." Suhail said to the Prophet "Please conclude a peace treaty with us." So, the Prophet () called the clerk and said to him, "Write: By the Name of Allah, the most Beneficent, the most Merciful." Suhail said, "As for 'Beneficent,' by Allah, I do not know what it means. So write: By Your Name O Allah, as you used to write previously." The Muslims said, "By Allah, we will not write except: By the Name of Allah, the most Beneficent, the most Merciful." The Prophet () said, "Write: By Your Name O Allah." Then he dictated, "This is the peace treaty which Muhammad, Allah's Messenger () has concluded." Suhail said, "By Allah, if we knew that you are Allah's Messenger () we would not prevent you from visiting the Ka'ba, and would not fight with you. So, write: 'Muhammad bin 'Abdullah.'" The Prophet () said, "By Allah! I am the Apostle of Allah even if you people do not believe me. Write: Muhammad bin 'Abdullah." (Az-Zuhri said, "The Prophet () accepted all those things, as he had already said that he would accept everything they would demand if it respects the ordinance of Allah, (i.e. by letting him and his companions perform 'Umra.))" The Prophet () said to Suhail, "On the condition that you allow us to visit the House (i.e. Ka'ba) so that we may perform Tawaf around it." Suhail said, "By Allah, we will not (allow you this year) so as not to give chance to the 'Arabs to say that we have yielded to you, but we will allow you next year." So, the Prophet () got that written. Then Suhail said, "We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion." The Muslims said, "Glorified be Allah! How will such a person be returned to the pagans after he has become a Muslim? While they were in this state Abu Jandal bin Suhail bin 'Amr came from the valley of Mecca staggering with his fetters and fell down amongst the Muslims. Suhail said, "O Muhammad! This is the very first term with which we make peace with you, i.e. you shall return Abu Jandal to me." The Prophet () said, "The peace treaty has not been written yet." Suhail said, "I will never allow you to keep him." The Prophet () said, "Yes, do." He said, "I won't do." Mikraz said, "We allow you (to keep him)." Abu Jandal said, "O Muslims! Will I be returned to the pagans though I have come as a Muslim? Don't you see how much I have suffered?" Abu Jandal had been tortured severely for the Cause of Allah. 'Umar bin Al-Khattab said, "I went to the Prophet () and said, 'Aren't you truly the Messenger of Allah?' The Prophet () said, 'Yes, indeed.' I said, 'Isn't our Cause just and the cause of the enemy unjust?' He said, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'I am Allah's Messenger () and I do not disobey Him, and He will make me victorious.' I said, 'Didn't you tell us that we would go to the Ka'ba and perform Tawaf around it?' He said, 'Yes, but did I tell you that we would visit the Ka'ba this year?' I said, 'No.' He said, 'So you will visit it and perform Tawaf around it.' " 'Umar further said, "I went to Abu Bakr and said, 'O Abu Bakr! Isn't he truly Allah's Prophet?' He replied, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'Indeed, he is Allah's Messenger () and he does not disobey his Lord, and He will make him victorious. Adhere to him as, by Allah, he is on the right.' I said, 'Was he not telling us that we would go to the Ka'ba and perform Tawaf around it?' He said, 'Yes, but did he tell you that you would go to the Ka'ba this year?' I said, 'No.' He said, "You will go to Ka'ba and perform Tawaf around it." (Az-Zuhri said, " 'Umar said, 'I performed many good deeds as expiation for the improper questions I asked them.' ") When the writing of the peace treaty was concluded, Allah's Messenger () said to his companions, "Get up and slaughter your sacrifices and get your head shaved." By Allah none of them got up, and the Prophet repeated his order thrice. When none of them got up, he left them and went to Um Salama and told her of the people's attitudes towards him. Um Salama said, "O the Prophet of Allah (!) Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head." So, the Prophet () went out and did not talk to anyone of them till he did that, i.e. slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions of the Prophet () got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other. Then some believing women came (to the Prophet ()); and Allah revealed the following Divine Verses:- "O you who believe, when the believing women come to you as emigrants examine them . . ." (60.10) Umar then divorced two wives of his who were infidels. Later on Muawiya bin Abu Sufyan married one of them, and Safwan bin Umaiyah married the other. When the Prophet () returned to Medina, Abu Basir, a new Muslim convert from Quraish came to him. The Infidels sent in his pursuit two men who said (to the Prophet ()), "Abide by the promise you gave us." So, the Prophet () handed him over to them. They took him out (of the City) till they reached Dhul-Hulaifa where they dismounted to eat some dates they had with them. Abu Basir said to one of them, "By Allah, O so-and-so, I see you have a fine sword." The other drew it out (of the scabbard) and said, "By Allah, it is very fine and I have tried it many times." Abu Basir said, "Let me have a look at it." When the other gave it to him, he hit him with it till he died, and his companion ran away till he came to Medina and entered the Mosque running. When Allah's Messenger () saw him he said, "This man appears to have been frightened." When he reached the Prophet () he said, "My companion has been murdered and I would have been murdered too." Abu Basir came and said, "O Allah's Messenger (), by Allah, Allah has made you fulfill your obligations by your returning me to them (i.e. the Infidels), but Allah has saved me from them." The Prophet () said, "Woe to his mother! what excellent war kindler he would be, should he only have supporters." When Abu Basir heard that he understood that the Prophet () would return him to them again, so he set off till he reached the seashore. Abu Jandal bin Suhail got himself released from them (i.e. infidels) and joined Abu Basir. So, whenever a man from Quraish embraced Islam he would follow Abu Basir till they formed a strong group. By Allah, whenever they heard about a caravan of Quraish heading towards Sham, they stopped it and attacked and killed them (i.e. infidels) and took their properties. The people of Quraish sent a message to the Prophet () requesting him for the Sake of Allah and Kith and kin to send for (i.e. Abu Basir and his companions) promising that whoever (amongst them) came to the Prophet () would be secure. So the Prophet () sent for them (i.e. Abu Basir's companions) and Allah revealed the following Divine Verses: "And it is He Who Has withheld their hands

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from you and your hands From them in the midst of Mecca, After He made you the victorious over them. ... the unbelievers had pride and haughtiness, in their hearts ... the pride and haughtiness of the time of ignorance." (48.24-26) And their pride and haughtiness was that they did not confess (write in the treaty) that he (i.e. Muhammad) was the Prophet of Allah and refused to write: "In the Name of Allah, the most Beneficent, the Most Merciful," and they (the mushriks) prevented them (the Muslims) from visiting the House (the Ka'bah)

2733. Narrated Az-Zuhri: `Urwa said, "Aisha told me that Allah's Messenger (ﷺ) used to examine the women emigrants. We have been told also that when Allah revealed the order that the Muslims should return to the pagans what they had spent on their wives who emigrated (after embracing Islam) and that the Muslims should not keep unbelieving women as their wives, `Umar divorced two of his wives, Qariba, the daughter of Abu Umayyah and the daughter of Jarwal Al-Khuza'i. Later on Mu'awiya married Qariba and Abu Jahm married the other." When the pagans refused to pay what the Muslims had spent on their wives, Allah revealed: "And if any of your wives have gone from you to the unbelievers and you have an accession (by the coming over of a woman from the other side) (then pay to those whose wives have gone) the equivalent of what they had spent (on their Mahr)." (60.11) So, Allah ordered that the Muslim whose wife has gone, should be given, as a compensation of the Mahr he had given to his wife, from the Mahr of the wives of the pagans who had emigrated deserting their husbands. We do not know any of the women emigrants who deserted Islam after embracing it. We have also been told that Abu Basir bin Asid Ath-Thaqafi came to the Prophet (ﷺ) as a Muslim emigrant during the truce. Al-Akhnas bin Shariq wrote to the Prophet (ﷺ) requesting him to return Abu Basir

2734. Narrated Abu Huraira: Allah's Messenger (ﷺ) mentioned a person who asked an Israeli man to lend him one-thousand Dinars, and the Israeli lent him the sum for a certain fixed period

2735. Narrated `Amra: Aisha said that Barirah came to seek her help in the writing of her emancipation. `Aisha said to her, "If you wish, I will pay your masters (your price) and the wala' will be for me." When Allah's Messenger (ﷺ) came, she told him about it. The Prophet (ﷺ) said to her, "Buy her (i.e. Barirah) and manumit (free) her, for the Wala is for the one who manumits." Then Allah's Messenger (ﷺ) ascended the pulpit and said, "What about those people who stipulate conditions which are not in Allah's Laws? Whoever stipulates such conditions as are not in Allah's Laws, then those conditions are invalid even if he stipulated a hundred such conditions

2736. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise." (Please see Hadith No. 419 Vol)

2737. Narrated Ibn `Umar: Umar bin Al-Khattab got some land in Khaibar and he went to the Prophet (ﷺ) to consult him about it saying, "O Allah's Messenger (ﷺ) I got some land in Khaibar better than which I have never had, what do you suggest that I do with it?" The Prophet (ﷺ) said, "If you like you can give the land as endowment and give its fruits in charity." So `Umar gave it in charity as an endowment on the condition that it would not be sold nor given to anybody as a present and not to be inherited, but its yield would be given in charity to the poor people, to the Kith and kin, for freeing slaves, for Allah's Cause, to the travelers and guests; and that there would be no harm if the guardian of the endowment ate from it according to his need with good intention, and fed others without storing it for the future

Wills and Testaments (Wasaayaa)

2738. Narrated `Abdullah bin `Umar: Allah's Messenger (ﷺ) said, "It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him

2739. Narrated `Amr bin Al-Harith: (The brother of the wife of Allah's Messenger (ﷺ), Juwairiya bint Al-Harith) When Allah's Messenger (ﷺ) died, he did not leave any Dirham or Dinar (i.e. money), a slave or a slave woman or anything else except his white mule, his arms and a piece of land which he had given in charity

2740. Narrated Talha bin Musarrif: I asked `Abdullah bin Abu `Aufa "Did the Prophet (ﷺ) make a will?" He replied, "No," I asked him, "How is it then that the making of a will has been enjoined on people, (or that they are ordered to make a will)?" He replied, "The Prophet (ﷺ) bequeathed Allah's Book (i.e. Qur'an)

2741. Narrated Al-Aswad: In the presence of `Aisha some people mentioned that the Prophet (ﷺ) had appointed `Ali by will as his successor. `Aisha said, "When did he appoint him by will? Verily when he died he was resting against my chest (or said: in my lap) and he asked for a wash-basin and then collapsed while in that state, and I could not even perceive that he had died, so when did he appoint him by will?

2742. Narrated Sa'd bin Abu Waqqas: The Prophet (ﷺ) came visiting me while I was (sick) in Mecca, ('Amir the sub-narrator said, and he disliked to die in the land, whence he had already migrated). He (i.e. the Prophet) said, "May Allah bestow His Mercy on Ibn Afra (Sa'd bin Khawla)." I said, "O Allah's Messenger (ﷺ)! May I will all my property (in charity)?" He said, "No." I said, "Then may I will half of it?" He said, "No." I said, "One third?" He said: "Yes, one third, yet even one third is too much. It is better for you to leave your inheritors wealthy than to leave them poor begging others, and whatever you spend for Allah's sake will be considered as a charitable deed even the handful of food you put in your wife's mouth. Allah may lengthen your age so that some people may benefit by you, and some others be harmed by you." At that time Sa'd had only one daughter

2743. Narrated Ibn `Abbas: I recommend that people reduce the proportion of what they bequeath by will to the fourth (of the whole legacy), for Allah's Messenger (ﷺ) said, "One-third, yet even one third is too much

2744. Narrated Sa'd: I fell sick and the Prophet (ﷺ) paid me a visit. I said to him, "O Allah's Messenger (ﷺ)! I invoke Allah that He may not let me expire in the land

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whence I migrated (i.e. Mecca)." He said, "May Allah give you health and let the people benefit by you." I said, "I want to will my property, and I have only one daughter and I want to will half of my property (to be given in charity)." He said, "Half is too much." I said, "Then I will one third." He said, "One-third, yet even one-third is too much." (The narrator added, "So the people started to will one third of their property and that was Permitted for them)

2745. Narrated `Aisha:(the wife of the Prophet) `Utba bin Abi Waqqas entrusted (his son) to his brother Sa'd bin Abi Waqqas saying, "The son of the slave-girl of Zam'a is my (illegal) son, take him into your custody." So during the year of the Conquest (of Mecca) Sa'd took the boy and said, "This is my brother's son whom my brother entrusted to me." `Abu bin Zam'a got up and said, "He is my brother and the son of the slave girl of my father and was born on my father's bed." Then both of them came to Allah's Apostle and Sa'd said, "O Allah's Messenger (!) This is my brother's son whom my brother entrusted to me." Then `Abu bin Zam'a got up and said, "This is my brother and the son of the slave-girl of my father." Allah's Messenger () said, "O Abu bin Zam'a! This boy is for you as the boy belongs to the bed (where he was born), and for the adulterer is the stone (i.e. deprivation)." Then the Prophet () said to his wife Sauda bint Zam'a, "Screen yourself from this boy," when he saw the boy's resemblance to `Utba. Since then the boy did not see Sauda till he died

2746. Narrated Anas:A Jew crushed the head of a girl between two stones. She was asked, "Who has done so to you, so-and-so? So-and-so?" Till the name of the Jew was mentioned, whereupon she nodded (in agreement). So the Jew was brought and was questioned till he confessed. The Prophet () then ordered that his head be crushed with stones

2747. Narrated Ibn `Abbas:The custom (in old days) was that the property of the deceased would be inherited by his offspring; as for the parents (of the deceased), they would inherit by the will of the deceased. Then Allah cancelled from that custom whatever He wished and fixed for the male double the amount inherited by the female, and for each parent a sixth (of the whole legacy) and for the wife an eighth or a fourth and for the husband a half or a fourth

2748. Narrated Abu Huraira:A man asked the Prophet, "O Allah's Messenger (!) What kind of charity is the best?" He replied. "To give in charity when you are healthy and greedy hoping to be wealthy and afraid of becoming poor. Don't delay giving in charity till the time when you are on the death bed when you say, 'Give so much to so-and-so and so much to so-and-so,' and at that time the property is not yours but it belongs to so-and-so (i.e. your inheritors)

2749. Narrated Abu Huraira:The Prophet () said, "The signs of a hypocrite are three: Whenever he speaks he tells a lie; whenever he is entrusted he proves dishonest; whenever he promises he breaks his promise

2750. Narrated `Urwa bin Az-Zubair:Hakim bin Hizam said, "I asked Allah's Messenger () for something, and he gave me, and I asked him again and he gave me and said, 'O Hakim! This wealth is green and sweet (i.e. as tempting as fruits), and whoever takes it without greed then he is blessed in it, and whoever takes it with greediness, he is not blessed in it and he is like one who eats and never gets satisfied. The upper (i.e. giving) hand is better than the lower (i.e. taking) hand.'" Hakim added, "I said, O Allah's Messenger (!) By Him Who has sent you with the Truth I will never demand anything from anybody after you till I die." Afterwards Abu Bakr used to call Hakim to give him something but he refused to accept anything from him. Then `Umar called him to give him (something) but he refused. Then `Umar said, "O Muslims! I offered to him (i.e. Hakim) his share which Allah has ordained for him from this booty and he refuses to take it." Thus Hakim did not ask anybody for anything after the Prophet, till he died--may Allah bestow His mercy upon him

2751. Narrated Ibn `Umar:I heard Allah's Messenger () saying, "All of you are guardians and responsible for your charges: the Ruler (i.e. Imam) is a guardian and responsible for his subjects; and a man is a guardian of his family and is responsible for his charges; and a lady is a guardian in the house of her husband and is responsible for her charge; and a servant is a guardian of the property of his master and is responsible for his charge." I think he also said, "And a man is a guardian of the property of his father

2752. Narrated Anas:The Prophet () said to Abu Talha, "I recommend that you divide (this garden) amongst your relatives." Abu Talha said, "O Allah's Messenger (!) I will do the same." So Abu Talha divided it among his relatives and cousins. Ibn 'Abbas said, "When the Qur'anic Verse: "Warn your nearest kinsmen." (26.214) Was revealed, the Prophet () started calling the various big families of Quraish, "O Bani Fihri! O Bani Adi!". Abu Huraira said, "When the Verse: "Warn your nearest kinsmen" was revealed, the Prophet () said (in a loud voice), "O people of Quraish

2753. Narrated Abu Huraira:When Allah revealed the Verse: "Warn your nearest kinsmen," Allah's Messenger () got up and said, "O people of Quraish (or said similar words)! Buy (i.e. save) yourselves (from the Hellfire) as I cannot save you from Allah's Punishment; O Bani `Abd Manaf! I cannot save you from Allah's Punishment, O Safiya, the Aunt of Allah's Messenger (!) I cannot save you from Allah's Punishment; O Fatima bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment

2754. Narrated Anas:The Prophet () saw a man driving a Badana (i.e. camel for sacrifice) and said to him, "Ride on it." The man said, "O Allah's Messenger (!) It is a Badana." (The Prophet () repeated his order) and on the third or fourth time he said, "Ride it, (woe to you)" or said: "May Allah be merciful to you)

2755. Narrated Abu Huraira:Allah's Messenger () saw a man driving a Badana and said to him, "Ride on it," and on the second or the third time he added, "Woe to you

2756. Narrated Ibn `Abbas:The mother of Sa'd bin 'Ubada died in his absence. He said, "O Allah's Messenger (!) My mother died in my absence; will it be of any benefit for her if I give Sadaqa on her behalf?" The Prophet () said, "Yes," Sa'd said, "I make you a witness that I gave my garden called Al Makhraf in charity on her behalf

2757. Narrated Ka'b bin Malik:I said, "O Allah's Messenger (!) For the acceptance of my repentance I wish to give all my property in charity for Allah's sake

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through His Apostle ." He said, "It is better for you to keep some of the property for yourself." I said, "Then I will keep my share in Khaibar

2758. Narrated Anas (ra):When the Holy Verse: 'By no means shall you attain Al-Birr (piety, righteousness, it means here Allah's Reward i.e., Paradise), unless you spend of that which you love..', (V 3:92) was revealed, Abu Talha went to Allah's Messenger () and said, "O Allah's Messenger ! Allah, the Blessed, the Superior stated in His book: 'By no means shall you attain Birr, unless you spend of that which you love....' (V 3:92) and the most beloved property to me is Bairuha' (which was a garden where Allah's Messenger () used to go to sit in its shade and drink from its water). I give it to Allah and His Messenger () hoping for Allah's Reward in the Hereafter. So, O Allah's Messenger! Use it as Allah orders you to use it." Allah's Messenger () said, "Bravo! O Abu Talha, it is fruitful property. We have accepted it from you and now we return it to you. Distribute it amongst your relatives." So, Abu Talha distributed it amongst his relatives, amongst whom were Ubai and Hassan. When Hassan sold his share of that garden to Mu'awiyya, he was asked, "How do you sell Abu Talha's Sadaqa?" He replied, "Why should not I sell a Sa' of date for Sa' of money?" The garden was situated on the courtyard of the palace of Bani Hudailah built by Mu'awiya

2759. Narrated Ibn `Abbas:Some people claim that the order in the above Verse is cancelled, by Allah, it is not cancelled, but the people have stopped acting on it. There are two kinds of guardians (who are in charge of the inheritance): One is that who inherits; such a person should give (of what he inherits to the relatives, the orphans and the needy, etc.), the other is that who does not inherit (e.g. the guardian of the orphans): such a person should speak kindly and say (to those who are present at the time of distribution), "I can not give it to you (as the wealth belongs to the orphans)

2760. Narrated `Aisha:A man said to the Prophet, "My mother died suddenly, and I think that if she could speak, she would have given in charity. May I give in charity on her behalf?" He said, "Yes! Give in charity on her behalf

2761. Narrated Ibn `Abbas:Sa'd bin Ubada consulted Allah's Messenger () saying, "My mother died and she had an unfulfilled vow." The Prophet () said, "Fulfill it on her behalf

2762. Narrated Ibn `Abbas:That the mother of Sa'd bin Ubada the brother of Bani Saida died in Sa'd's absence, so he came to the Prophet saying, "O Allah's Messenger (!) My mother died in my absence, will it benefit her if I give in charity on her behalf?" The Prophet () said, "Yes." Sa'd said, "I take you as my witness that I give my garden Al-Makhraf in charity on her behalf

2763. Narrated Az-Zuhri:Urwa bin Az-Zubair said that he asked `Aisha about the meaning of the Qur'anic Verse:-- "And if you fear that you will not deal fairly with the orphan girls then marry (other) women of your choice." (4.2-3) Aisha said, "It is about a female orphan under the guardianship of her guardian who is inclined towards her because of her beauty and wealth, and likes to marry her with a Mahr less than what is given to women of her standard. So they (i.e. guardians) were forbidden to marry the orphans unless they paid them a full appropriate Mahr (otherwise) they were ordered to marry other women instead of them. Later on the people asked Allah's Messenger () about it. So Allah revealed the following Verse:-- "They ask your instruction (O Muhammad!) regarding women. Say: Allah instructs you regarding them..." (4.127) and in this Verse Allah indicated that if the orphan girl was beautiful and wealthy, her guardian would have the desire to marry her without giving her an appropriate Mahr equal to what her peers could get, but if she was undesirable for lack of beauty or wealth, then he would not marry her, but seek to marry some other woman instead of her. So, since he did not marry her when he had no inclination towards her, he had not the right to marry her when he had an interest in her, unless he treated her justly by giving her a full Mahr and securing all her rights

2764. Narrated Ibn `Umar:In the lifetime of Allah's Messenger (), `Umar gave in charity some of his property, a garden of date-palms called Thamgh. `Umar said, "O Allah's Messenger (!) I have some property which I prize highly and I want to give it in charity." The Prophet; said, "Give it in charity (i.e. as an endowment) with its land and trees on the condition that the land and trees will neither be sold nor given as a present, nor bequeathed, but the fruits are to be spent in charity." So `Umar gave it in charity, and it was for Allah's Cause, the emancipation of slaves, for the poor, for guests, for travelers, and for kinsmen. The person acting as its administrator could eat from it reasonably and fairly, and could let a friend of his eat from it provided he had no intention of becoming wealthy by its means

2765. Narrated `Aisha:The following Verse:-- "If a guardian is well-off, let him claim no remuneration (i.e. wages), but if he is poor, let him have for himself what is just and reasonable." (4.6) was revealed in connection with the guardian of an orphan, and it means that if he is poor he can have for himself (from the orphan's wealth) what is just and reasonable according to the orphan's share of the inheritance

2766. Narrated Abu Huraira:The Prophet () said, "Avoid the seven great destructive sins." The people enquired, "O Allah's Messenger (!) What are they?" He said, "To join others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause, (according to Islamic law), to eat up Riba (usury), to eat up an orphan's wealth, to give back to the enemy and fleeing from the battlefield at the time of fighting, and to accuse, chaste women, who never even think of anything touching chastity and are good believers

2767. Nafi' said:"Ibn 'Umar never refused to be appointed as guardian." The most beloved thing to Ibn Sirin concerning an orphan's wealth was that the orphan's advisor and guardians would assemble to decide what is best for him. When Tawus was asked about something concerning an orphan's affairs, he would recite: '...And Allah knows him who means mischief from him who means good...' (V 2:220). 'Ata said concerning some orphans, "The guardian is to provide for the young and the old orphans according to their needs from their shares

2768. Narrated Anas:When Allah's Messenger () came to Medina; he did not have any servant. Abu Talha (Anas' step-father) took me to Allah's Messenger () and said, "O Allah's Messenger (!) Anas is a wise boy, so let him serve you." So, I served him at home and on journeys. If I did anything, he never asked me why I did

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it, and if I refrained from doing anything, he never asked me why I refrained from doing it

2769. Narrated Anas bin Malik: Abu Talha had the greatest wealth of date-palms amongst the Ansar in Medina, and he prized above all his wealth (his garden) Bairuha', which was situated opposite the Mosque (of the Prophet (ﷺ)). The Prophet used to enter it and drink from its fresh water. When the following Divine Verse came:-- "By no means shall you attain piety until you spend of what you love," (3.92) Abu Talha got up saying, "O Allah's Messenger (ﷺ)! Allah says, 'You will not attain piety until you spend of what you love,' and I prize above all my wealth, Bairuha' which I want to give in charity for Allah's Sake, hoping for its reward from Allah. So you can use it as Allah directs you." On that the Prophet (ﷺ) said, "Bravo! It is a profitable (or perishable) property. (Ibn Maslama is not sure as to which word is right, i.e. profitable or perishable.) I have heard what you have said, and I recommend that you distribute this amongst your relatives." On that Abu Talha said, "O Allah's Messenger (ﷺ)! I will do (as you have suggested)." So, Abu Talha distributed that garden amongst his relatives and cousins

2770. Narrated Ibn `Abbas: A man said to Allah's Messenger (ﷺ), "My mother died, will it benefit her if I give in charity on her behalf?" The Prophet (ﷺ) replied in the affirmative. The man said, "I have a garden and I make you a witness that I give it in charity on her behalf

2771. Narrated Anas: When the Prophet (ﷺ) ordered that the mosque be built, he said, "O Bani An-Najjar! Suggest to me a price for this garden of yours." They replied, "By Allah! We will demand its price from none but Allah

2772. Narrated Ibn `Umar: When `Umar got a piece of land in Khaibar, he came to the Prophet (ﷺ) saying, "I have got a piece of land, better than which I have never got. So what do you advise me regarding it?" The Prophet (ﷺ) said, "If you wish you can keep it as an endowment to be used for charitable purposes." So, `Umar gave the land in charity (i.e. as an endowment) on the condition that the land would neither be sold nor given as a present, nor bequeathed, (and its yield) would be used for the poor, the kinsmen, the emancipation of slaves, Jihad, and for guests and travelers; and its administrator could eat in a reasonable just manner, and he also could feed his friends without intending to be wealthy by its means

2773. Narrated Ibn `Umar: `Umar got some property in Khaibar and he came to the Prophet (ﷺ) and informed him about it. The Prophet said to him, "If you wish you can give it in charity." So `Umar gave it in charity (i.e. as an endowment) the yield of which was to be used for the good of the poor, the needy, the kinsmen and the guests

2774. Narrated Anas bin Malik: When Allah's Messenger (ﷺ) came to Medina, he ordered that a mosque be built. He said, "O Bani An-Najjar! Suggest me a price for the garden of yours." They replied, "By Allah, we will not ask its price except from Allah

2775. Narrated Ibn `Umar: Once `Umar gave a horse in charity to be used in holy fighting. It had been given to him by Allah's Apostle (ﷺ). `Umar gave it to another man to ride. Then `Umar was informed that the man put the horse for sale, so he asked Allah's Messenger (ﷺ) whether he could buy it. Allah's Messenger (ﷺ) replied, "You should not buy it, for you should not take back what you have given in charity

2776. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "My heirs will not inherit a Dinar or a Dirham (i.e. money), for whatever I leave (excluding the adequate support of my wives and the wages of my employees) is given in charity

2777. Narrated Ibn `Umar: When `Umar founded an endowment he stipulated that its administrator could eat from it and also feed his friend on the condition that he would not store anything for himself from it

2778. Abu 'Abdur-Rahman narrated: When 'Uthman (ra) was circled (by the rebels), he looked upon them from above and said, "I ask you by Allah, I ask nobody but the Companions of the Prophet (ﷺ), don't you know that Allah's Messenger (ﷺ) said, 'Whoever will (buy and) dig the well of Ruma will be granted Paradise,' and I (bought and) dug it? Don't you know that he said, 'Whoever equip the army of 'Usra (i.e., Tabuk's Ghazwa) will be granted Paradise,' and I equipped it?" They attested whatever he said. When 'Umar founded his endowment he said, "Its administrator can eat from it." The management of the endowment can be taken over by the founder himself or any other person, for both cases are permissible

2779. Narrated Anas: The Prophet (ﷺ) said (at the time of building the Mosque), "O Bani An-Najjar! Suggest to me a price for your garden." They replied, "We do not ask its price except from Allah

2780. Ibn 'Abbas (ra) said, "A man from the tribe of Bani Sahm went out in the company of Tamim Ad-Dari and 'Adi bin Badda'. The man of Bani Sahm died in a land where there was no Muslim. When Tamim and 'Adi returned conveying the property of the deceased, they claimed that they had lost a silver bowl with gold engraving. Allah's Messenger (ﷺ) made them take an oath (to confirm their claim), and then the bowl was found in Makkah with some people who claimed that they had bought it from Tamim and 'Adi. Then two witnesses from the relatives of the deceased got up and swore that their witnesses were more valid than the witnesses of 'Adi and Tamim, and that the bowl belonged to their deceased fellow. So, this verse was revealed in connection with this case: 'O you who believe! When death approached any of you ...';" (V 5:)

2781. Narrated Jabir bin `Abdullah Al-Ansari: My father was martyred on the day (of the Ghazwa) of Uhud and left six daughters and some debts to be paid. When the time of plucking the date-fruits came, I went to Allah's Messenger (ﷺ) and said, "O Allah's Apostle! you know that my father was martyred on Uhud's day and owed much debt, and I wish that the creditors would see you." The Prophet (ﷺ) said, "Go and collect the various kinds of dates and place them separately in heaps" I did accordingly and called him. On seeing him, the creditors started claiming their rights pressingly at that time. When the Prophet (ﷺ) saw how they behaved, he went round the biggest heap for three times and sat over it and said, "Call your companions (i.e. the creditors)." Then he kept on measuring and giving them, till Allah cleared all my father's debts. By Allah, it would have pleased me that Allah would clear the debts of my father even though I had not taken a

single date to my sisters. But by Allah, all the heaps were complete, (as they were) and I looked at the heap where Allah's Messenger (ﷺ) was sitting and noticed as if not a single date had been taken thereof

Fighting for the Cause of Allah (Jihaad)

2782. Narrated `Abdullah bin Masud: I asked Allah's Messenger (ﷺ), "O Allah's Messenger (ﷺ)! What is the best deed?" He replied, "To offer the prayers at their early stated fixed times." I asked, "What is next in goodness?" He replied, "To be good and dutiful to your parents." I further asked, what is next in goodness?" He replied, "To participate in Jihad in Allah's Cause." I did not ask Allah's Messenger (ﷺ) anymore and if I had asked him more, he would have told me more

2783. Narrated Ibn `Abbas: Allah's Messenger (ﷺ) said, "There is no Hijra (i.e. migration) (from Mecca to Medina) after the Conquest (of Mecca), but Jihad and good intention remain; and if you are called (by the Muslim ruler) for fighting, go forth immediately

2784. Narrated `Aisha: (That she said), "O Allah's Messenger (ﷺ)! We consider Jihad as the best deed. Should we not fight in Allah's Cause?" He said, "The best Jihad (for women) is Hajj-Mabrur (i.e. Hajj which is done according to the Prophet's tradition and is accepted by Allah)

2785. Narrated Abu Huraira: A man came to Allah's Messenger (ﷺ) and said, "Instruct me as to such a deed as equals Jihad (in reward)." He replied, "I do not find such a deed." Then he added, "Can you, while the Muslim fighter is in the battle-field, enter your mosque to perform prayers without cease and fast and never break your fast?" The man said, "But who can do that?" Abu Huraira added, "The Mujahid (i.e. Muslim fighter) is rewarded even for the footsteps of his horse while it wanders about (for grazing) tied in a long rope

2786. Narrated Abu Sa`id Al-Khudri: Somebody asked, "O Allah's Messenger (ﷺ)! Who is the best among the people?" Allah's Messenger (ﷺ) replied "A believer who strives his utmost in Allah's Cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allah and leaving the people secure from his mischief

2787. Narrated Abu Huraira: I heard Allah's Messenger (ﷺ) saying, "The example of a Mujahid in Allah's Cause-- and Allah knows better who really strives in His Cause----is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty

2788. Narrated Anas bin Malik: Allah's Messenger (ﷺ) used to visit Umm Haram bint Milhan, who would offer him meals. Umm Haram was the wife of Ubada bin As-Samit. Allah's Messenger (ﷺ), once visited her and she provided him with food and started looking for lice in his head. Then Allah's Messenger (ﷺ) slept, and afterwards woke up smiling. Umm Haram asked, "What causes you to smile, O Allah's Messenger (ﷺ)?" He said, "Some of my followers who (in a dream) were presented before me as fighters in Allah's cause (on board a ship) amidst this sea caused me to smile; they were as kings on the thrones (or like kings on the thrones)." (Ishaq, a sub-narrator is not sure as to which expression the Prophet (ﷺ) used.) Umm Haram said, "O Allah's Messenger (ﷺ)! Invoke Allah that he makes me one of them. Allah's Messenger (ﷺ) invoked Allah for her and slept again and woke up smiling. Once again Umm Haram asked, "What makes you smile, O Allah's Messenger (ﷺ)?" He replied, "Some of my followers were presented to me as fighters in Allah's Cause," repeating the same dream. Umm Haram said, "O Allah's Messenger (ﷺ)! Invoke Allah that He makes me one of them." He said, "You are amongst the first ones." It happened that she sailed on the sea during the Caliphate of Mu`awiya bin Abi Sufyan, and after she disembarked, she fell down from her riding animal and died

2789. Narrated Anas bin Malik: Allah's Messenger (ﷺ) used to visit Umm Haram bint Milhan, who would offer him meals. Umm Haram was the wife of Ubada bin As-Samit. Allah's Messenger (ﷺ), once visited her and she provided him with food and started looking for lice in his head. Then Allah's Messenger (ﷺ) slept, and afterwards woke up smiling. Umm Haram asked, "What causes you to smile, O Allah's Messenger (ﷺ)?" He said, "Some of my followers who (in a dream) were presented before me as fighters in Allah's cause (on board a ship) amidst this sea caused me to smile; they were as kings on the thrones (or like kings on the thrones)." (Ishaq, a sub-narrator is not sure as to which expression the Prophet (ﷺ) used.) Umm Haram said, "O Allah's Messenger (ﷺ)! Invoke Allah that he makes me one of them. Allah's Messenger (ﷺ) invoked Allah for her and slept again and woke up smiling. Once again Umm Haram asked, "What makes you smile, O Allah's Messenger (ﷺ)?" He replied, "Some of my followers were presented to me as fighters in Allah's Cause," repeating the same dream. Umm Haram said, "O Allah's Messenger (ﷺ)! Invoke Allah that He makes me one of them." He said, "You are amongst the first ones." It happened that she sailed on the sea during the Caliphate of Mu`awiya bin Abi Sufyan, and after she disembarked, she fell down from her riding animal and died

2790. Narrated Abu Huraira: The Prophet (ﷺ) said, "Whoever believes in Allah and His Apostle, offers prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he fights in Allah's Cause or remains in the land where he is born." The people said, "O Allah's Messenger (ﷺ)! Shall we acquaint the people with this good news?" He said, "Paradise has one-hundred grades which Allah has reserved for the Mujahidin who fight in His Cause, and the distance between each of two grades is like the distance between the Heaven and the Earth. So, when you ask Allah (for something), ask for Al-firdaus which is the best and highest part of Paradise." (The sub-narrator added, "I think the Prophet also said, 'Above it (i.e. Al-Firdaus) is the Throne of Beneficent (i.e. Allah), and from it originate the rivers of Paradise

2791. Narrated Samura: The Prophet (ﷺ) said, "Last night two men came to me (in a dream) and made me ascend a tree and then admitted me into a better and superior house, better of which I have never seen. One of them said, 'This house is the house of martyrs

2792. Narrated Anas bin Malik: The Prophet (ﷺ) said, "A single endeavor (of fighting) in Allah's Cause in the forenoon or in the afternoon is better than the world and whatever is in it

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2793. Narrated Abu Huraira: The Prophet (ﷺ) said, "A place in Paradise as small as a bow is better than all that on which the sun rises and sets (i.e. all the world)." He also said, "A single endeavor in Allah's Cause in the afternoon or in the forenoon is better than all that on which the sun rises and sets"
2794. Narrated Sahl bin Sa'd: The Prophet (ﷺ) said, "A single endeavor in Allah's Cause in the afternoon and in the forenoon is better than the world and whatever is in it"
2795. Narrated Anas bin Malik: The Prophet (ﷺ) said, "Nobody who dies and finds good from Allah (in the Hereafter) would wish to come back to this world even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allah's Cause)"
2796. Narrated Anas: The Prophet (ﷺ) said, "A single endeavor (of fighting) in Allah's Cause in the afternoon or in the forenoon is better than all the world and whatever is in it. A place in Paradise as small as the bow or lash of one of you is better than all the world and whatever is in it. And if a houri from Paradise appeared to the people of the earth, she would fill the space between Heaven and the Earth with light and pleasant scent and her head cover is better than the world and whatever is in it"
2797. Narrated Abu Huraira: The Prophet (ﷺ) said, "By Him in Whose Hands my life is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariya' (army-unit) setting out in Allah's Cause. By Him in Whose Hands my life is! I would love to be martyred in Allah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred"
2798. Narrated Anas bin Malik: The Prophet (ﷺ) delivered a sermon and said, "Zaid took the flag and was martyred, and then Ja'far took the flag and was martyred, and then 'Abdullah bin Rawaha took the flag and was martyred too, and then Khalid bin Al-Walid took the flag though he was not appointed as a commander and Allah made him victorious." The Prophet (ﷺ) further added, "It would not please us to have them with us." Aiyub, a sub-narrator, added, "Or the Prophet, shedding tears, said, 'It would not please them to be with us"
2799. Narrated Anas bin Malik: Um Haram said, "Once the Prophet (ﷺ) slept in my house near to me and got up smiling. I said, 'What makes you smile?' He replied, 'Some of my followers who (i.e. in a dream) were presented to me sailing on this green sea like kings on thrones.' I said, 'O Allah's Messenger (!) Invoke Allah to make me one of them.'" So the Prophet (ﷺ) invoked Allah for her and went to sleep again. He did the same (i.e. got up and told his dream) and Um Haram repeated her question and he gave the same reply. She said, "Invoke Allah to make me one of them." He said, "You are among the first batch." Later on it happened that she went out in the company of her husband 'Ubada bin As-Samit who went for Jihad and it was the first time the Muslims undertook a naval expedition led by Mu'awiya. When the expedition came to an end and they were returning to Sham, a riding animal was presented to her to ride, but the animal let her fall and thus she died"
2800. Narrated Anas bin Malik: Um Haram said, "Once the Prophet (ﷺ) slept in my house near to me and got up smiling. I said, 'What makes you smile?' He replied, 'Some of my followers who (i.e. in a dream) were presented to me sailing on this green sea like kings on thrones.' I said, 'O Allah's Messenger (!) Invoke Allah to make me one of them.'" So the Prophet (ﷺ) invoked Allah for her and went to sleep again. He did the same (i.e. got up and told his dream) and Um Haram repeated her question and he gave the same reply. She said, "Invoke Allah to make me one of them." He said, "You are among the first batch." Later on it happened that she went out in the company of her husband 'Ubada bin As-Samit who went for Jihad and it was the first time the Muslims undertook a naval expedition led by Mu'awiya. When the expedition came to an end and they were returning to Sham, a riding animal was presented to her to ride, but the animal let her fall and thus she died"
2801. Narrated Anas: The Prophet (ﷺ) sent seventy men from the tribe of Bani Sulaim to the tribe of Bani Amir. When they reached there, my maternal uncle said to them, "I will go ahead of you, and if they allow me to convey the message of Allah's Messenger (ﷺ) (it will be all right); otherwise you will remain close to me." So he went ahead of them and the pagans granted him security But while he was reporting the message of the Prophet (ﷺ), they beckoned to one of their men who stabbed him to death. My maternal uncle said, "Allah is Greater! By the Lord of the Ka'ba, I am successful." After that they attacked the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammam, a sub-narrator said, "I think another man was saved along with him)."
- Gabriel informed the Prophet (ﷺ) that they (i.e. the martyrs) met their Lord, and He was pleased with them and made them pleased. We used to recite, "Inform our people that we have met our Lord, He is pleased with us and He has made us pleased " Later on this Qur'anic Verse was cancelled. The Prophet (ﷺ) invoked Allah for forty days to curse the murderers from the tribe of Ral, Dhakwan, Bani Lihyan and Bani Usaiya who disobeyed Allah and his Apostle"
2802. Narrated Jundab bin Sufyan: In one of the holy Battles a finger of Allah's Messenger (ﷺ) (got wounded and) bled. He said, "You are just a finger that bled, and what you got is in Allah's Cause"
2803. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "By Him in Whose Hands my soul is! Whoever is wounded in Allah's Cause....and Allah knows well who gets wounded in His Cause....will come on the Day of Resurrection with his wound having the color of blood but the scent of musk"
2804. Narrated 'Abdullah bin 'Abbas: That Abu Sufyan told him that Heraclius said to him, "I asked you about the outcome of your battles with him (i.e. the Prophet (ﷺ)) and you told me that you fought each other with alternate success. So the Apostles are tested in this way but the ultimate victory is always theirs"
2805. Narrated Anas: My uncle Anas bin An-Nadr was absent from the Battle of Badr. He said, "O Allah's Messenger (!) I was absent from the first battle you

fought against the pagans. (By Allah) if Allah gives me a chance to fight the pagans, no doubt. Allah will see how (bravely) I will fight." On the day of Uhud when the Muslims turned their backs and fled, he said, "O Allah! I apologize to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the pagans) have done." Then he advanced and Sa'd bin Mu'adh met him. He said "O Sa'd bin Mu'adh ! By the Lord of An-Nadr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud," Later on Sa'd said, "O Allah's Apostle! I cannot achieve or do what he (i.e. Anas bin An-Nadr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers." We used to think that the following Verse was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allah....." (33.23) His sister Ar-Rubbaya' broke a front tooth of a woman and Allah's Messenger () ordered for retaliation. On that Anas (bin An-Nadr) said, "O Allah's Messenger (! By Him Who has sent you with the Truth, my sister's tooth shall not be broken." Then the opponents of Anas's sister accepted the compensation and gave up the claim of retaliation. So Allah's Messenger () said, "There are some people amongst Allah's slaves whose oaths are fulfilled by Allah when they take them

2806. Narrated Anas:My uncle Anas bin An-Nadr was absent from the Battle of Badr. He said, "O Allah's Messenger (! I was absent from the first battle you fought against the pagans. (By Allah) if Allah gives me a chance to fight the pagans, no doubt. Allah will see how (bravely) I will fight." On the day of Uhud when the Muslims turned their backs and fled, he said, "O Allah! I apologize to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the pagans) have done." Then he advanced and Sa'd bin Mu'adh met him. He said "O Sa'd bin Mu'adh ! By the Lord of An-Nadr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud," Later on Sa'd said, "O Allah's Apostle! I cannot achieve or do what he (i.e. Anas bin An-Nadr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers." We used to think that the following Verse was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allah....." (33.23) His sister Ar-Rubbaya' broke a front tooth of a woman and Allah's Messenger () ordered for retaliation. On that Anas (bin An-Nadr) said, "O Allah's Messenger (! By Him Who has sent you with the Truth, my sister's tooth shall not be broken." Then the opponents of Anas's sister accepted the compensation and gave up the claim of retaliation. So Allah's Messenger () said, "There are some people amongst Allah's slaves whose oaths are fulfilled by Allah when they take them

2807. Narrated Kharija bin Zaid:Zaid bin Thabit said, "When the Qur'an was compiled from various written manuscripts, one of the Verses of Surat Al-Ahzab was missing which I used to hear Allah's Messenger () reciting. I could not find it except with Khuza'ima bin Thabit Al-Ansari, whose witness Allah's Messenger () regarded as equal to the witness of two men. And the Verse was:-- "Among the believers are men who have been true to what they covenanted with Allah

2808. Narrated Al-Bara:A man whose face was covered with an iron mask (i.e. clad in armor) came to the Prophet () and said, "O Allah's Messenger (! Shall I fight or embrace Islam first? "The Prophet () said, "Embrace Islam first and then fight." So he embraced Islam, and was martyred. Allah's Messenger () said, A Little work, but a great reward. "(He did very little (after embracing Islam), but he will be rewarded in abundance

2809. Narrated Anas bin Malik:Um Ar-Rubai' bint Al-Bara', the mother of Haritha bin Suraqa came to the Prophet () and said, "O Allah's Prophet! Will you tell me about Haritha?" Haritha had been killed (i.e. martyred) on the day of Badr with an arrow thrown by an unidentified person. She added, "If he is in Paradise, I will be patient; otherwise, I will weep bitterly for him." He said, "O mother of Haritha! There are Gardens in Paradise and your son got the Firdaus al-ala (i.e. the best place in Paradise)

2810. Narrated Abu Musa:A man came to the Prophet () and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allah's Cause?" The Prophet () said, "He who fights that Allah's Word (i.e. Islam) should be superior, fights in Allah's Cause

2811. Narrated Abu `Abs:(who is `Abdur-Rahman bin Jabir) Allah's Messenger () said," Anyone whose both feet get covered with dust in Allah's Cause will not be touched by the (Hell) fire

2812. Narrated `Ikrima:that Ibn `Abbas told him and `Ali bin `Abdullah to go to Abu Sa'id and listen to some of his narrations; So they both went (and saw) Abu Sa'id and his brother irrigating a garden belonging to them. When he saw them, he came up to them and sat down with his legs drawn up and wrapped in his garment and said, "(During the construction of the mosque of the Prophet) we carried the adobe of the mosque, one brick at a time while `Ammar used to carry two at a time. The Prophet () passed by `Ammar and removed the dust off his head and said, "May Allah be merciful to `Ammar. He will be killed by a rebellious aggressive group. `Ammar will invite them to (obey) Allah and they will invite him to the (Hell) fire

2813. Narrated `Aisha:When Allah's Messenger () returned on the day (of the battle) of Al-Khandaq (i.e. Trench), he put down his arms and took a bath. Then Gabriel whose head was covered with dust, came to him saying, "You have put down your arms! By Allah, I have not put down my arms yet." Allah's Messenger () said, "Where (to go now)?" Gabriel said, "This way," pointing towards the tribe of Bani Quraiza. So Allah's Messenger () went out towards them

2814. Narrated Anas bin Malik:For thirty days Allah's Messenger () invoked Allah to curse those who had killed the companions of Bir- Mauna; he invoked evil upon the tribes of Ral, Dhakwan, and Usaiya who disobeyed Allah and His Apostle. There was revealed about those who were killed at Bir-Mauna a Qur'anic Verse we used to recite, but it was cancelled later on. The Verse was: "Inform our people that we have met our Lord. He is pleased with us and He has made us pleased

2815. Narrated Jabir bin `Abdullah:"Some people drank alcohol in the morning of the day (of the battle) of Uhud and were martyred (on the same day)." Sufyan was asked, "(Were they martyred) in the last part of the day?" He replied, "Such information does not occur in the narration

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2816. Narrated Jabir: My father's mutilated body was brought to the Prophet (ﷺ) and was placed in front of him. I went to uncover his face but my companions forbade me. Then mourning cries of a lady were heard, and it was said that she was either the daughter or the sister of 'Amr. The Prophet (ﷺ) said, "Why is she crying?" Or said, "Do not cry, for the angels are still shading him with their wings." (Al-Bukhari asked Sadaqa, a sub-narrator, "Does the narration include the expression: 'Till he was lifted?' " The latter replied, "Jabir may have said it)

2817. Narrated Anas bin Malik: The Prophet (ﷺ) said, "Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a Mujahid who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (from Allah)

2818. Narrated 'Abdullah bin Abi 'Aufa: Allah's Messenger (ﷺ) said, "Know that Paradise is under the shades of swords

2819. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Once Solomon, son of David said, '(By Allah) Tonight I will have sexual intercourse with one hundred (or ninety-nine) women each of whom will give birth to a knight who will fight in Allah's Cause.' On that, a companion (angel) said to him, "(Say) Allah willing", but he did not say, "Allah willing." Therefore only one of those women conceived and gave birth to a half-man. By Him in Whose Hands Muhammad's life is, if he had said, "Allah willing", (he would have begotten sons) all of whom would have been knights striving in Allah's Cause

2820. Narrated Anas: The Prophet (ﷺ) was the best, the bravest and the most generous of all the people. Once when the people of Medina got frightened, the Prophet (ﷺ) rode a horse and went ahead of them and said, "We found this horse very fast

2821. Narrated Muhammad bin Jubair: Jubair bin Mut'im told me that while he was in the company of Allah's Messenger (ﷺ) with the people returning from Hunain, some people (bedouins) caught hold of the Prophet (ﷺ) and started begging of him so much so that he had to stand under a (kind of thorny tree (i.e. Samurah) and his cloak was snatched away. The Prophet (ﷺ) stopped and said, "Give me my cloak. If I had as many camels as these thorny trees, I would have distributed them amongst you and you will not find me a miser or a liar or a coward

2822. Narrated 'Amr bin Maimun Al-Audi: Sa'd used to teach his sons the following words as a teacher teaches his students the skill of writing and used to say that Allah's Messenger (ﷺ) used to seek Refuge with Allah from them (i.e. the evils) at the end of every prayer. The words are: 'O Allah! I seek refuge with You from cowardice, and seek refuge with You from being brought back to a bad stage of old life and seek refuge with You from the afflictions of the world, and seek refuge with You from the punishments in the grave

2823. Narrated Anas bin Malik: The Prophet (ﷺ) used to say, "O Allah! I seek refuge with You from helplessness, laziness, cowardice and feeble old age; I seek refuge with You from afflictions of life and death and seek refuge with You from the punishment in the grave

2824. Narrated As-Sa'ib bin Yazid: I was in the company of Talha bin 'Ubaidullah, Sa'd, Al-Miqdad bin Al-Aswad and 'Abdur Rahman bin 'Auf and I heard none of them narrating anything from Allah's Messenger (ﷺ) but Talha was talking about the day (of the battle) of Uhud

2825. Narrated Ibn 'Abbas: On the day of the Conquest (of Mecca) the Prophet (ﷺ) said, "There is no emigration after the Conquest but Jihad and intentions. When you are called (by the Muslim ruler) for fighting, go forth immediately." (See Hadith No)

2826. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Allah welcomes two men with a smile; one of whom kills the other and both of them enter Paradise. One fights in Allah's Cause and gets killed. Later on Allah forgives the killer who also gets martyred (in Allah's Cause)

2827. Narrated Abu Huraira: I went to Allah's Messenger (ﷺ) while he was at Khaibar after it had fallen in the Muslims' hands. I said, "O Allah's Messenger (ﷺ)! Give me a share (from the land of Khaibar)." One of the sons of Sa'id bin Al-As said, "O Allah's Messenger (ﷺ)! Do not give him a share." I said, "This is the murderer of Ibn Qauqal." The son of Sa'id bin Al-As said, "Strange! A Wabr (i.e. guinea pig) who has come down to us from the mountain of Qadum (i.e. grazing place of sheep) blames me for killing a Muslim who was given superiority by Allah because of me, and Allah did not disgrace me at his hands (i.e. was not killed as an infidel)." (The sub-narrator said "I do not know whether the Prophet (ﷺ) gave him a share or not

2828. Narrated Anas bin Malik: In the life-time of the Prophet, Abu Talha did not fast because of the Jihad, but after the Prophet (ﷺ) died I never saw him without fasting except on 'Id-ul-Fitr and 'Id-ul-Adha

2829. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Five are regarded as martyrs: They are those who die because of plague, Abdominal disease, drowning or a falling building etc., and the martyrs in Allah's Cause

2830. Narrated Anas bin Malik: The Prophet (ﷺ) said, "Plague is the cause of martyrdom of every Muslim (who dies because of it)

2831. Narrated Al-Bara: When the Divine Inspiration: "Those of the believers who sit (at home), was revealed the Prophet (ﷺ) sent for Zaid (bin Thabit) who came with a shoulder-blade and wrote on it. Ibn Um-Maktum complained about his blindness and on that the following revelation came: "Not equal are those believers who sit (at home) except those who are disabled (by injury, or are blind or lame etc.) and those who strive hard and fight in the Way of Allah with their wealth and lives

2832. Narrated Sahl bin Sa'd As-Sa'idi: I saw Marwan bin Al-Hakam sitting in the Mosque. So I came forward and sat by his side. He told us that Zaid bin Thabit had told him that Allah's Messenger (ﷺ) had dictated to him the Divine Verse: "Not equal are those believers who sit (at home) and those who strive hard and fight in the Cause of Allah with their wealth and lives." (4.95) Zaid said, "Ibn Um-Maktum came to the Prophet (ﷺ) while he was dictating to me that very Verse. On that Ibn Um Maktum said, "O Allah's Messenger (ﷺ)! If I had power, I would surely take part in Jihad." He was a blind man. So Allah sent down revelation to His Apostle

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while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. Then that state of the Prophet () was over after Allah revealed "...except those who are disabled (by injury or are blind or lame etc)

2833. Narrated Salim Abu-An-Nadr: Abdullah bin Abi `Aufa wrote and I read what he wrote that Allah's Messenger () said, "When you face them (i.e. your enemy) then be patient

2834. Narrated Anas:Allah's Messenger () went towards the Khandaq (i.e. Trench) and saw the Emigrants and the Ansar digging in a very cold morning as they did not have slaves to do that for them. When he noticed their fatigue and hunger he said, "O Allah! The real life is that of the Here-after, (so please) forgive the Ansar and the Emigrants." In its reply the Emigrants and the Ansar said, "We are those who have given a pledge of allegiance to Muhammad that we will carry on Jihad as long as we live

2835. Narrated Anas:The Emigrants and the Ansar started digging the trench around Medina carrying the earth on their backs and saying, "We are those who have given a pledge of allegiance to Muhammad that we will carry on Jihad as long as we live." The Prophet () kept on replying, "O Allah, there is no good except the good of the Hereafter; so confer Your Blessings on the Ansar and the Emigrants

2836. Narrated Al-Bara:The Prophet () went on carrying (i.e. the earth) and saying, "Without You (O Allah!) we would have got no guidance

2837. Narrated Al-Bara:On the day (of the battle) of Al-Ahzab (i.e. clans) I saw the Prophet () carrying earth, and the earth was covering the whiteness of his `Abdomen. And he was saying, "Without You (O Allah!) we would have got no guidance, nor given in charity, nor prayed. So please bless us with tranquility and make firm our feet when we meet our enemies. Indeed (these) people have rebelled against (oppressed) us but never shall we yield if they try to bring affliction upon us

2838. Narrated Anas:We returned from the Ghazwa of Tabuk along with the Prophet. (See Hadith No. 92 below)

2839. Narrated Anas:While the Prophet () was in a Ghazwa he said, "Some people have remained behind us in Medina and we never crossed a mountain path or a valley, but they were with us (i.e. sharing the reward with us), as they have been held back by a (legal) excuse

2840. Narrated Abu Sa'id:I heard the Prophet () saying, "Indeed, anyone who fasts for one day for Allah's Pleasure, Allah will keep his face away from the (Hell) fire for (a distance covered by a journey of) seventy years

2841. Narrated Abu Huraira:The Prophet () said, "Whoever spends two things in Allah's Cause, will be called by all the gate-keepers of Paradise who will be saying, 'O so-and-so! Come here.' " Abu Bakr said, "O Allah's Messenger (!) Such persons will never be destroyed." The Prophet () said, "I hope you will be one of them

2842. Narrated Abu Sa'id Al-Khudri:Allah's Messenger () ascended the pulpit and said, "Nothing worries me as to what will happen to you after me, except the temptation of worldly blessings which will be conferred on you." Then he mentioned the worldly pleasures. He started with the one (i.e. the blessings) and took up the other (i.e. the pleasures). A man got up saying, "O Allah's Messenger (!) Can the good bring about evil?" The Prophet () remained silent and we thought that he was being inspired divinely, so all the people kept silent with awe. Then the Prophet () wiped the sweat off his face and asked, "Where is the present questioner?" "Do you think wealth is good?" he repeated thrice, adding, "No doubt, good produces nothing but good. Indeed it is like what grows on the banks of a stream which either kills or nearly kills the grazing animals because of gluttony except the vegetation-eating animal which eats till both its flanks are full (i.e. till it gets satisfied) and then stands in the sun and defecates and urinates and again starts grazing. This worldly property is sweet vegetation. How excellent the wealth of the Muslim is, if it is collected through legal means and is spent in Allah's Cause and on orphans, poor people and travelers. But he who does not take it legally is like an eater who is never satisfied and his wealth will be a witness against him on the Day of Resurrection

2843. Narrated Zaid bin Khalid:Allah's Messenger () said, "He who prepares a Ghazi going in Allah's Cause is given a reward equal to that of) a Ghazi; and he who looks after properly the dependents of a Ghazi going in Allah's Cause is (given a reward equal to that of) a Ghazi

2844. Narrated Anas:The Prophet () used not to enter any house in Medina except the house of Um Sulaim besides those of his wives when he was asked why, he said, "I take pity on her as her brother was killed in my company

2845. Narrated Ibn `Aun:Once Musa bin Anas while describing the battle of Yamama, said, "Anas bin Malik went to Thabit bin Qais, who had lifted his clothes from his thighs and was applying Hunut to his body. Anas asked, 'O Uncle! What is holding you back (from the battle)?' He replied, 'O my nephew! I am coming just now,' and went on perfuming himself with Hunut, then he came and sat (in the row). Anas then mentioned that the people fled from the battle-field. On that Thabit said, 'Clear the way for me to fight the enemy. We would never do so (i.e. flee) in the company of Allah's Messenger (). How bad the habits you have acquired from your enemies

2846. Narrated Jabir:The Prophet () said, "Who will bring me the information about the enemy on the day (of the battle) of Al-Ahzab (i.e. Clans)?" Az-Zubair said, "I will." The Prophet () said again, "Who will bring me the information about the enemy?" Az-Zubair said again, "I will." The Prophet () said, "Every prophet had a disciple and my disciple is Az-Zubair

2847. Narrated Jabir bin `Abdullah:When the Prophet () called the people (Sadaqa, a sub-narrator, said, 'Most likely that happened on the day of Al-Khandaq) Az-Zubair responded to the call (i.e. to act as a scout). The Prophet) called the people again and Az-Zubair responded to the call. The Prophet () then said, "Every prophet had a disciple and my disciple is Zubair bin Al-`Awwam

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2848. Narrated Malik bin Al-Huwairith: On my departure from the Prophet () he said to me and to a friend of mine, "You two, pronounce the Adhan and the Iqama for the prayer and let the elder of you lead the prayer
2849. Narrated `Abdullah bin `Umar: Allah's Messenger () said, "Good will remain (as a permanent quality) in the foreheads of horses till the Day of Resurrection
2850. Narrated Urwa bin Ja'd: The Prophet () said, "Good will remain (as a permanent quality) in the foreheads of horses till the Day of Resurrection
2851. Narrated Anas bin Malik: Allah's Messenger () said, "There is a blessing in the fore-heads of horses
2852. Narrated `Urwa Al-Bariqi: The Prophet () said, "Good will remain (as a permanent quality) in the foreheads of horses (for Jihad) till the Day of Resurrection, for they bring about either a reward (in the Hereafter) or (war) booty (in this world)
2853. Narrated Abu Huraira: The Prophet () said, "If somebody keeps a horse in Allah's Cause motivated by his faith in Allah and his belief in His Promise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its dung and urine
2854. Narrated `Abdullah bin Abi Qatada: (from his father) Abu Qatada went out (on a journey) with Allah's Messenger () but he was left behind with some of his companions who were in the state of Ihram. He himself was not in the state of Ihram. They saw an onager before he could see it. When they saw the onager, they did not speak anything till Abu Qatada saw it. So, he rode over his horse called Al-Jarada and requested them to give him his lash, but they refused. So, he himself took it and then attacked the onager and slaughtered it. He ate of its meat and his companions ate, too, but they regretted their eating. When they met the Prophet (they asked him about it) and he asked, "Have you some of its meat (left) with you?" Abu Qatada replied, "Yes, we have its leg with us." So, the Prophet () took and ate it
2855. Narrated Sahl: In our garden there was a horse belonging to the Prophet () called Al-Luhaif or Al-Lukhaif
2856. Narrated Mu`adh: I was a companion rider of the Prophet () on a donkey called 'Ufair. The Prophet () asked, "O Mu`adh! Do you know what Allah's right on His slaves is, and what the right of His slaves on Him is?" I replied, "Allah and His Apostle know better." He said, "Allah's right on His slaves is that they should worship Him (Alone) and should not worship any besides Him. And slave's right on Allah is that He should not punish him who worships none besides Him." I said, "O Allah's Messenger ()! Should I not inform the people of this good news?" He said, "Do not inform them of it, lest they should depend on it (absolutely)
2857. Narrated Anas bin Malik: Once there was a feeling of fright in Medina, so the Prophet () borrowed a horse belonging to us called Mandub (and he rode away on it). (When the Prophet () returned) he said, "I have not seen anything of fright and I found it (i.e. this horse) very fast
2858. Narrated `Abdullah bin `Umar: I heard the Prophet () saying, "Evil omen is in three things: The horse, the woman and the house
2859. Narrated Sahl bin Sa'd As-Saidi: Allah's Messenger () said, "If there is any evil omen in anything, then it is in the woman, the horse and the house
2860. Narrated Abu Huraira: Allah's Messenger () said, "Horses are kept for one of three purposes; for some people they are a source of reward, for some others they are a means of shelter and for some others they are a source of sins. The one for whom they are a source of reward, is he who keeps a horse for Allah's Cause (i.e. Jihad) tying it with a long tether on a meadow or in a garden with the result that whatever it eats from the area of the meadow or the garden where it is tied will be counted as good deeds for his benefit, and if it should break its rope and jump over one or two hillocks then all its dung and its foot marks will be written as good deeds for him; and if it passes by a river and drinks water from it even though he had no intention of watering it, even then he will get the reward for its drinking. As for the man for whom horses are a source of sins, he is the one who keeps a horse for the sake of pride and pretense and showing enmity for Muslims: such a horse will be a source of sins for him. When Allah's Messenger () was asked about donkeys, he replied, "Nothing has been revealed to me about them except this unique, comprehensive Verse: "Then anyone who does an atom's (or a small ant's) weight of good shall see it; And anyone who does an atom's (or a small ant's) weight of evil, shall see it
2861. Narrated Muslim from Abu `Aqil from Abu Al-Mutawakkil An-Naji: I called on Jabir bin `Abdullah Al-Ansari and said to him, "Relate to me what you have heard from Allah's Messenger () ." He said, "I accompanied him on one of the journeys." (Abu `Aqil said, "I do not know whether that journey was for the purpose of Jihad or `Umra.") "When we were returning," Jabir continued, "the Prophet () said, 'Whoever wants to return earlier to his family, should hurry up.' We set off and I was on a black red tainted camel having no defect, and the people were behind me. While I was in that state the camel stopped suddenly (because of exhaustion). On that the Prophet () said to me, 'O Jabir, wait!' Then he hit it once with his lash and it started moving on a fast pace. He then said, 'Will you sell the camel?' I replied in the affirmative when we reached Medina, and the Prophet () went to the Mosque along with his companions. I, too, went to him after tying the camel on the pavement at the Mosque gate. Then I said to him, 'This is your camel.' He came out and started examining the camel and saying, 'The camel is ours.' Then the Prophet () sent some Awaq (i.e. an amount) of gold saying, 'Give it to Jabir.' Then he asked, 'Have you taken the full price (of the camel)?' I replied in the affirmative. He said, 'Both the price and the camel are for you
2862. Narrated Anas bin Malik: There was a feeling of fright in Medina, so the Prophet () borrowed a horse called Mandub belonging to Abu Talha and mounted it. (On his return), he said, "I did not see anything of fright and I found this horse very fast
2863. Narrated Ibn `Umar: Allah's Messenger () fixed two shares for the horse and one share for its rider (from the war booty)
2864. Narrated Abu 'Is-haq: Somebody asked Al-Bar-a bin `Azib, "Did you flee deserting Allah's Messenger () during the battle of Hunain?" Al-Bara replied, "But Allah's Messenger () did not flee. The people of the Tribe of Hawazin were good archers. When we met them, we attacked them, and they fled. When the Muslims

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started collecting the war booty, the pagans faced us with arrows, but Allah's Messenger () did not flee. No doubt, I saw him on his white mule and Abu Sufyan was holding its reins and the Prophet () was saying, 'I am the Prophet () in truth: I am the son of `Abdul Muttalib

2865. Narrated Ibn`Umar:When the Prophet () put his feet in the stirrup and the she-camel got up carrying him he would start reciting Talbiya at the mosque of Dhul-Hulaifa

2866. Narrated Anas:The Prophet () met them (i.e. the people) while he was riding an unsaddled horse with his sword slung over his shoulder

2867. Narrated Anas bin Malik:Once the people of Medina were frightened, so the Prophet () rode a horse belonging to Abu Talha and it ran slowly, or was of narrow paces. When he returned, he said, "I found your (i.e. Abu Talha's) horse very fast. After that the horse could not be surpassed in running

2868. Narrated (`Abdullah) bin `Umar:The Prophet () arranged for a horse race amongst the horses that had been made lean to take place between Al-Hafya" and Thaniyat Al-Wada` (i.e. names of two places) and the horses which had not been made lean from Ath-Thaniyat to the mosque of Bani Zuraiq. I was also amongst those who took part in that horse race. Sufyan, a sub-narrator, said, "The distance between Al-Hafya and Thaniya Al- Wada` is five or six miles; and between Thaniya and the mosque of Bani Zuraiq is one mile

2869. Narrated `Abdullah:The Prophet () arranged for a horse race of the horses which had not been made lean; the area of the race was from Ath-Thaniya to the mosque of Bani Zuraiq. (The sub-narrator said, "'Abdullah bin `Umar was amongst those who participated in that horse race)

2870. Narrated Abu 'Is-haq from Musa bin `Uqba from Nafi` from Ibn `Umar who said:"Allah's Messenger () arranged a horse race amongst the horses that had been made lean, letting them start from Al-Hafya' and their limit (distance of running) was up to Thaniyat-al-Wada`. I asked Musa, 'What was the distance between the two places?' Musa replied, 'Six or seven miles. He arranged a race of the horses which had not been made lean sending them from Thaniyat-al-Wada`, and their limit was up to the mosque of Bani Zuraiq.' I asked, 'What was the distance between those two places?' He replied 'One mile or so.' Ibn `Umar was amongst those who participated in that horse race

2871. Narrated Anas:The she camel of the Prophet () was called Al-Adba

2872. Narrated Anas:The Prophet () had a she camel called Al-Adba which could not be excelled in a race. (Humaid, a subnarrator said, "Or could hardly be excelled.") Once a bedouin came riding a camel below six years of age which surpassed it (i.e. Al-`Adba') in the race. The Muslims felt it so much that the Prophet () noticed their distress. He then said, "It is Allah's Law that He brings down whatever rises high in the world

2873. Narrated `Amr bin Al-Harith:The Prophet () did not leave anything behind him after his death except a white mule, his arms and a piece of land which he left to be given in charity

2874. Narrated Al-Bara:that a man asked him. "O Abu `Umara! Did you flee on the day (of the battle) of Hunain?" He replied, "No, by Allah, the Prophet () did not flee but the hasty people fled and the people of the Tribe of Hawazin attacked them with arrows, while the Prophet () was riding his white mule and Abu Sufyan bin Al-Harith was holding its reins, and the Prophet () was saying, 'I am the Prophet () in truth, I am the son of `Abdul Muttalib

2875. Narrated `Aisha:the mother of the faithful believers, I requested the Prophet () to permit me to participate in Jihad, but he said, "Your Jihad is the performance of Hajj

2876. Narrated `Aisha:the mother of the faithful believers: The Prophet () was asked by his wives about Jihad and he replied, "The best Jihad (for you) is (the performance of) Hajj

2877. Narrated Anas:Allah's Messenger () went to the daughter of Milhan and reclined there (and slept) and then (woke up) smiling. She asked, "O Allah's Messenger (!) What makes you smile?" He replied, (I dreamt that) some people amongst my followers were sailing on the green sea in Allah's Cause, resembling kings on thrones." She said, "O Allah's Messenger (!) Invoke Allah to make me one of them." He said, "O Allah! Let her be one of them." Then he (slept again and woke up and) smiled. She asked him the same question and he gave the same reply. She said, "Invoke Allah to make me one of them." He replied, "You will be amongst the first group of them; you will not be amongst the last." Later on she married 'Ubada bin As-Samit and then she sailed on the sea with bint Qaraza, Mu'awiya's wife (for Jihad). On her return, she mounted her riding animal, which threw her down breaking her neck, and she died on falling down

2878. Narrated Anas:Allah's Messenger () went to the daughter of Milhan and reclined there (and slept) and then (woke up) smiling. She asked, "O Allah's Messenger (!) What makes you smile?" He replied, (I dreamt that) some people amongst my followers were sailing on the green sea in Allah's Cause, resembling kings on thrones." She said, "O Allah's Messenger (!) Invoke Allah to make me one of them." He said, "O Allah! Let her be one of them." Then he (slept again and woke up and) smiled. She asked him the same question and he gave the same reply. She said, "Invoke Allah to make me one of them." He replied, "You will be amongst the first group of them; you will not be amongst the last." Later on she married 'Ubada bin As-Samit and then she sailed on the sea with bint Qaraza, Mu'awiya's wife (for Jihad). On her return, she mounted her riding animal, which threw her down breaking her neck, and she died on falling down

2879. Narrated `Aisha:Whenever the Prophet () intended to proceed on a journey, he used to draw lots amongst his wives and would take the one upon whom the lot fell. Once, before setting out for Jihad, he drew lots amongst us and the lot came to me; so I went with the Prophet; and that happened after the revelation of the Verse of Hijab (i.e. veiling)

2880. Narrated Anas:On the day (of the battle) of Uhud when (some) people retreated and left the Prophet, I saw `Aisha bint Abu Bakr and Um Sulaim, with their

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robes tucked up so that the bangles around their ankles were visible hurrying with their water skins (in another narration it is said, "carrying the water skins on their backs"). Then they would pour the water in the mouths of the people, and return to fill the water skins again and come back again to pour water in the mouths of the people

2881. Narrated Tha'labai bin Abi Malik: 'Umar bin Al-Khattab distributed some garments amongst the women of Medina. One good garment remained, and one of those present with him said, "O chief of the believers! Give this garment to your wife, the (grand) daughter of Allah's Messenger ()." They meant Um Kulthum, the daughter of 'Ali. 'Umar said, Um Salit has more right (to have it)." Um Salit was amongst those Ansari women who had given the pledge of allegiance to Allah's Messenger ().' 'Umar said, "She (i.e. Um Salit) used to carry the water skins for us on the day of Uhud

2882. Narrated Ar-Rubayyi 'bint Mu'auwidh: We were in the company of the Prophet (ﷺ) providing the wounded with water and treating them and bringing the killed to Medina (from the battle field)

2883. Narrated Ar-Rubai' bint Mu'auwidh: We used to take part in holy battles with the Prophet (ﷺ) by providing the people with water and serving them and bringing the killed and the wounded back to Medina

2884. Narrated Abu Musa: Abu 'Amir was hit with an arrow in his knee, so I went to him and he asked me to remove the arrow. When I removed it, the water started dribbling from it. Then I went to the Prophet (ﷺ) and told him about it. He said, "O Allah! Forgive 'Ubaid Abu 'Amir

2885. Narrated 'Aisha: The Prophet (ﷺ) was vigilant one night and when he reached Medina, he said, "Would that a pious man from my companions guard me tonight!" Suddenly we heard the clatter of arms. He said, "Who is that?" He (The new comer) replied, "I am Sa'd bin Abi Waqqas and have come to guard you." So, the Prophet (ﷺ) slept (that night)

2886. Narrated Abu Huraira: The Prophet (ﷺ) said, "Let the slave of Dinar and Dirham, and of Qatifah and Khamisa (i.e. money and luxurious clothes) perish for he is pleased if these things are given to him, and if not, he is displeased

2887. Narrated Abu Huraira: The Prophet (ﷺ) said, "Let the slave of Dinar and Dirham, of Qatifah and Khamisa perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. Paradise is for him who holds the reins of his horse to strive in Allah's Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearward, he accepts his post with satisfaction; (he is so simple and unambiguous that) if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted

2888. Narrated Anas: I was in the company of Jabir bin 'Abdullah on a journey and he used to serve me though he was older than I. Jarir said, "I saw the Ansar doing a thing (i.e. showing great reverence to the Prophet (ﷺ)) for which I have vowed that whenever I meet any of them, I will serve him

2889. Narrated Anas bin Malik: I went along with the Prophet (ﷺ) to Khaibar so as to serve him. (Later on) when the Prophet (ﷺ) returned he, on seeing the Uhud mountain, said, "This is a mountain that loves us and is loved by us." Then he pointed to Medina with his hand saying, "O Allah! I make the area which is in between Medina's two mountains a sanctuary, as Abraham made Mecca a sanctuary. O Allah! Bless us in our Sa' and Mudd (i.e. units of measuring)

2890. Narrated Anas: We were with the Prophet (ﷺ) (on a journey) and the only shade one could have was the shade made by one's own garment. Those who fasted did not do any work and those who did not fast served the camels and brought the water on them and treated the sick and (wounded). So, the Prophet (ﷺ) said, "Today, those who were not fasting took (all) the reward

2891. Narrated Abu Huraira: The Prophet (ﷺ) said, "Charity is obligatory everyday on every joint of a human being. If one helps a person in matters concerning his riding animal by helping him to ride it or by lifting his luggage on to it, all this will be regarded as charity. A good word, and every step one takes to offer the compulsory Congregational prayer, is regarded as charity; and guiding somebody on the road is regarded as charity

2892. Narrated Sahl bin Sa'd As-Sa'di: Allah's Messenger (ﷺ) said, "To guard Muslims from infidels in Allah's Cause for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning's or an evening's journey which a slave (person) travels in Allah's Cause is better than the world and whatever is on its surface

2893. Narrated Anas bin Malik: The Prophet (ﷺ) said to Abu Talha, "Choose one of your boy servants to serve me in my expedition to Khaibar." So, Abu Talha took me letting me ride behind him while I was a boy nearing the age of puberty. I used to serve Allah's Messenger (ﷺ) when he stopped to rest. I heard him saying repeatedly, "O Allah! I seek refuge with You from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being heavily in debt and from being overcome by men." Then we reached Khaibar; and when Allah enabled him to conquer the Fort (of Khaibar), the beauty of Safiya bint Huyai bin Akhtab was described to him. Her husband had been killed while she was a bride. So Allah's Messenger (ﷺ) selected her for himself and took her along with him till we reached a place called Sa'd-As-Sahba, where her menses were over and he took her for his wife. Hais (a kind of dish) was served on a small leather sheet. Then Allah's Messenger (ﷺ) told me to call those who were around me. So, that was the marriage banquet of Allah's Messenger (ﷺ) and Safiya. Then we left for Medina. I saw Allah's Apostle folding a cloak round the hump of the camel so as to make a wide space for Safiya (to sit on behind him) He sat beside his camel letting his knees for Safiya to put her feet on so as to mount the camel. Then, we proceeded till we approached Medina; he looked at Uhud (mountain) and said, "This is a mountain which loves us and is loved by us." Then he looked at Medina and said, "O Allah! I make the area between its (i.e. Medina's) two mountains a sanctuary as Abraham made Mecca a sanctuary. O Allah! Bless them (i.e. the people of Medina) in their Mudd and Sa (i.e. measures)

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2894. Narrated Anas bin Malik:Um Haram told me that the Prophet (ﷺ) one day took a midday nap in her house. Then he woke up smiling. Um Haram asked, "O Allah's Messenger (ﷺ)! What makes you smile?" He replied "I was astonished to see (in my dream) some people amongst my followers on a sea-voyage looking like kings on the thrones." She said, "O Allah's Messenger (ﷺ)! Invoke Allah to make me one of them." He replied, "You are amongst them." He slept again and then woke up smiling and said the same as before twice or thrice. And she said, "O Allah's Messenger (ﷺ)! Invoke Allah to make me one of them." And he said, "You are amongst the first batch." 'Ubada bin As-Samit married her (i.e. Um Haram) and then he took her for Jihad. When she returned, an animal was presented to her to ride, but she fell down and her neck was broken

2895. Narrated Anas bin Malik:Um Haram told me that the Prophet (ﷺ) one day took a midday nap in her house. Then he woke up smiling. Um Haram asked, "O Allah's Messenger (ﷺ)! What makes you smile?" He replied "I was astonished to see (in my dream) some people amongst my followers on a sea-voyage looking like kings on the thrones." She said, "O Allah's Messenger (ﷺ)! Invoke Allah to make me one of them." He replied, "You are amongst them." He slept again and then woke up smiling and said the same as before twice or thrice. And she said, "O Allah's Messenger (ﷺ)! Invoke Allah to make me one of them." And he said, "You are amongst the first batch." 'Ubada bin As-Samit married her (i.e. Um Haram) and then he took her for Jihad. When she returned, an animal was presented to her to ride, but she fell down and her neck was broken

2896. Narrated Mus'ab bin Sa'd:Once Sa'd (bin Abi Waqqas) thought that he was superior to those who were below him in rank. On that the Prophet (ﷺ) said, "You gain no victory or livelihood except through (the blessings and invocations of) the poor amongst you

2897. Narrated Abu Sa'id Al-Khudri:The Prophet (ﷺ) said, "A time will come when groups of people will go for Jihad and it will be asked, 'Is there anyone amongst you who has enjoyed the company of the Prophet?' The answer will be, 'Yes.' Then they will be given victory (by Allah) (because of him). Then a time will come when it will be asked, 'Is there anyone amongst you who has enjoyed the company of the companions of the Prophet?' It will be said, 'Yes,' and they will be given victory (by Allah). Then a time will come when it will be said, 'Is there anyone amongst you who has enjoyed the company of the companions of the companions of the Prophet?' It will be said, 'Yes,' and they will be given victory (by Allah)

2898. Narrated Sahl bin Sa'd As-Sa'idi:Allah's Messenger (ﷺ) and the pagans faced each other and started fighting. When Allah's Messenger (ﷺ) returned to his camp and when the pagans returned to their camp, somebody talked about a man amongst the companions of Allah's Messenger (ﷺ) who would follow and kill with his sword any pagan going alone. He said, "Nobody did his job (i.e. fighting) so properly today as that man." Allah's Messenger (ﷺ) said, "Indeed, he is amongst the people of the (Hell) Fire." A man amongst the people said, "I shall accompany him (to watch what he does)" Thus he accompanied him, and wherever he stood, he would stand with him, and wherever he ran, he would run with him. Then the (brave) man got wounded seriously and he decided to bring about his death quickly. He planted the blade of the sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on the sword and killed himself. The other man came to Allah's Messenger (ﷺ) and said, "I testify that you are Allah's Messenger (ﷺ)." The Prophet (ﷺ) asked, "What has happened?" He replied, "(It is about) the man whom you had described as one of the people of the (Hell) Fire. The people were greatly surprised at what you said, and I said, 'I will find out his reality for you.' So, I came out seeking him. He got severely wounded, and hastened to die by slanting the blade of his sword in the ground directing its sharp end towards his chest between his two breasts. Then he eased on his sword and killed himself." Then Allah's Messenger (ﷺ) said, "A man may seem to the people as if he were practising the deeds of the people of Paradise while in fact he is from the people of the (Hell) Fire, another may seem to the people as if he were practicing the deeds of the people of Hell (Fire), while in fact he is from the people of Paradise

2899. Narrated Salama bin Al-Akwa':The Prophet (ﷺ) passed by some people of the tribe of Bani Aslam who were practicing archery. The Prophet said, "O Bani Isma'il ! Practice archery as your father Isma'il was a great archer. Keep on throwing arrows and I am with Bani so-and-so." So one of the parties ceased throwing. Allah's Apostle said, "Why do you not throw?" They replied, "How should we throw while you are with them (i.e. on their side)?" On that the Prophet (ﷺ) said, "Throw, and I am with all of you

2900. Narrated Abu Usaid:On the day (of the battle) of Badr when we stood in rows against (the army of) Quraish and they stood in rows against us, the Prophet (ﷺ) said, "When they do come near you, throw arrows at them

2901. Narrated Abu Huraira:While some Ethiopians were playing in the presence of the Prophet, `Umar came in, picked up a stone and hit them with it. On that the Prophet (ﷺ) said, "O `Umar! Allow them (to play)." Ma'mar (the subnarrator) added that they were playing in the Mosque

2902. Narrated Anas bin Malik:Abu Talha and the Prophet (ﷺ) used to shield themselves with one shield. Abu Talha was a good archer, and when he threw (his arrows) the Prophet (ﷺ) would look at the target of his arrows

2903. Narrated Sahl:When the helmet of the Prophet (ﷺ) was smashed on his head and blood covered his face and one of his front teeth got broken, `Ali brought the water in his shield and Fatima the Prophet's daughter) washed him. But when she saw that the bleeding increased more by the water, she took a mat, burnt it, and placed the ashes on the wound of the Prophet (ﷺ) and so the blood stopped oozing out

2904. Narrated `Umar:The properties of Bani An-Nadir which Allah had transferred to His Apostle as Fai Booty were not gained by the Muslims with their horses and camels. The properties therefore, belonged especially to Allah's Messenger (ﷺ) who used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allah's Cause

2905. Narrated `Ali:I never saw the Prophet (ﷺ) saying, "Let my parents sacrifice their lives for you," to any man after Sa'd. I heard him saying (to him), "Throw (the

arrows)! Let my parents sacrifice their lives for you

2906. Narrated `Aisha:Allah's Messenger () came to my house while two girls were singing beside me the songs of Bu'ath (a story about the war between the two tribes of the Ansar, i.e. Khazraj and Aus, before Islam.) The Prophet () reclined on the bed and turned his face to the other side. Abu Bakr came and scolded me and said protestingly, "Instrument of Satan in the presence of Allah's Messenger ()?" Allah's Messenger () turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I waved the two girls to go away and they left. It was the day of `Id when negroes used to play with leather shields and spears. Either I requested Allah's Messenger () or he himself asked me whether I would like to see the display. I replied in the affirmative. Then he let me stand behind him and my cheek was touching his cheek and he was saying, "Carry on, O Bani Arfida (i.e. negroes)!" When I got tired, he asked me if that was enough. I replied in the affirmative and he told me to leave

2907. Narrated `Aisha:Allah's Messenger () came to my house while two girls were singing beside me the songs of Bu'ath (a story about the war between the two tribes of the Ansar, i.e. Khazraj and Aus, before Islam.) The Prophet () reclined on the bed and turned his face to the other side. Abu Bakr came and scolded me and said protestingly, "Instrument of Satan in the presence of Allah's Messenger ()?" Allah's Messenger () turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I waved the two girls to go away and they left. It was the day of `Id when negroes used to play with leather shields and spears. Either I requested Allah's Messenger () or he himself asked me whether I would like to see the display. I replied in the affirmative. Then he let me stand behind him and my cheek was touching his cheek and he was saying, "Carry on, O Bani Arfida (i.e. negroes)!" When I got tired, he asked me if that was enough. I replied in the affirmative and he told me to leave

2908. Narrated Anas:The Prophet was the best and the bravest amongst the people. Once the people of Medina got terrified at night, so they went in the direction of the noise (that terrified them). The Prophet () met them (on his way back) after he had found out the truth. He was riding an unsaddled horse belonging to Abu Talha and a sword was hanging by his neck, and he was saying, "Don't be afraid! Don't be afraid!" He further said, "I found it (i.e. the horse) very fast," or said, "This horse is very fast." (Qastala-ni)

2909. Narrated Abu Umama:Some people conquered many countries and their swords were decorated neither with gold nor silver, but they were decorated with leather, lead and iron

2910. Narrated Jabir bin `Abdullah:That he proceeded in the company of Allah's Messenger () towards Najd to participate in a Ghazwa. (Holybattle) When Allah's Messenger () returned, he too returned with him. Midday came upon them while they were in a valley having many thorny trees. Allah's Messenger () and the people dismounted and dispersed to rest in the shade of the trees. Allah's Messenger () rested under a tree and hung his sword on it. We all took a nap and suddenly we heard Allah's Messenger () calling us. (We woke up) to see a bedouin with him. The Prophet () said, "This bedouin took out my sword while I was sleeping and when I woke up, I found the unsheathed sword in his hand and he challenged me saying, 'Who will save you from me?' I said thrice, 'Allah.' The Prophet () did not punish him but sat down

2911. Narrated Sahl:That he was asked about the wound of the Prophet () on the day (of the battle) of Uhud. He said, "The face of the Prophet () was wounded and one of his front teeth was broken and the helmet over his head was smashed. Fatima washed off the blood while `Ali held water. When she saw that the bleeding was increasing continuously, she burnt a mat (of date-palm leaves) till it turned into ashes which she put over the wound and thus the bleeding ceased

2912. Narrated `Amr bin Al-Harith:The Prophet () did not leave behind him after his death, anything except his arms, his white mule, and a piece of land at Khaibar which he left to be given in charity

2913. Narrated Jabir:as above (Hadith No. 158). Narrated Jabir bin `Abdullah: That he participated in a Ghazwa (Holy-Battle) in the company of Allah's Messenger (). Midday came upon them while they were in a valley having many thorny trees. The people dispersed to rest in the shade of the trees. The Prophet () rested under a tree, hung his sword on it, and then slept. Then he woke up to find near to him, a man whose presence he had not noticed before. The Prophet () said, "This (man) took my sword (out of its scabbard) and said, 'Who will save you from me.' I replied, 'Allah.' So, he put the sword back into its scabbard, and you see him sitting here." Anyhow, the Prophet () did not punish him. (See Hadith No)

2914. Narrated Abu Qatada:That he was in the company of Allah's Messenger () and when they had covered a portion of the road to Mecca, he and some of the companions lagged behind. The latter were in a state of Ihram, while he was not. He saw an onager and rode his horse and requested his companions to give him his lash but they refused. Then he asked them to give him his spear but they refused, so he took it himself, attacked the onager, and killed it. Some of the companions of the Prophet () ate of it while some others refused to eat. When they caught up with Allah's Messenger () they asked him about that, and he said, "That was a meal Allah fed you with." (It is also said that Allah's Messenger () asked, "Have you got something of its meat?

2915. Narrated Ibn `Abbas:The Prophet (), while in a tent (on the day of the battle of Badr) said, "O Allah! I ask you the fulfillment of Your Covenant and Promise. O Allah! If You wish (to destroy the believers) You will never be worshipped after today." Abu Bakr caught him by the hand and said, "This is sufficient, O Allah's Apostle! You have asked Allah pressingly." The Prophet () was clad in his armor at that time. He went out, saying to me: "Their multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense) and that Hour will be more grievous and more bitter (than their worldly failure)." (54.45-46) Khalid said that was on the day of the battle of Badr

2916. Narrated `Aisha:Allah's Messenger () died while his (iron) armor was mortgaged to a Jew for thirty Sas of barley

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2917. Narrated Abu Huraira: The Prophet () said, "The example of a miser and the one who gives in charity, is like the example of two men wearing iron cloaks so tightly that their arms are raised forcibly towards their collar-bones. So, whenever a charitable person wants to give in charity, his cloak spreads over his body so much so that it wipes out his traces, but whenever the miser wants to give in charity, the rings (of the iron cloak) come closer to each other and press over his body, and his hands get connected to his collarbones. Abu Huraira heard the Prophet () saying, "The miser then tries to widen it but in vain

2918. Narrated Al-Mughira bin Shu'ba: Allah's Messenger () went out to answer the call of nature and on his return I brought some water to him. He performed the ablution while he was wearing a Sha'mi cloak. He rinsed his mouth and washed his nose by putting water in it and then blowing it out, and washed his face. Then he tried to take out his hands through his sleeves but they were tight, so he took them out from underneath, washed them and passed wet hands over his head and over his leather socks

2919. Narrated Anas: The Prophet () allowed 'Abdur-Rahman bin 'Auf and Az-Zubair to wear silken shirts because they had a skin disease causing itching

2920. Narrated Anas: As above. Narrated Anas: 'Abdur Rahman bin 'Auf and Az-Zubair complained to the Prophet, i.e. about the lice (that caused itching) so he allowed them to wear silken clothes. I saw them wearing such clothes in a holy battle

2921. Narrated Anas: The Prophet () allowed 'Abdur-Rahman bin 'Auf and Az-Zubair bin Al-'Awwam to wear silk

2922. Narrated Anas: (Wearing of silk) was allowed to them (i.e. 'AbdurRahman and Az-Zubair) because of the itching they suffered from

2923. Narrated Umaiyah Ad-Damri: I saw the Prophet () eating of a shoulder (of a sheep) by cutting from it and then he was called to prayer and he prayed without repeating his ablution. Narrated Az-Zuhri: as above (Hadith No. 173...) and added that the Prophet () put the knife down

2924. Narrated Khalid bin Madan: That 'Umair bin Al-Aswad Al-Ansi told him that he went to 'Ubada bin As-Samit while he was staying in his house at the sea-shore of Hims with (his wife) Um Haram. 'Umair said, Um Haram informed us that she heard the Prophet () saying, "Paradise is granted to the first batch of my followers who will undertake a naval expedition." Um Haram added, I said, 'O Allah's Messenger (!) Will I be amongst them?' He replied, 'You are amongst them.' The Prophet () then said, 'The first army amongst my followers who will invade Caesar's City will be forgiven their sins.' I asked, 'Will I be one of them, O Allah's Messenger (!)?' He replied in the negative

2925. Narrated 'Abdullah bin 'Umar: Allah's Messenger () said, "You (i.e. Muslims) will fight with the Jews until some of them will hide behind stones. The stones will (betray them) saying, 'O 'Abdullah (i.e. slave of Allah)! There is a Jew hiding behind me; so kill him

2926. Narrated Abu Huraira: Allah's Messenger () said, "The Hour will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding will say, 'O Muslim! There is a Jew hiding behind me, so kill him

2927. Narrated 'Amr bin Taghlib: The Prophet () said, "One of the portents of the Hour is that you will fight with people wearing shoes made of hair; and one of the portents of the Hour is that you will fight with broad-faced people whose faces will look like shields coated with leather

2928. Narrated Abu Huraira: Allah's Messenger () said, "The Hour will not be established until you fight with the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight with people whose shoes are made of hair

2929. Narrated Abu Huraira: The Prophet () said, "The Hour will not be established till you fight with people wearing shoes made of hair. And the Hour will not be established till you fight with people whose faces look like shields coated with leather. " (Abu Huraira added, "They will be) small-eyed, flat nosed, and their faces will look like shields coated with leather

2930. Narrated Abu 'Is-haq: A man asked Al-Bara', "O Abu 'Umara! Did you all flee on the day (of the battle) of Hunain?" He replied, "No, by Allah! Allah's Messenger () did not flee, but his young unarmed companions passed by the archers of the tribe of Hawazin and Bani Nasr whose arrows hardly missed a target, and they threw arrows at them hardly missing a shot. So the Muslims retreated towards the Prophet () while he was riding his white mule which was being led by his cousin Abu Sufyan bin Al-Harith bin 'Abdul Muttalib. The Prophet () dismounted and invoked Allah for victory; then he said, 'I am the Prophet, without a lie; I am the son of 'Abdul Muttalib, and then he arranged his companions in rows

2931. Narrated 'Ali: When it was the day of the battle of Al-Ahzab (i.e. the clans), Allah's Messenger () said, "O Allah! Fill their (i.e. the infidels') houses and graves with fire as they busied us so much that we did not perform the prayer (i.e. 'Asr) till the sun set

2932. Narrated Abu Huraira: The Prophet () used to recite the following invocations during Qunut: "O Allah! Save Salama bin Hisham. O Allah! Save Al-Walid bin Al-Walid. O Allah! Save 'Aiyash bin Rabi'a O Allah ! Save the weak Muslims. O Allah! Be very hard on Mudar tribe. O Allah! Afflict them with years (of famine) similar to the (famine) years of the time of Prophet Joseph

2933. Narrated 'Abdullah bin Abi 'Aufa: Allah's Messenger () invoked evil upon the pagans on the day (of the battle) of Al-Ahzab, saying, "O Allah! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allah, defeat Al-Ahzab (i.e. the clans), O Allah, defeat them and shake them

2934. Narrated 'Abdullah: Once the Prophet () was offering the prayer in the shade of the Ka'ba. Abu Jahl and some Quraishi men sent somebody to bring the Abdominal contents of a she-camel which had been slaughtered somewhere in Mecca, and when he brought them, they put them over the Prophet () Then Fatima (i.e. the Prophet's daughter) came and threw them away from him, and he said, "O Allah! Destroy (the pagans of) Quraish; O Allah! Destroy Quraish; O Allah Destroy Quraish," naming especially Abu Jahl bin Hisham, 'Utba bin Rabi'a, Shaiba bin Rabi'a, Al Walid bin 'Utba, Ubai bin Khalaf and 'Uqba bin Abi Muait.

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(The narrator, `Abdullah added, "I saw them all killed and thrown in the Badr well)

2935. Narrated `Aisha:Once the Jews came to the Prophet () and said, "Death be upon you." So I cursed them. The Prophet () said, "What is the matter?" I said, "Have you not heard what they said?" The Prophet () said, "Have you not heard what I replied (to them)? (I said), ('The same is upon you)

2936. Narrated `Abdullah bin `Abbas:Allah's Messenger () wrote a letter to Caesar saying, "If you reject Islam, you will be responsible for the sins of the tillers (i.e. your people)

2937. Narrated Abu Huraira:Tufail bin `Amr Ad-Dausi and his companions came to the Prophet () and said, "O Allah's Messenger ()! The people of the tribe of Daus disobeyed and refused to follow you; so invoke Allah against them." The people said, "The tribe of Daus is ruined." The Prophet () said, "O Allah! Give guidance to the people of Daus, and let them embrace Islam

2938. Narrated Anas:When the Prophet () intended to write a letter to the ruler of the Byzantines, he was told that those people did not read any letter unless it was stamped with a seal. So, the Prophet () got a silver ring-- as if I were just looking at its white glitter on his hand ---- and stamped on it the expression "Muhammad, Apostle of Allah

2939. Narrated `Abdullah bin `Abbas:Allah's Messenger () sent his letter to Khusrau and ordered his messenger to hand it over to the Governor of Bahrain who was to hand it over to Khusrau. So, when Khusrau read the letter he tore it. Sa'id bin Al- Musaiyab said, "The Prophet () then invoked Allah to disperse them with full dispersion, (destroy them (i.e. Khusrau and his followers) severely

2940. Narrated `Abdullah bin `Abbas:Allah's Messenger () wrote to Caesar and invited him to Islam and sent him his letter with Dihya Al-Kalbi whom Allah's Messenger () ordered to hand it over to the Governor of Busra who would forward it to Caesar. Caesar as a sign of gratitude to Allah, had walked from Hims to Ilya (i.e. Jerusalem) when Allah had granted Him victory over the Persian forces. So, when the letter of Allah's Messenger () reached Caesar, he said after reading it, 'Seek for me any one of his people! (Arabs of Quraish tribe) if present here, in order to ask him about Allah's Messenger (). At that time Abu Sufyan bin Harb was in Sham with some men from Quraish who had come (to Sham) as merchants during the truce that had been concluded between Allah's Messenger (); and the infidels of Quraish. Abu Sufyan said, Caesar's messenger found us somewhere in Sham so he took me and my companions to Ilya and we were admitted into Caesar's court to find him sitting in his royal court wearing a crown and surrounded by the senior dignitaries of the Byzantine. He said to his translator. 'Ask them who amongst them is a close relation to the man who claims to be a prophet." Abu Sufyan added, "I replied, 'I am the nearest relative to him.' He asked, 'What degree of relationship do you have with him?' I replied, 'He is my cousin,' and there was none of Bani Abu Manaf in the caravan except myself. Caesar said, 'Let him come nearer.' He then ordered that my companions stand behind me near my shoulder and said to his translator, 'Tell his companions that I am going to ask this man about the man who claims to be a prophet. If he tells a lie, they should contradict him immediately." Abu Sufyan added, "By Allah! Had it not been shameful that my companions label me a liar, I would not have spoken the truth about him when he asked me. But I considered it shameful to be called a liar by my companions. So I told the truth. He then said to his translator, 'Ask him what kind of family does he belong to.' I replied, 'He belongs to a noble family amongst us.' He said, 'Has anybody else amongst you ever claimed the same before him?' I replied, 'No.' He said, 'Had you ever blamed him for telling lies before he claimed what he claimed?' I replied, 'No.' He said, 'Was anybody amongst his ancestors a king?' I replied, 'No.' He said, "Do the noble or the poor follow him?" I replied, 'It is the poor who follow him.' He said, 'Are they increasing or decreasing (day by day)?' I replied, 'They are increasing.' He said, 'Does anybody amongst those who embrace his (the Prophet's) Religion become displeased and then discard his Religion?'. I replied, 'No. ' He said, 'Does he break his promises? I replied, 'No, but we are now at truce with him and we are afraid that he may betray us." Abu Sufyan added, "Other than the last sentence, I could not say anything against him. Caesar then asked, 'Have you ever had a war with him?' I replied, 'Yes.' He said, 'What was the outcome of your battles with him?' I replied, 'The result was unstable; sometimes he was victorious and sometimes we.' He said, 'What does he order you to do?' I said, 'He tells us to worship Allah alone, and not to worship others along with Him, and to leave all that our fore-fathers used to worship. He orders us to pray, give in charity, be chaste, keep promises and return what is entrusted to us.' When I had said that, Caesar said to his translator, 'Say to him: I asked you about his lineage and your reply was that he belonged to a noble family. In fact, all the apostles came from the noblest lineage of their nations. Then I questioned you whether anybody else amongst you had claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him. When I asked you whether he was ever blamed for telling lies, your reply was in the negative, so I took it for granted that a person who did not tell a lie about (others) the people could never tell a lie about Allah. Then I asked you whether any of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. When I asked you whether the rich or the poor people followed him, you replied that it was the poor who followed him. In fact, such are the followers of the apostles. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of true faith till it is complete (in all respects). I asked you whether there was anybody who, after embracing his religion, became displeased and discarded his religion; your reply was in the negative. In fact, this is the sign of true faith, for when its cheerfulness enters and mixes in the hearts completely, nobody will be displeased with it. I asked you whether he had ever broken his promise. You replied in the negative. And such are the apostles; they never break their promises. When I asked you whether you fought with him and he fought with you, you replied that he did, and that sometimes he was victorious and sometimes you. Indeed, such are the apostles; they are put to trials and the final victory is always theirs. Then I asked you what he ordered you. You replied that he ordered you to worship Allah alone and not to worship others along with Him, to leave all that your fore-fathers used to worship, to offer prayers, to speak the truth, to be chaste, to keep promises, and to return what is entrusted to you. These are really the

qualities of a prophet who, I knew (from the previous Scriptures) would appear, but I did not know that he would be from amongst you. If what you say should be true, he will very soon occupy the earth under my feet, and if I knew that I would reach him definitely, I would go immediately to meet Him; and were I with him, then I would certainly wash his feet.' " Abu Sufyan added, "Caesar then asked for the letter of Allah's Messenger () and it was read. Its contents were: "In the name of Allah, the most Beneficent, the most Merciful (This letter is) from Muhammad, the slave of Allah, and His Apostle, to Heraclius, the Ruler of the Byzantine. Peace be upon the followers of guidance. Now then, I invite you to Islam (i.e. surrender to Allah), embrace Islam and you will be safe; embrace Islam and Allah will bestow on you a double reward. But if you reject this invitation of Islam, you shall be responsible for misguiding the tillers (i.e. your nation). O people of the Scriptures! Come to a word common to you and us and you, that we worship none but Allah, and that we associate nothing in worship with Him; and that none of us shall take others as Lords besides Allah. Then if they turn away, say: Bear witness that we are (they who have surrendered (unto Him))..(3.64) Abu Sufyan added, "When Heraclius had finished his speech, there was a great hue and cry caused by the Byzantine Royalties surrounding him, and there was so much noise that I did not understand what they said. So, we were turned out of the court. When I went out with my companions and we were alone, I said to them, 'Verily, Ibn Abi Kabsha's (i.e. the Prophet's) affair has gained power. This is the King of Bani Al-Asfar fearing him." Abu Sufyan added, "By Allah, I remained low and was sure that his religion would be victorious till Allah converted me to Islam, though I disliked it

2941. Narrated `Abdullah bin `Abbas:Allah's Messenger () wrote to Caesar and invited him to Islam and sent him his letter with Dihya Al-Kalbi whom Allah's Messenger () ordered to hand it over to the Governor of Busra who would forward it to Caesar. Caesar as a sign of gratitude to Allah, had walked from Hims to Ilya (i.e. Jerusalem) when Allah had granted Him victory over the Persian forces. So, when the letter of Allah's Messenger () reached Caesar, he said after reading it, 'Seek for me any one of his people! (Arabs of Quraish tribe) if present here, in order to ask him about Allah's Messenger (). At that time Abu Sufyan bin Harb was in Sham with some men from Quraish who had come (to Sham) as merchants during the truce that had been concluded between Allah's Messenger (); and the infidels of Quraish. Abu Sufyan said, Caesar's messenger found us somewhere in Sham so he took me and my companions to Ilya and we were admitted into Caesar's court to find him sitting in his royal court wearing a crown and surrounded by the senior dignitaries of the Byzantine. He said to his translator. 'Ask them who amongst them is a close relation to the man who claims to be a prophet." Abu Sufyan added, "I replied, 'I am the nearest relative to him.' He asked, 'What degree of relationship do you have with him?' I replied, 'He is my cousin,' and there was none of Bani Abu Manaf in the caravan except myself. Caesar said, 'Let him come nearer.' He then ordered that my companions stand behind me near my shoulder and said to his translator, 'Tell his companions that I am going to ask this man about the man who claims to be a prophet. If he tells a lie, they should contradict him immediately." Abu Sufyan added, "By Allah! Had it not been shameful that my companions label me a liar, I would not have spoken the truth about him when he asked me. But I considered it shameful to be called a liar by my companions. So I told the truth. He then said to his translator, 'Ask him what kind of family does he belong to.' I replied, 'He belongs to a noble family amongst us.' He said, 'Has anybody else amongst you ever claimed the same before him?' I replied, 'No.' He said, 'Had you ever blamed him for telling lies before he claimed what he claimed?' I replied, 'No.' He said, 'Was anybody amongst his ancestors a king?' I replied, 'No.' He said, "Do the noble or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are they increasing or decreasing (day by day)?' I replied, 'They are increasing.' He said, 'Does anybody amongst those who embrace his (the Prophet's) Religion become displeased and then discard his Religion?'. I replied, 'No.' He said, 'Does he break his promises? I replied, 'No, but we are now at truce with him and we are afraid that he may betray us." Abu Sufyan added, "Other than the last sentence, I could not say anything against him. Caesar then asked, 'Have you ever had a war with him?' I replied, 'Yes.' He said, 'What was the outcome of your battles with him?' I replied, 'The result was unstable; sometimes he was victorious and sometimes we.' He said, 'What does he order you to do?' I said, 'He tells us to worship Allah alone, and not to worship others along with Him, and to leave all that our fore-fathers used to worship. He orders us to pray, give in charity, be chaste, keep promises and return what is entrusted to us.' When I had said that, Caesar said to his translator, 'Say to him: I asked you about his lineage and your reply was that he belonged to a noble family. In fact, all the apostles came from the noblest lineage of their nations. Then I questioned you whether anybody else amongst you had claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him. When I asked you whether he was ever blamed for telling lies, your reply was in the negative, so I took it for granted that a person who did not tell a lie about (others) the people could never tell a lie about Allah. Then I asked you whether any of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. When I asked you whether the rich or the poor people followed him, you replied that it was the poor who followed him. In fact, such are the followers of the apostles. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of true faith till it is complete (in all respects). I asked you whether there was anybody who, after embracing his religion, became displeased and discarded his religion; your reply was in the negative. In fact, this is the sign of true faith, for when its cheerfulness enters and mixes in the hearts completely, nobody will be displeased with it. I asked you whether he had ever broken his promise. You replied in the negative. And such are the apostles; they never break their promises. When I asked you whether you fought with him and he fought with you, you replied that he did, and that sometimes he was victorious and sometimes you. Indeed, such are the apostles; they are put to trials and the final victory is always theirs. Then I asked you what he ordered you. You replied that he ordered you to worship Allah alone and not to worship others along with Him, to leave all that your fore-fathers used to worship, to offer prayers, to speak the truth, to be chaste, to keep promises, and to return what is entrusted to you. These are really the qualities of a prophet who, I knew (from the previous Scriptures) would appear, but I did not know that he would be from amongst you. If what you say should be true, he will very soon occupy the earth under my feet, and if I knew that I would reach him definitely, I would go immediately to meet Him; and were I with him, then I would certainly wash his feet.' " Abu Sufyan added, "Caesar then asked for the letter of Allah's Messenger () and it was read. Its contents were: "In the

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2942. Narrated Sahl bin Sa'd:That he heard the Prophet (ﷺ) on the day (of the battle) of Khaibar saying, "I will give the flag to a person at whose hands Allah will grant victory." So, the companions of the Prophet (ﷺ) got up, wishing eagerly to see to whom the flag will be given, and everyone of them wished to be given the flag. But the Prophet asked for `Ali. Someone informed him that he was suffering from eye-trouble. So, he ordered them to bring `Ali in front of him. Then the Prophet (ﷺ) spat in his eyes and his eyes were cured immediately as if he had never any eye-trouble. `Ali said, "We will fight with them (i.e. infidels) till they become like us (i.e. Muslims)." The Prophet (ﷺ) said, "Be patient, till you face them and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person embraces Islam at your hands (i.e. through you), that will be better for you than the red camels

2943. Narrated Anas:Whenever Allah's Messenger (ﷺ) attacked some people, he would never attack them till it was dawn. If he heard the Adhan (i.e. call for prayer) he would delay the fight, and if he did not hear the Adhan, he would attack them immediately after dawn. We reached Khaibar at night

2944. Narrated Anas:as Hadith No. 193 above

2945. Narrated Anas:The Prophet (ﷺ) set out for Khaibar and reached it at night. He used not to attack if he reached the people at night, till the day broke. So, when the day dawned, the Jews came out with their bags and spades. When they saw the Prophet; they said, "Muhammad and his army!" The Prophet (ﷺ) said, Allahu-Akbar! (Allah is Greater) and Khaibar is ruined, for whenever we approach a nation (i.e. enemy to fight) then it will be a miserable morning for those who have been warned

2946. Narrated Abu Huraira:Allah's Apostle said, " I have been ordered to fight with the people till they say, 'None has the right to be worshipped but Allah,' and whoever says, 'None has the right to be worshipped but Allah,' his life and property will be saved by me except for Islamic law, and his accounts will be with Allah, (either to punish him or to forgive him)

2947. Narrated Ka'b bin Malik:Whenever Allah's Messenger (ﷺ) intended to lead a Ghazwa, he would use an equivocation from which one would understand that he was going to a different destination

2948. Narrated Ka'b bin Malik:Whenever Allah's Messenger (ﷺ) intended to carry out a Ghazwa, he would use an equivocation to conceal his real destination till it was the Ghazwa of Tabuk which Allah's Messenger (ﷺ) carried out in very hot weather. As he was going to face a very long journey through a wasteland and was to meet and attack a large number of enemies. So, he made the situation clear to the Muslims so that they might prepare themselves accordingly and get ready to conquer their enemy. The Prophet (ﷺ) informed them of the destination he was heading for

2949. Ka'b bin Malik used to say:"Scarcely did Allah's Messenger (ﷺ) set out for a journey on a day other than Thursday

2950. Narrated Ka'b bin Malik:The Prophet (ﷺ) set out on Thursday for the Ghazwa of Tabuk and he used to prefer to set out (i.e. travel) on Thursdays

2951. Narrated Anas:The Prophet (ﷺ) offered a four-rak'at Zuh'r prayer at Medina and then offered a two rak'at `Asr prayer at Dhul-Hulaifa and I heard the companions of the Prophet (ﷺ) reciting Talbiya aloud (for Hajj and `Umra) altogether

2952. Narrated `Aisha:We set out in the company of Allah's Messenger (ﷺ) five days before the end of Dhul Qa'da intending to perform Hajj only. When we approached Mecca Allah's Messenger (ﷺ) ordered those who did not have the Hadi (i.e. an animal for sacrifice) with them, to perform the Tawaf around the Ka'ba, and between Safa and Marwa and then finish their Ihram. Beef was brought to us on the day of Nahr (i.e. the days of slaughtering) and I asked, "What is this?" Somebody said, Allah's Messenger (ﷺ) has slaughtered (a cow) on behalf of his wives

2953. Narrated Ibn `Abbas:Once the Prophet (ﷺ) set out in the month of Ramadan. He observed fasting till he reached a place called Kadid where he broke his fast

2954. Narrated Abu Hurairah (ra):Allah's Messenger (ﷺ) sent us on a military expedition telling us, "If you find such and such persons (he named two men from Quraish), burn them with fire." Then we came to bid him farewell, when we wanted to set out, he said: "Previously I ordered you to burn so-and-so and so-and-so with fire, but as punishment with fire is done by none except Allah, if you capture them, kill them, (instead)

2955. Narrated Ibn `Umar:The Prophet said, "It is obligatory for one to listen to and obey (the ruler's orders) unless these orders involve one of disobedience (to Allah); but if an act of disobedience (to Allah) is imposed, he should not listen to or obey it

2956. Narrated Abu Huraira:That he heard Allah's Messenger (ﷺ) saying, "We are the last but will be the foremost to enter Paradise." The Prophet added, "He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the chief, obeys me, and he who disobeys the chief, disobeys me. The Imam is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the Imam orders people with righteousness and rules justly, then

he will be rewarded for that, and if he does the opposite, he will be responsible for that

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2958. Narrated Ibn `Umar: When we reached (Hudaibiya) in the next year (of the treaty of Hudaibiya), not even two men amongst us agreed unanimously as to which was the tree under which we had given the pledge of allegiance, and that was out of Allah's Mercy. (The sub narrator asked Nafi, "For what did the Prophet (ﷺ) take their pledge of allegiance, was it for death?" Nafi replied "No, but he took their pledge of allegiance for patience

2959. Narrated `Abdullah bin Zaid: that in the time (of the battle) of Al-Harra a person came to him and said, "Ibn Hanzala is taking the pledge of allegiance from the people for death." He said, "I will never give a pledge of allegiance for such a thing to anyone after Allah's Messenger (ﷺ)

2960. Narrated Yazid bin Ubaid: Salama said, "I gave the Pledge of allegiance (Al-Ridwan) to Allah's Messenger (ﷺ) and then I moved to the shade of a tree. When the number of people around the Prophet (ﷺ) diminished, he said, 'O Ibn Al-Akwa' ! Will you not give to me the pledge of Allegiance?' I replied, 'O Allah's Messenger (ﷺ)! I have already given to you the pledge of Allegiance.' He said, 'Do it again.' So I gave the pledge of allegiance for the second time." I asked 'O Abu Muslim! For what did you give he pledge of Allegiance on that day?' He replied, "We gave the pledge of Allegiance for death

2961. Narrated Anas: On the day (of the battle) of the Trench, the Ansar were saying, "We are those who have sworn allegiance to Muhammad for Jihad (for ever) as long as we live." The Prophet (ﷺ) replied to them, "O Allah! There is no life except the life of the Hereafter. So honor the Ansar and emigrants with Your Generosity

2962. Narrated Mujashi: My brother and I came to the Prophet (ﷺ) and I requested him to take the pledge of allegiance from us for migration. He said, "Migration has passed away with its people." I asked, "For what will you take the pledge of allegiance from us then?" He said, "I will take (the pledge) for Islam and Jihad

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2964. Narrated `Abdullah: Today a man came to me and asked me a question which I did not know how to answer. He said, "Tell me, if a wealthy active man, well-equipped with arms, goes out on military expeditions with our chiefs, and orders us to do such things as we cannot do (should we obey him?)" I replied, "By Allah, I do not know what to reply to you, except that we, were in the company of the Prophet (ﷺ) and he used to order us to do a thing once only till we finished it. And no doubt, everyone among you will remain in a good state as long as he obeys Allah. If one is in doubt as to the legality of something, he should ask somebody who would satisfy him, but soon will come a time when you will not find such a man. By Him, except Whom none has the right to be worshipped. I see that the example of what has passed of this life (to what remains thereof) is like a pond whose fresh water has been used up and nothing remains but muddy water

2965. Narrated Salim Abu An-Nadr: The freed slave of `Umar bin `Ubaidullah who was `Umar's clerk: `Abdullah bin Abi `Aufa wrote him (i.e. `Umar) a letter that contained the following:-- "Once Allah's Messenger (ﷺ) (during a holy battle), waited till the sun had declined and then he got up among the people and said, "O people! Do not wish to face the enemy (in a battle) and ask Allah to save you (from calamities) but if you should face the enemy, then be patient and let it be known to you that Paradise is under the shades of swords." He then said,, "O Allah! The Revealer of the (Holy) Book, the Mover of the clouds, and Defeater of Al-Ahzab (i.e. the clans of infidels), defeat them infidels and bestow victory upon us

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2967. Narrated Jabir bin `Abdullah: I participated in a Ghazwa along with Allah's Messenger (ﷺ) The Prophet (ﷺ) met me (on the way) while I was riding a camel of ours used for irrigation and it had got so tired that it could hardly walk. The Prophet (ﷺ) asked me, "What is wrong with the camel?" I replied, "It has got tired." So. Allah's Messenger (ﷺ) came from behind it and rebuked it and prayed for it so it started surpassing the other camels and going ahead of them. Then he asked me, "How do you find your camel (now)?" I replied, "I find it quite well, now as it has received your blessings." He said, "Will you sell it to me?" I felt shy (to refuse his offer) though it was the only camel for irrigation we had. So, I said, "Yes." He said, "Sell it to me then." I sold it to him on the condition that I should keep on riding it till I reached Medina. Then I said, "O Allah's Apostle! I am a bridegroom," and requested him to allow me to go home. He allowed me, and I set out for Medina before the people till I reached Medina, where I met my uncle, who asked me about the camel and I informed him all about it and he blamed me for that. When I took the permission of Allah's Messenger (ﷺ) he asked me whether I had married a virgin or a matron and I replied that I had married a matron. He said, "Why hadn't you married a virgin who would have played with you, and you would have played with her?" I replied, "O Allah's Messenger (ﷺ)! My father died (or was martyred) and I have some young sisters, so I felt it not proper that I should marry a young girl like them who would neither teach them manners nor serve them.

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So, I have married a matron so that she may serve them and teach them manners." When Allah's Messenger () arrived in Medina, I took the camel to him the next morning and he gave me its price and gave me the camel itself as well

2968. Narrated Anas bin Malik: Once there was a feeling of fright at Medina, so Allah's Messenger () rode a horse belonging to Abu Talha and (on his return) he said, "We have not seen anything (fearful), but we found this horse very fast

2969. Narrated Anas bin Malik: Once the people got frightened, so Allah's Messenger () rode a slow horse belonging to Abu Talha, and he set out all alone, making the horse gallop. Then the people rode, making their horses gallop after him. On his return he said, "Don't be afraid (there is nothing to be afraid of) (and I have found) this horse a very fast one." That horse was never excelled in running hence forward. (Qastalani Vol)

2970. Narrated `Umar bin Al-Khattab: I gave a horse to be used in Allah's Cause, but later on I saw it being sold. I asked the Prophet () whether I could buy it. He said, "Don't buy it and don't take back your gift of charity

2971. Narrated `Abdullah bin `Umar: `Umar gave a horse to be used in Allah's Cause, but later on he found it being sold. So, he intended to buy it and asked Allah's Messenger () who said, "Don't buy it and don't take back your gift of charity

2972. Narrated Abu Huraira: Allah's Messenger () said, "Were it not for the fear that it would be difficult for my followers, I would not have remained behind any Sariya, (army-unit) but I don't have riding camels and have no other means of conveyance to carry them on, and it is hard for me that my companions should remain behind me. No doubt I wish I could fight in Allah's Cause and be martyred and come to life again to be martyred and come to life once more

2973. Narrated Yali: I participated in the Ghazwa of Tabuk along with Allah's Messenger () and I gave a young camel to be ridden in Jihad and that was, to me, one of my best deeds. Then I employed a laborer who quarrelled with another person. One of them bit the hand of the other and the latter drew his hand from the mouth of the former pulling out his front tooth. Then the former instituted a suit against the latter before the Prophet who rejected that suit saying, "Do you expect him to put out his hand for you to snap as a male camel snaps (vegetation)?

2974. Narrated Tha'laba bin Abi Malik Al-Qurazi: When Qais bin Sa'd Al-Ansari, who used to carry the flag of the Prophet, intended to perform Hajj, he combed his hair

2975. Narrated Salama bin Al-Akwa: Ali remained behind the Prophet () during the battle of Khaibar as he was suffering from some eye trouble but then he said, "How should I stay behind Allah's Messenger ()?" So, he set out till he joined the Prophet. On the eve of the day of the conquest of Khaibar, Allah's Messenger () said, "(No doubt) I will give the flag or, tomorrow, a man whom Allah and His Apostle love or who loves Allah and His apostle will take the flag. Allah will bestow victory upon him." Suddenly 'Ali joined us though we were not expecting him. The people said, "Here is 'Ali. "So, Allah's Messenger () gave the flag to him and Allah bestowed victory upon him

2976. Narrated Nafi bin Jubair: I heard Al Abbas telling Az-Zubair, "The Prophet () ordered you to fix the flag here

2977. Narrated Abu Huraira: Allah's Messenger () said, "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with awe (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Abu Huraira added: Allah's Messenger () has left the world and now you, people, are bringing out those treasures (i.e. the Prophet () did not benefit by them

2978. Narrated Ibn `Abbas: Abu Sufyan said, "Heraclius sent for me when I was in 'Ilya' (i.e. Jerusalem). Then he asked for the letter of Allah's Messenger () and when he had finished its reading there was a great hue and cry around him and the voices grew louder and we were asked to quit the place. When we were turned out, I said to my companions, 'The cause of Ibn Abi Kabsha has become conspicuous as the King of Bani Al- Asfar is afraid of him

2979. Narrated Asma: I prepared the journey-food for Allah's Messenger () in Abu Bakr's house when he intended to emigrate to Medina. I could not find anything to tie the food-container and the water skin with. So, I said to Abu Bakr, "By Allah, I do not find anything to tie (these things) with except my waist belt." He said, "Cut it into two pieces and tie the water-skin with one piece and the food-container with the other (The subnarrator added, "She did accordingly and that was the reason for calling her Dhatun-Nitaqain (i.e. two-belted woman)

2980. Narrated Jabir bin `Abdullah: During the life-time of the Prophet () we used to take the meat of sacrificed animals (as journey food) to Medina. (See Hadith No. 474 Vol)

2981. Narrated Suwaid bin An-Nu`man: That he went out in the company of the Prophet () during the year of Khaibar (campaign) till they reached a place called As-Sahba', the lower part of Khaibar. They offered the `Asr prayer (there) and the Prophet asked for the food. Nothing but Sawiq was brought to the Prophet. So, they chewed it and ate it and drank water. After that the Prophet () got up, washed his mouth, and they too washed their mouths and then offered the prayer

2982. Narrated Salama: Once the journey-food of the people ran short and they were in great need. So, they came to the Prophet to take his permission for slaughtering their camels, and he permitted them. Then `Umar met them and they informed him about it. He said, "What will sustain you after your camels (are finished)?" Then `Umar went to the Prophet () and said, "O Allah's Messenger (!) What will sustain them after their camels (are finished)?" Allah's Messenger () said, "Make an announcement amongst the people that they should bring all their remaining food (to me)." (They brought it and) the Prophet () invoked Allah and asked for His Blessings for it. Then he asked them to bring their food utensils and the people started filling their food utensils with their hands till they were satisfied. Allah's Messenger () then said, "I testify that None has the right to be worshipped but Allah, and I am His Apostle

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2983. Narrated Wahb bin Kaisan: Jabir bin `Abdullah said, "We set out, and we were three-hundred men carrying our journey-food on our shoulders. Then we began to eat a single date each per day." A man asked (Jabir), "O Abu `Abdullah! How could a person be satisfied with a single date?" Jabir replied, "We realized the value of that one date when we could not even have that much till we reached the sea-shore, when all of a sudden we saw a huge fish cast by the sea. So, we ate of it as much as we wished for eighteen days

2984. Narrated Aisha: That she said, "O Allah's Messenger (!) Your companions are returning with the reward of both Hajj and `Umra, while I am returning with (the reward of) Hajj only." He said to her, "Go, and let `Abdur- Rahman (i.e. your brother) make you sit behind him (on the animal)." So, he ordered `AbdurRahman to let her perform `Umra from Al-Tan'im. Then the Prophet () waited for her at the higher region of Mecca till she returned

2985. Narrated `Abdur-Rahman bin Abi Bakr As-Siddiq: The Prophet () ordered me to let `Aisha sit behind me (on the animal) and to let her perform `Umra from at-Tan'im

2986. Narrated Anas: I was riding behind Abu Talha (on the same) riding animal and (the Prophet's companions) were reciting Talbiya aloud for both Hajj and `Umra

2987. Narrated `Urwa from Usama bin Zaid: Allah's Messenger () rode a donkey on which there was a saddle covered by a velvet sheet and let Usama ride behind him (on the donkey)

2988. Narrated Nafi' from `Abdullah: Allah's Messenger () came to Mecca through its higher region on the day of the Conquest (of Mecca) riding his she-camel on which Usama was riding behind him. Bilal and `Uthman bin Talha, one of the servants of the Ka'ba, were also accompanying him till he made his camel kneel in the mosque and ordered the latter to bring the key of the Ka'ba. He opened the door of the Ka'ba and Allah's Messenger () entered in the company of Usama, Bilal and `Uthman, and stayed in it for a long period. When he came out, the people rushed to it, and `Abdullah bin `Umar was the first to enter it and found Bilal standing behind the door. He asked Bilal, "Where did the Prophet () offer his prayer?" He pointed to the place where he had offered his prayer. `Abdullah said, "I forgot to ask him how many rak`at he had performed

2989. Narrated Abu Huraira: Allah's Messenger () said, "There is a (compulsory) Sadaqa (charity) to be given for every joint of the human body (as a sign of gratitude to Allah) everyday the sun rises. To judge justly between two persons is regarded as Sadaqa, and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as Sadaqa, and (saying) a good word is also Sadaqa, and every step taken on one's way to offer the compulsory prayer (in the mosque) is also Sadaqa and to remove a harmful thing from the way is also Sadaqa

2990. Narrated `Abdullah bin `Umar: Allah's Messenger () forbade the people to travel to a hostile country carrying (copies of) the Qur'an

2991. Narrated Anas: The Prophet () reached Khaibar in the morning, while the people were coming out carrying their spades over their shoulders. When they saw him they said, "This is Muhammad and his army! Muhammad and his army!" So, they took refuge in the fort. The Prophet () raised both his hands and said, "Allahu Akbar, Khaibar is ruined, for when we approach a nation (i.e. enemy to fight) then miserable is the morning of the warned ones." Then we found some donkeys which we (killed and) cooked: The announcer of the Prophet () announced: "Allah and His Apostle forbid you to eat donkey's meat." So, all the pots including their contents were turned upside down

2992. Narrated Abu Musa Al-Ash`ari: We were in the company of Allah's Messenger () (during Hajj). Whenever we went up a high place we used to say: "None has the right to be worshipped but Allah, and Allah is Greater," and our voices used to rise, so the Prophet () said, "O people! Be merciful to yourselves (i.e. don't raise your voice), for you are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, ever Near (to all things)

2993. Narrated Jabir bin `Abdullah: Whenever we went up a place we would say, "Allahu--Akbar (i.e. Allah is Greater)", and whenever we went down a place we would say, "Subhan Allah

2994. Narrated Jabir: Whenever we went up a place we would say Takbir, and whenever we went down we would say, "Subhan Allah

2995. Narrated `Abdullah bin `Umar: Whenever the Prophet () returned from the Hajj or the `Umra or a Ghazwa, he would say Takbir thrice. Whenever he came upon a mountain path or wasteland, then he would say, "None has the right to be worshipped but Allah Alone Who has no partner. All the Kingdom belongs to Him and all the praises are for Him and He is Omnipotent. We are returning with repentance, worshipping, prostrating ourselves and praising our Lord. Allah fulfilled His Promise, granted victory to His slave and He Alone defeated all the clans

2996. Narrated Ibrahim Abu Isma'il As-Saksaki: I heard Abu Burda who accompanied Yazid bin Abi Kabsha on a journey. Yazid used to observe fasting on journeys. Abu Burda said to him, "I heard Abu Musa several times saying that Allah's Apostle said, 'When a slave falls ill or travels, then he will get reward similar to that he gets for good deeds practiced at home when in good health

2997. Narrated Jabir bin `Abdullah: On the day of the battle of the Trench, the Prophet () wanted somebody from amongst the people to volunteer to be a reconnoitre. Az-Zubair volunteered. He demanded the same again and Az-Zubair volunteered again. Then he repeated the same demand (thrice) and Az-Zubair volunteered once more. The Prophet () then said, " Every prophet has a disciple and my disciple is Az-Zubair

2998. Narrated Ibn' `Umar: from the Prophet () the following Hadith (No. 242). Narrated Ibn `Umar: The Prophet () said, "If the people knew what I know about traveling alone, then nobody would travel alone at night

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2999. Narrated Hisham's father:Usama bin Zaid was asked at what pace the Prophet (ﷺ) rode during Hajjat-ul-Wada'. He said, "He rode at a medium pace, but when he came upon an open way he would go at full pace
3000. Narrated Aslam:While I was in the company of `Abdullah bin `Umar on the way to Mecca, he received the news of the severe illness of Safiya bint Abi Ubaid (i.e. his wife), so he proceeded at greater speed, and when the twilight disappeared, he dismounted and offered the Maghrib and `Isha' prayers together and said, " I saw the Prophet (ﷺ) delaying the Maghrib prayer to offer it along with the `Isha' when he was in a hurry on a journey
3001. Narrated Abu Huraira:Allah's Messenger (ﷺ) said, "Journey is a piece of torture, for it disturbs one's sleep, eating and drinking. So, when you fulfill your job, you should hurry up to your family
3002. Narrated `Abdullah bin `Umar:`Umar bin Al-Khattab gave a horse to be ridden in Allah's Cause and then he found it being sold. He intended to purchase it. So, he consulted Allah's Messenger (ﷺ) who said, "Don't buy it and don't take back your gift of charity
3003. Narrated Aslam:I heard `Umar bin Al-Khattab saying, "I gave a horse to be ridden in Allah's Cause and the person who got it intended to sell it or neglected it. So, I wanted to buy it as I thought he would sell it cheap. I consulted the Prophet (ﷺ) who said, "Do not buy it even if for one Dirham, because he who takes back his gift is like a dog swallowing its vomit
3004. Narrated `Abdullah bin `Amr:A man came to the Prophet (ﷺ) asking his permission to take part in Jihad. The Prophet (ﷺ) asked him, "Are your parents alive?" He replied in the affirmative. The Prophet (ﷺ) said to him, "Then exert yourself in their service
3005. Narrated Abu Bashir Al-Ansari:That he was in the company of Allah's Messenger (ﷺ) on some of his journeys. (The sub-narrator `Abdullah adds, "I think that Abu Bashir also said, 'And the people were at their sleeping places.") Allah's Apostle sent a messenger ordering: "There shall not remain any necklace of string or any other kind of necklace round the necks of camels except it is cut off
3006. Narrated Ibn `Abbas:That he heard the Prophet (ﷺ) saying, "It is not permissible for a man to be alone with a woman, and no lady should travel except with a Mahram (i.e. her husband or a person whom she cannot marry in any case for ever; e.g. her father, brother, etc.)." Then a man got up and said, "O Allah's Messenger (ﷺ)! I have enlisted in the army for such-and-such Ghazwa and my wife is proceeding for Hajj." Allah's Messenger (ﷺ) said, "Go, and perform the Hajj with your wife
3007. Narrated `Ubaidullah bin Abi Rafi':I heard `Ali saying, "Allah's Messenger (ﷺ) sent me, Az-Zubair and Al-Miqdad somewhere saying, 'Proceed till you reach Rawdat Khakh. There you will find a lady with a letter. Take the letter from her.' " So, we set out and our horses ran at full pace till we got at Ar-Rawda where we found the lady and said (to her). "Take out the letter." She replied, "I have no letter with me." We said, "Either you take out the letter or else we will take off your clothes." So, she took it out of her braid. We brought the letter to Allah's Messenger (ﷺ) and it contained a statement from Hatib bin Abi Balta'a to some of the Meccan pagans informing them of some of the intentions of Allah's Messenger (ﷺ). Then Allah's Messenger (ﷺ) said, "O Hatib! What is this?" Hatib replied, "O Allah's Messenger (ﷺ)! Don't hasten to give your judgment about me. I was a man closely connected with the Quraish, but I did not belong to this tribe, while the other emigrants with you, had their relatives in Mecca who would protect their dependents and property . So, I wanted to recompense for my lacking blood relation to them by doing them a favor so that they might protect my dependents. I did this neither because of disbelief nor apostasy nor out of preferring Kufr (disbelief) to Islam." Allah's Messenger (ﷺ), said, "Hatib has told you the truth." `Umar said, O Allah's Apostle! Allow me to chop off the head of this hypocrite." Allah's Messenger (ﷺ) said, "Hatib participated in the battle of Badr, and who knows, perhaps Allah has already looked at the Badr warriors and said, 'Do whatever you like, for I have forgiven you
3008. Narrated Jabir bin `Abdullah:When it was the day (of the battle) of Badr, prisoners of war were brought including Al-Abbas who was undressed. The Prophet (ﷺ) looked for a shirt for him. It was found that the shirt of `Abdullah bin Ubai would do, so the Prophet (ﷺ) let him wear it. That was the reason why the Prophet (ﷺ) took off and gave his own shirt to `Abdullah. (The narrator adds, "He had done the Prophet (ﷺ) some favor for which the Prophet liked to reward him
3009. Narrated Sahl:On the day (of the battle) of Khaibar the Prophet (ﷺ) said, "Tomorrow I will give the flag to somebody who will be given victory (by Allah) and who loves Allah and His Apostle and is loved by Allah and His Apostle." So, the people wondered all that night as to who would receive the flag and in the morning everyone hoped that he would be that person. Allah's Messenger (ﷺ) asked, "Where is `Ali?" He was told that `Ali was suffering from eye-trouble, so he applied saliva to his eyes and invoked Allah to cure him. He at once got cured as if he had no ailment. The Prophet (ﷺ) gave him the flag. `Ali said, "Should I fight them till they become like us (i.e. Muslim)?" The Prophet (ﷺ) said, "Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels
3010. Narrated Abu Huraira:The Prophet (ﷺ) said, "Allah wonders at those people who will enter Paradise in chains
3011. Narrated Abu Burda's father:The Prophet (ﷺ) said, "Three persons will get their reward twice. (One is) a person who has a slave girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her. Such a person will get a double reward. (Another is) a believer from the people of the scriptures who has been a true believer and then he believes in the Prophet (ﷺ) (Muhammad). Such a person will get a double reward. (The third is) a slave who observes Allah's Rights and Obligations and is sincere to his master
3012. Narrated As-Sab bin Jaththama:The Prophet (ﷺ) passed by me at a place called Al-Abwa or Waddan, and was asked whether it was permissible to attack the pagan warriors at night with the probability of exposing their women and children to danger. The Prophet (ﷺ) replied, "They (i.e. women and children) are from

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

3013. As above (hadith)

3014. Narrated `Abdullah: During some of the Ghazawat of the Prophet () a woman was found killed. Allah's Messenger () disapproved the killing of women and children

3015. Narrated Ibn `Umar: During some of the Ghazawat of Allah's Messenger () a woman was found killed, so Allah's Messenger () forbade the killing of women and children

3016. Narrated Abu Huraira: Allah's Messenger () sent us in a mission (i.e., an army-unit) and said, "If you find so-and-so and so-and-so, burn both of them with fire." When we intended to depart, Allah's Messenger () said, "I have ordered you to burn so-and-so and so-and-so, and it is none but Allah Who punishes with fire, so, if you find them, kill them (i.e., don't burn them)

3017. Narrated `Ikrima: `Ali burnt some people and this news reached Ibn `Abbas, who said, "Had I been in his place I would not have burnt them, as the Prophet () said, 'Don't punish (anybody) with Allah's Punishment.' No doubt, I would have killed them, for the Prophet () said, 'If somebody (a Muslim) discards his religion, kill him

3018. Narrated Anas bin Malik: A group of eight men from the tribe of `Ukl came to the Prophet () and then they found the climate of Medina unsuitable for them. So, they said, "O Allah's Messenger (! Provide us with some milk." Allah's Apostle said, "I recommend that you should join the herd of camels." So they went and drank the urine and the milk of the camels (as a medicine) till they became healthy and fat. Then they killed the shepherd and drove away the camels, and they became unbelievers after they were Muslims. When the Prophet () was informed by a shouter for help, he sent some men in their pursuit, and before the sun rose high, they were brought, and he had their hands and feet cut off. Then he ordered for nails which were heated and passed over their eyes, and they were left in the Harra (i.e. rocky land in Medina). They asked for water, and nobody provided them with water till they died (Abu Qilaba, a sub-narrator said, "They committed murder and theft and fought against Allah and His Apostle, and spread evil in the land)

3019. Narrated Abu Hurairah (ra): I heard Allah's Messenger () saying, "An ant bit a Prophet amongst the Prophets, and he ordered that the place of the ants be burnt. So, Allah inspired to him, 'It is because one ant bit you that you burnt a nation amongst the nations that glorify Allah?

3020. Narrated Jarir: Allah's Messenger () said to me, "Will you relieve me from Dhul-Khalasa? Dhul-Khalasa was a house (of an idol) belonging to the tribe of Khath'am called Al-Ka'ba Al-Yama-niya. So, I proceeded with one hundred and fifty cavalry men from the tribe of Ahmas, who were excellent knights. It happened that I could not sit firm on horses, so the Prophet () , stroke me over my chest till I saw his finger-marks over my chest, he said, 'O Allah! Make him firm and make him a guiding and rightly guided man.' " Jarir proceeded towards that house, and dismantled and burnt it. Then he sent a messenger to Allah's Apostle informing him of that. Jarir's messenger said, "By Him Who has sent you with the Truth, I did not come to you till I had left it like an emancipated or gabby camel (i.e. completely marred and spoilt)." Jarir added, "The Prophet () asked for Allah's Blessings for the horses and the men of Ahmas five times

3021. Narrated Ibn `Umar: The Prophet () burnt the date-palms of Bani An-Nadir

3022. Narrated Al-Bara bin Azib: Allah's Messenger () sent a group of Ansari men to kill Abu-Rafi`. One of them set out and entered their (i.e. the enemies) fort. That man said, "I hid myself in a stable for their animals. They closed the fort gate. Later they lost a donkey of theirs, so they went out in its search. I, too, went out along with them, pretending to look for it. They found the donkey and entered their fort. And I, too, entered along with them. They closed the gate of the fort at night, and kept its keys in a small window where I could see them. When those people slept, I took the keys and opened the gate of the fort and came upon Abu Rafi` and said, 'O Abu Rafi`. When he to replied me, I proceeded towards the voice and hit him. He shouted and I came out to come back, pretending to be a helper. I said, 'O Abu Rafi`,` changing the tone of my voice. He asked me, 'What do you want; woe to your mother?' I asked him, 'What has happened to you?' He said, 'I don't know who came to me and hit me.' Then I drove my sword into his belly and pushed it forcibly till it touched the bone. Then I came out, filled with puzzlement and went towards a ladder of theirs in order to get down but I fell down and sprained my foot. I came to my companions and said, 'I will not leave till I hear the wailing of the women.' So, I did not leave till I heard the women bewailing Abu Rafi`, the merchant of Hijaz. Then I got up, feeling no ailment, (and we proceeded) till we came upon the Prophet () and informed him

3023. Narrated Al-Bara bin Azib: Allah's Messenger () sent a group of the Ansar to Abu Rafi`. `Abdullah bin Atik entered his house at night and killed him while he was sleeping

3024. Narrated Salim Abu An-Nadr: (the freed slave of 'Umar bin 'Ubaidullah) I was Umar's clerk. Once Abdullah bin Abi Aufa wrote a letter to 'Umar when he proceeded to Al-Haruriya. I read in it that Allah's Messenger () in one of his military expeditions against the enemy, waited till the sun declined and then he got up amongst the people saying, "O people! Do not wish to meet the enemy, and ask Allah for safety, but when you face the enemy, be patient, and remember that Paradise is under the shades of swords." Then he said, "O Allah, the Revealer of the Holy Book, and the Mover of the clouds and the Defeater of the clans, defeat them, and grant us victory over them

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3026. Narrated Abu Huraira: The Prophet () said: "Do not wish to meet the enemy, but when you meet face) the enemy, be patient

3027. Narrated Abu Huraira: The Prophet () said, "Khosrau will be ruined, and there will be no Khosrau after him, and Caesar will surely be ruined and there will be no Caesar after him, and you will spend their treasures in Allah's Cause." He called, "War is deceit

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3029. Narrated Abu Huraira: Allah's Messenger () called,: "War is deceit

3030. Narrated Jabir bin `Abdullah: The Prophet () said, "War is deceit

3031. Narrated Jabir bin `Abdullah: The Prophet () said, "Who is ready to kill Ka'b bin Al-Ashraf who has really hurt Allah and His Apostle?" Muhammad bin Maslama said, "O Allah's Messenger (! Do you like me to kill him?" He replied in the affirmative. So, Muhammad bin Maslama went to him (i.e. Ka'b) and said, "This person (i.e. the Prophet) has put us to task and asked us for charity." Ka'b replied, "By Allah, you will get tired of him." Muhammad said to him, "We have followed him, so we dislike to leave him till we see the end of his affair." Muhammad bin Maslama went on talking to him in this way till he got the chance to kill him

3032. Narrated Jabir: The Prophet () said, "Who is ready to kill Ka'b bin Ashraf (i.e. a Jew)." Muhammad bin Maslama replied, "Do you like me to kill him?" The Prophet () replied in the affirmative. Muhammad bin Maslama said, "Then allow me to say what I like." The Prophet () replied, "I do (i.e. allow you)

3033. Narrated `Abdullah bin Umar (ra): Once, Allah's Messenger () accompanied by Ubai bin Ka'b set out to Ibn Saiyyad. He was informed that Ibn Saiyyad was in a garden of date palms. When Allah's Messenger () entered the garden of date-palms, he started hiding himself behind the trunks of the palms while Ibn Saiyyad was covered with a velvet sheet with murmurs emanating from under it. Ibn Saiyyad's mother saw Allah's Messenger () and said, "O Saf! This is Muhammad." So Ibn Saiyyad got up. Allah's Messenger () said, "If she had left him (in his state), the truth would have been clear

3034. Narrated Al-Bara: I saw Allah's Messenger () on the day (of the battle) of the Trench carrying earth till the hair of his chest were covered with dust and he was a hairy man. He was reciting the following verses of `Abdullah (bin Rawaha): "O Allah, were it not for You, We would not have been guided, Nor would we have given in charity, nor prayed. So, bestow on us calmness, and when we meet the enemy. Then make our feet firm, for indeed, Yet if they want to put us in affliction, (i.e. want to fight against us) we would not (flee but withstand them)." The Prophet () used to raise his voice while reciting these verses. (See Hadith No. 432, Vol)

3035. Narrated Jarir: Allah's Messenger () did not screen himself from me since my embracing Islam, and whenever he saw me he would receive me with a smile. Once I told him that I could not sit firm on horses. He stroke me on the chest with his hand and said, "O Allah! Make him firm and make him a guiding and a rightly guided man

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3037. Narrated Abu Hazim: The people asked Sahl bin Sa'd As-Sa'idi "With what thing (medicine) was the wound of Allah's Apostle treated?" He replied, "There is none left (living) amongst the people who knows it better than me. `Ali used to bring water in his shield and Fatima (i.e. the Prophet's daughter) used to wash the blood off his face. Then a mat (of palm leaves) was burnt and its ash was inserted in the wound of Allah's Apostle

3038. Narrated Abu Burda: That his father said, "The Prophet () sent Mu'adh and Abu Musa to Yemen telling them. 'Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion; and love each other, and don't differ

3039. Narrated Al-Bara bin Azib: The Prophet () appointed `Abdullah bin Jubair as the commander of the infantry men (archers) who were fifty on the day (of the battle) of Uhud. He instructed them, "Stick to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you." Then the infidels were defeated. By Allah, I saw the women fleeing lifting up their clothes revealing their leg-bangles and their legs. So, the companions of `Abdullah bin Jubair said, "The booty! O people, the booty! Your companions have become victorious, what are you waiting for now?" `Abdullah bin Jubair said, "Have you forgotten what Allah's Messenger () said to you?" They replied, "By Allah! We will go to the people (i.e. the enemy) and collect our share from the war booty." But when they went to them, they were forced to turn back defeated. At that time Allah's Messenger () in their rear was calling them back. Only twelve men remained with the Prophet () and the infidels martyred seventy men from us. On the day (of the battle) of Badr, the Prophet () and his companions had caused the 'Pagans to lose 140 men, seventy of whom were captured and seventy were killed. Then Abu Sufyan asked thrice, "Is Muhammad present amongst these people?" The Prophet () ordered his companions not to answer him. Then he asked thrice, "Is the son of Abu Quhafa present amongst these people?" He asked again thrice, "Is the son of Al-Khattab present amongst these people?" He then returned to his companions and said, "As for these (men), they have been killed." `Umar could not control himself and said (to Abu Sufyan), "You told a lie, by Allah! O enemy of Allah! All those you have mentioned are alive, and the thing which will make you unhappy is still there." Abu Sufyan said, "Our victory today is a counterbalance to yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents,

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and you will find some of your (killed) men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed" After that he started reciting cheerfully, "O Hubal, be high! (1) On that the Prophet () said (to his companions), "Why don't you answer him back?" They said, "O Allah's Messenger () What shall we say?" He said, "Say, Allah is Higher and more Sublime." (Then) Abu Sufyan said, "We have the (idol) Al `Uzza, and you have no `Uzza." The Prophet said (to his companions), "Why don't you answer him back?" They asked, "O Allah's Messenger ()! What shall we say?" He said, "Say Allah is our Helper and you have no helper

3040. Narrated Anas:Allah's Messenger () was the (most handsome), most generous and the bravest of all the people. Once the people of Medina got frightened having heard an uproar at night. So, the Prophet () met the people while he was riding an unsaddled horse belonging to Abu Talha and carrying his sword (slung over his shoulder). He said (to them), "Don't get scared, don't get scared." Then he added, "I found it (i.e the horse) very fast

3041. Narrated Salama:I went out of Medina towards Al-Ghaba. When I reached the mountain path of Al-Ghaba, a slave of `Abdur-Rahman bin `Auf met me. I said to him, "Woe to you! What brought you here?" He replied, "The she-camels of the Prophet () have been taken away." I said, "Who took them?" He said, "Ghatafan and Fazara." So, I sent three cries, "O Sabaha-h ! O Sabahah !" so loudly that made the people in between its (i.e. Medina's) two mountains hear me. Then I rushed till I met them after they had taken the camels away. I started throwing arrows at them saying, "I am the son of Al-Akwa`"; and today perish the mean people!" So, I saved the she-camels from them before they (i.e. the robbers) could drink water. When I returned driving the camels, the Prophet () met me, I said, "O Allah's Messenger () Those people are thirsty and I have prevented them from drinking water, so send some people to chase them." The Prophet () said, "O son of Al-Akwa`, you have gained power (over your enemy), so forgive (them). (Besides) those people are now being entertained by their folk

3042. Narrated Abu `Is-haq:A man asked Al-Bara "O Abu `Umara! Did you flee on the day (of the battle) of Hunain?" Al-Bara replied while I was listening, "As for Allah's Messenger () he did not flee on that day. Abu Sufyan bin Al- Harith was holding the reins of his mule and when the pagans attacked him, he dismounted and started saying, 'I am the Prophet, and there is no lie about it; I am the son of `Abdul Muttalib.' On that day nobody was seen braver than the Prophet

3043. Narrated Abu Sa`id Al-Khudri:When the tribe of Bani Quraiza was ready to accept Sa`d's judgment, Allah's Messenger () sent for Sa`d who was near to him. Sa`d came, riding a donkey and when he came near, Allah's Messenger () said (to the Ansar), "Stand up for your leader." Then Sa`d came and sat beside Allah's Messenger () who said to him. "These people are ready to accept your judgment." Sa`d said, "I give the judgment that their warriors should be killed and their children and women should be taken as prisoners." The Prophet () then remarked, "O Sa`d! You have judged amongst them with (or similar to) the judgment of the King Allah

3044. Narrated Anas bin Malik (ra):Allah's Messenger () entered (Makkah) in the year of the Conquest (of Makkah) wearing a helmet over his head. After he took it off, a man came and said, "Ibn Khatal is clinging to the curtains of the Ka'bah." The Prophet () said, "Kill him

3045. Narrated Abu Huraira:Allah's Messenger () sent a Sariya of ten men as spies under the leadership of `Asim bin Thabit al-Ansari, the grandfather of `Asim bin `Umar bin Al-Khattab. They proceeded till they reached Hadaa, a place between `Usfan, and Mecca, and their news reached a branch of the tribe of Hudhail called Bani Lihyan. About two-hundred men, who were all archers, hurried to follow their tracks till they found the place where they had eaten dates they had brought with them from Medina. They said, "These are the dates of Yathrib (i.e. Medina), "and continued following their tracks When `Asim and his companions saw their pursuers, they went up a high place and the infidels circled them. The infidels said to them, "Come down and surrender, and we promise and guarantee you that we will not kill any one of you" `Asim bin Thabit; the leader of the Sariya said, "By Allah! I will not come down to be under the protection of infidels. O Allah! Convey our news to Your Prophet. Then the infidels threw arrows at them till they martyred `Asim along with six other men, and three men came down accepting their promise and convention, and they were Khubaib-al-Ansari and Ibn Dathina and another man So, when the infidels captured them, they undid the strings of their bows and tied them. Then the third (of the captives) said, "This is the first betrayal. By Allah! I will not go with you. No doubt these, namely the martyred, have set a good example to us." So, they dragged him and tried to compel him to accompany them, but as he refused, they killed him. They took Khubaid and Ibn Dathina with them and sold them (as slaves) in Mecca (and all that took place) after the battle of Badr. Khubaib was bought by the sons of Al-Harith bin `Amir bin Naufal bin `Abd Manaf. It was Khubaib who had killed Al-Harith bin `Amir on the day (of the battle of) Badr. So, Khubaib remained a prisoner with those people. Narrated Az-Zuhri: 'Ubaidullah bin `Iyyad said that the daughter of Al-Harith had told him, "When those people gathered (to kill Khubaib) he borrowed a razor from me to shave his pubes and I gave it to him. Then he took a son of mine while I was unaware when he came upon him. I saw him placing my son on his thigh and the razor was in his hand. I got scared so much that Khubaib noticed the agitation on my face and said, 'Are you afraid that I will kill him? No, I will never do so.' By Allah, I never saw a prisoner better than Khubaib. By Allah, one day I saw him eating of a bunch of grapes in his hand while he was chained in irons, and there was no fruit at that time in Mecca." The daughter of Al-Harith used to say, "It was a boon Allah bestowed upon Khubaib." When they took him out of the Sanctuary (of Mecca) to kill him outside its boundaries, Khubaib requested them to let him offer two rak`at (prayer). They allowed him and he offered Two rak`at and then said, "Hadh't I been afraid that you would think that I was afraid (of being killed), I would have prolonged the prayer. O Allah, kill them all with no exception." (He then recited the poetic verse):-- "I being martyred as a Muslim, Do not mind how I am killed in Allah's Cause, For my killing is for Allah's Sake, And if Allah wishes, He will bless the amputated parts of a torn body" Then the son of Al Harith killed him. So, it was Khubaib who set the tradition for any Muslim sentenced to death in captivity, to offer a two-rak`at prayer (before being killed). Allah fulfilled the invocation of `Asim bin Thabit on that very day on which he was martyred. The Prophet () informed his companions of their news and what had happened to them. Later on when some infidels from Quraish were informed that `Asim had been killed, they sent some people to fetch a part of his body (i.e. his head) by which he would be recognized. (That was because) `Asim

had killed one of their chiefs on the day (of the battle) of Badr. So, a swarm of wasps, resembling a shady cloud, were sent to hover over `Asim and protect him from their messenger and thus they could not cut off anything from his flesh

3046. Narrated Abu Musa: The Prophet () said, "Free the captives, feed the hungry and pay a visit to the sick

3047. Narrated Abu Juhaifa: I asked `Ali, "Do you have the knowledge of any Divine Inspiration besides what is in Allah's Book?" `Ali replied, "No, by Him Who splits the grain of corn and creates the soul. I don't think we have such knowledge, but we have the ability of understanding which Allah may endow a person with, so that he may understand the Qur'an, and we have what is written in this paper as well." I asked, "What is written in this paper?" He replied, "(The regulations of) blood-money, the freeing of captives, and the judgment that no Muslim should be killed for killing an infidel

3048. Narrated Anas bin Malik: Some Ansari men asked permission from Allah's Messenger () saying, "O Allah's Messenger (!) Allow us not to take the ransom of our nephew Al `Abbas. The Prophet () replied, "Do not leave a single Dirham thereof

3049. (In another narration) Anas said: "Some wealth was brought to the Prophet () from Bahrain. Al `Abbas came to him and said, 'O Allah's Messenger (!) Give me (some of it), as I have paid my and `Aqil's ransom.' The Prophet () said, 'Take,' and gave him in his garment

3050. Narrated Jubair: (who was among the captives of the Battle of Badr) I heard the Prophet () reciting 'Surat-at-Tur' in the Maghrib prayer

3051. Narrated Salama bin Al-Akwa': "An infidel spy came to the Prophet () while he was on a journey. The spy sat with the companions of the Prophet () and started talking and then went away. The Prophet () said (to his companions), 'Chase and kill him.' So, I killed him." The Prophet () then gave him the belongings of the killed spy (in addition to his share of the war booty)

3052. Narrated `Amr bin Maimun: `Umar (after he was stabbed), instructed (his would-be-successor) saying, "I urge him (i.e. the new Caliph) to take care of those non-Muslims who are under the protection of Allah and His Apostle in that he should observe the convention agreed upon with them, and fight on their behalf (to secure their safety) and he should not over-tax them beyond their capability

3053. Narrated Sa'id bin Jubair: Ibn `Abbas said, "Thursday! What (great thing) took place on Thursday!" Then he started weeping till his tears wetted the gravels of the ground. Then he said, "On Thursday the illness of Allah's Messenger () was aggravated and he said, 'Fetch me writing materials so that I may have something written to you after which you will never go astray.' The people (present there) differed in this matter and people should not differ before a prophet. They said, 'Allah's Messenger () is seriously sick.' The Prophet () said, 'Let me alone, as the state in which I am now, is better than what you are calling me for.' The Prophet () on his death-bed, gave three orders saying, 'Expel the pagans from the Arabian Peninsula, respect and give gifts to the foreign delegates as you have seen me dealing with them.' I forgot the third (order)" (Ya'qub bin Muhammad said, "I asked Al-Mughira bin `Abdur-Rahman about the Arabian Peninsula and he said, 'It comprises Mecca, Medina, Al-Yama-ma and Yemen.' Ya'qub added, "And Al-Arj, the beginning of Tihama)

3054. Narrated Ibn `Umar: `Umar saw a silken cloak being sold in the market and he brought it to Allah's Messenger () and said, "O Allah's Messenger (!) Buy this cloak and adorn yourself with it on the `Id festivals and on meeting the delegations." Allah's Messenger () replied, "This is the dress for the one who will have no share in the Hereafter (or, this is worn by one who will have no share in the Hereafter)." After sometime had passed, Allah's Messenger () sent a silken cloak to `Umar. `Umar took it and brought it to Allah's Messenger () and said, "O Allah's Messenger (!) You have said that this is the dress of that who will have no share in the Hereafter (or, this is worn by one who will have no share in the Hereafter), yet you have sent me this!" The Prophet () said, "I have sent it) so that you may sell it or fulfill with it some of your needs

3055. Narrated Ibn `Umar: Umar and a group of the companions of the Prophet () set out with the Prophet to Ibn Saiyad. He found him playing with some boys near the hillocks of Bani Maghala. Ibn Saiyad at that time was nearing his puberty. He did not notice (the Prophet's presence) till the Prophet () stroked him on the back with his hand and said, "Ibn Saiyad! Do you testify that I am Allah's Messenger (!)?" Ibn Saiyad looked at him and said, "I testify that you are the Apostle of the illiterates." Then Ibn Saiyad asked the Prophet. "Do you testify that I am the apostle of Allah?" The Prophet () said to him, "I believe in Allah and His Apostles." Then the Prophet () said (to Ibn Saiyad). "What do you see?" Ibn Saiyad replied, "True people and false ones visit me." The Prophet said, "Your mind is confused as to this matter." The Prophet () added, "I have kept something (in my mind) for you." Ibn Saiyad said, "It is Ad-Dukh." The Prophet () said (to him), "Shame be on you! You cannot cross your limits." On that `Umar said, "O Allah's Messenger (!) Allow me to chop his head off." The Prophet () said, "If he should be him (i.e. Ad-Dajjal) then you cannot overpower him, and should he not be him, then you are not going to benefit by murdering him

3056. Narrated Ibn Umar: (Later on) Allah's Messenger () (once again) went along with Ubai bin Ka'b to the garden of date-palms where Ibn Saiyad was staying. When the Prophet entered the garden, he started hiding himself behind the trunks of the date-palms as he wanted to hear something from Ibn Saiyad before the latter could see him. Ibn Saiyad was lying in his bed, covered with a velvet sheet from where his murmurs were heard. Ibn Saiyad's mother saw the Prophet () while he was hiding himself behind the trunks of the date-palms. She addressed Ibn Saiyad, "O Saf!" (And this was his name). Ibn Saiyad got up. The Prophet () said, "Had this woman let him to himself, he would have revealed the reality of his case." Then the Prophet () got up amongst the people, glorifying Allah as He deserves, he mentioned Ad-Dajjal, saying, "I warn you about him (i.e. Ad-Dajjal) and there is no prophet who did not warn his nation about him, and Noah warned his nation about him, but I tell you a statement which no prophet informed his nation of. You should understand that he is a one-eyed man and Allah is not one-eyed

3057. Narrated Ibn Umar: (Later on) Allah's Messenger () (once again) went along with Ubai bin Ka'b to the garden of date-palms where Ibn Saiyad was staying.

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

3058. Narrated Usama bin Zaid: I asked the Prophet () during his Hajj, "O Allah's Messenger (!) Where will you stay tomorrow?" He said, "Has `Aqil left for us any house?" He then added, "Tomorrow we will stay at Khaif Bani Kinana, i.e. Al-Muhassab, where (the Pagans of) Quraish took an oath of Kufr (i.e. to be loyal to heathenism) in that Bani Kinana got allied with Quraish against Bani Hashim on the terms that they would not deal with the members of this tribe or give them shelter." (Az-Zuhri said, "Khaif means valley.") (See Hadith No. 659, Vol)

3059. Narrated Aslam: Umar bin Al-Khattab appointed a freed slave of his, called Hunai, manager of the Hima (i.e. a pasture devoted for grazing the animals of the Zakat or other specified animals). He said to him, "O Hunai! Don't oppress the Muslims and ward off their curse (invocations against you) for the invocation of the oppressed is responded to (by Allah); and allow the shepherd having a few camels and those having a few sheep (to graze their animals), and take care not to allow the livestock of `Abdur-Rahman bin `Auf and the livestock of (`Uthman) bin `Affan, for if their livestock should perish, then they have their farms and gardens, while those who own a few camels and those who own a few sheep, if their livestock should perish, would bring their dependents to me and appeal for help saying, 'O chief of the believers! O chief of the believers!' Would I then neglect them? (No, of course not). So, I find it easier to let them have water and grass rather than to give them gold and silver (from the Muslims' treasury). By Allah, these people think that I have been unjust to them. This is their land, and during the pre-Islamic period, they fought for it and they embraced Islam (willingly) while it was in their possession. By Him in Whose Hand my life is! Were it not for the animals (in my custody) which I give to be ridden for striving in Allah's Cause, I would not have turned even a span of their land into a Hima

3060. Narrated Hudhaifa: The Prophet () said (to us), "List the names of those people who have announced that they are Muslims." So, we listed one thousand and five hundred men. Then we wondered, "Should we be afraid (of infidels) although we are one thousand and five hundred in number?" No doubt, we witnessed ourselves being afflicted with such bad trials that one would have to offer the prayer alone in fear. Narrated Al-A'mash: "We (listed the Muslims and) found them five hundred." And Abu Muawiya said, "Between six hundred to seven hundred

3061. Narrated Ibn `Abbas: A man came to the Prophet () and said, "O Allah's Messenger (!) I have enlisted in the army for such-and-such Ghazwa, and my wife is leaving for Hajj." Allah's Messenger () said, "Go back and perform Hajj with your wife

3062. Narrated Az-Zuhri: as follows in Hadith 297. Narrated Abu Huraira: We were in the company of Allah's Messenger () in a Ghazwa, and he remarked about a man who claimed to be a Muslim, saying, "This (man) is from the people of the (Hell) Fire." When the battle started, the man fought violently till he got wounded. Somebody said, "O Allah's Messenger (!) The man whom you described as being from the people of the (Hell) Fire fought violently today and died." The Prophet () said, "He will go to the (Hell) Fire." Some people were on the point of doubting (the truth of what the Prophet had said) while they were in this state, suddenly someone said that he was still alive but severely wounded. When night fell, he lost patience and committed suicide. The Prophet () was informed of that, and he said, "Allah is Greater! I testify that I am Allah's Slave and His Apostle." Then he ordered Bilal to announce amongst the people: 'None will enter Paradise but a Muslim, and Allah may support this religion (i.e. Islam) even with a disobedient man

3063. Narrated Anas bin Malik: Allah's Messenger () delivered a sermon and said, "Zaid received the flag and was martyred, then Ja'far took it and was martyred, then `Abdullah bin Rawaha took it and was martyred, and then Khalid bin Al-Walid took it without being appointed, and Allah gave him victory." The Prophet () added, "I am not pleased (or they will not be pleased) that they should remain (alive) with us," while his eyes were shedding tears

3064. Narrated Anas: The people of the tribes of Ril, Dhakwan, 'Usaiya and Bani Lihyan came to the Prophet () and claimed that they had embraced Islam, and they requested him to support them with some men to fight their own people. The Prophet () supported them with seventy men from the Ansar whom we used to call Al-Qurra' (i.e. Scholars) who (out of piety) used to cut wood during the day and pray all the night. So, those people took the (seventy) men till they reached a place called Bi'r-Ma'una where they betrayed and martyred them. So, the Prophet () invoked evil on the tribe of Ril, Dhakwan and Bani Lihyan for one month in the prayer. Narrated Qatada: Anas told us that they (i.e. Muslims) used to recite a Quranic Verse concerning those martyrs which was:-- "O Allah! Let our people be informed on our behalf that we have met our Lord Who has got pleased with us and made us pleased." Then the Verse was cancelled

3065. Narrated Abu Talha: Whenever the Prophet () conquered some people, he would stay in their town for three days

3066. Narrated Anas: The Prophet () performed `Umra, setting out from Al-Ji'rana where he distributed the war booty of Hunain

3067. Narrated Nafi' (ra): A horse of Ibn 'Umar fled and the enemy took it. Then the Muslims conquered the enemy and the horse was returned to him during the lifetime of Allah's Messenger (). And also, once a slave of Ibn 'Umar (ra) fled and joined the Byzantines, and when the Muslims conquered them, Khalid bin Al-Walid returned the slave to him after the death of the Prophet ()

3068. Narrated Nafi': Once a slave of Ibn 'Umar fled and joined the Byzantine. Khalid bin Al-Walid got him back and returned him to `Abdullah (bin `Umar). Once a

horse of Ibn `Umar also ran away and followed the Byzantines, and he (i.e. Khalid) got it back and returned it to `Abdullah

3069. Narrated Ibn `Umar: That he was riding a horse on the day, the Muslims fought (against the Byzantines), and the commander of the Muslim army was Khalid bin Al-Walid who had been appointed by Abu Bakr. The enemy took the horse away, and when the enemy was defeated, Khalid returned the horse to him

3070. Narrated Jabir bin `Abdullah: I said, "O Allah's Messenger (!) We have slaughtered a young sheep of ours and have ground one Sa of barley. So, I invite you along with some persons." So, the Prophet () said in a loud voice, "O the people of the Trench! Jabir has prepared "Sur" so come along

3071. Narrated Um Khalid: (the daughter of Khalid bin Sa`id) I went to Allah's Messenger () with my father and I was wearing a yellow shirt. Allah's Messenger () said, "Sanah, Sanah!" ('Abdullah, the narrator, said that 'Sanah' meant 'good' in the Ethiopian language). I then started playing with the seal of Prophethood (in between the Prophet's shoulders) and my father rebuked me harshly for that. Allah's Messenger () said, "Leave her," and then Allah's Messenger () (invoked Allah to grant me a long life) by saying (thrice), "Wear this dress till it is worn out and then wear it till it is worn out, and then wear it till it is worn out." (The narrator adds, "It is said that she lived for a long period, wearing that (yellow) dress till its color became dark because of long wear

3072. Narrated Abu Huraira: Al-Hasan bin `Ali took a date from the dates of the Sadaqa and put it in his mouth. The Prophet () said (to him) in Persian, "Kakh, kakh!" (i.e. Don't you know that we do not eat the Sadaqa (i.e. what is given in charity) (charity is the dirt of the people)

3073. Narrated Abu Huraira: The Prophet () got up amongst us and mentioned Al Ghulul, emphasized its magnitude and declared that it was a great sin saying, "Don't commit Ghulul for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: 'O Allah's Messenger (!) Intercede with Allah for me,' and I will reply, 'I can't help you, for I have conveyed Allah's Message to you Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, 'O Allah's Apostle! Intercede with Allah for me, and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying over his neck gold and silver and saying, 'O Allah's Messenger (!) Intercede with Allah for me,' and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying clothes that will be fluttering, and the man will say, 'O Allah's Messenger (!) Intercede with Allah for me.' And I will say, 'I can't help you, for I have conveyed Allah's Message to you

3074. Narrated `Abdullah bin `Amr: There was a man who looked after the family and the belongings of the Prophet () and he was called Karkara. The man died and Allah's Messenger () said, "He is in the '(Hell) Fire." The people then went to look at him and found in his place, a cloak he had stolen from the war booty

3075. Narrated Abaya bin Rifaa: My grandfather, Rafi` said, "We were in the company of the Prophet () at DhulHulaifa, and the people suffered from hunger. We got some camels and sheep (as booty) and the Prophet () was still behind the people. They hurried and put the cooking pots on the fire. (When he came) he ordered that the cooking pots should be upset and then he distributed the booty (amongst the people) regarding ten sheep as equal to one camel. Then a camel fled and the people chased it till they got tired, as they had a few horses (for chasing it). So a man threw an arrow at it and caused it to stop (with Allah's Permission). On that the Prophet () said, 'Some of these animals behave like wild beasts, so, if any animal flees from you, deal with it in the same way.' My grandfather asked (the Prophet ()), "We hope (or are afraid) that we may meet the enemy tomorrow and we have no knives. Can we slaughter our animals with canes?" Allah's Messenger () replied, "If the instrument used for killing causes the animal to bleed profusely and if Allah's Name is mentioned on killing it, then eat its meat (i.e. it is lawful) but don't use a tooth or a nail and I am telling you the reason: A tooth is a bone (and slaughtering with a bone is forbidden), and a nail is the slaughtering instrument of the Ethiopians

3076. Narrated Qais: Jarir bin `Abdullah said to me, "Allah's Messenger () said to me, 'Won't you relieve me from Dhul- Khalasa?' Dhul-Khalasa was a house where the tribe of Khatham used to stay, and it used to be called Ka`bat-ul Yamaniya. So I proceeded with one hundred-and-fifty (men) from the tribe of Ahmas who were good cavalry. I informed the Prophet () that I could not sit firm on horses, so he stroke me on the chest with his hand and I noticed his finger marks on my chest. He invoked, 'O Allah! Make him firm and a guiding and rightly-guided man." Jarir set out towards that place, dismantled and burnt it, and then sent the good news to Allah's Messenger () . The messenger of Jarir said to Allah's Messenger (). "O Allah's Apostle! By Him Who has sent you with the Truth, I did not come to you till it (i.e. the house) had been turned (black) like a scabby camel (covered with tar)." So the Prophet () invoked Allah to Bless the horses of the men of Ahmas five times

3077. Narrated Ibn `Abbas: The Prophet () said, on the day of the Conquest of Mecca, "There is no migration (after the Conquest), but Jihad and good intentions, and when you are called for Jihad, you should immediately respond to the call

3078. Narrated Abu `Uthman An-Nahdi: Mujashi (bin Mas`ud) took his brother Mujalid bin Mas`ud to the Prophet () and said, "This is Mujalid and he will give a pledge of allegiance to you for migration." The Prophet () said, "There is no migration after the Conquest of Mecca, but I will take his pledge of allegiance for Islam

3079. Narrated Abu `Uthman An-Nahdi: Mujashi (bin Mas`ud) took his brother Mujalid bin Mas`ud to the Prophet () and said, "This is Mujalid and he will give a pledge of allegiance to you for migration." The Prophet () said, "There is no migration after the Conquest of Mecca, but I will take his pledge of allegiance for Islam

3080. Narrated `Ata': I and `Ubai bin `Umar went to `Aisha while she was staying near Thabir (i.e. a mountain). She said, "There is no Migration after Allah gave His Prophet victory over Mecca

3081. Narrated Sa`d bin `Ubaida: Abu `Abdur-Rahman who was one of the supporters of `Uthman said to Abu Talha who was one of the supporters of `Ali, "I

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

3082. Narrated Ibn Abi Mulaika:Ibn Az-Zubair said to Ibn Ja'far "Do you remember when I, you and Ibn `Abbas went out to receive Allah's Messenger ()?" Ibn Ja'far replied in the affirmative. Ibn Az-Zubair added, "And Allah's Messenger () made us (i.e. I and Ibn `Abbas) ride along with him and left you

3083. Narrated As-Sa'ib bin Yazid:I along with some boys went out to receive Allah's Messenger () at Thaniyat-al-Wada

3084. Narrated `Abdullah:When the Prophet () returned (from Jihad), he would say Takbir thrice and add, "We are returning, if Allah wishes, with repentance and worshipping and praising (our Lord) and prostrating ourselves before our Lord. Allah fulfilled His Promise and helped His Slave, and He Alone defeated the (infidel) clans

3085. Narrated Anas bin Malik:We were in the company of the Prophet () while returning from 'Usfan, and Allah's Messenger () was riding his she-camel keeping Safiya bint Huyay riding behind him. His she-camel slipped and both of them fell down. Abu Talha jumped from his camel and said, "O Allah's Messenger ()! May Allah sacrifice me for you." The Prophet () said, "Take care of the lady." So, Abu Talha covered his face with a garment and went to Safiya and covered her with it, and then he set right the condition of their she-camel so that both of them rode, and we were encircling Allah's Messenger () like a cover. When we approached Medina, the Prophet () said, "We are returning with repentance and worshipping and praising our Lord." He kept on saying this till he entered Medina

3086. Narrated Anas bin Malik:That he and Abu Talha came in the company of the Prophet () and Safiya was accompanying the Prophet, who let her ride behind him on his she-camel. During the journey, the she-camel slipped and both the Prophet () and (his) wife fell down. Abu Talha (the sub-narrator thinks that Anas said that Abu Talha jumped from his camel quickly) said, "O Allah's Messenger ()! May Allah sacrifice me for your sake! Did you get hurt?" The Prophet () replied,"No, but take care of the lady." Abu Talha covered his face with his garment and proceeded towards her and covered her with his garment, and she got up. He then set right the condition of their she-camel and both of them (i.e. the Prophet () and his wife) rode and proceeded till they approached Medina. The Prophet () said, "We are returning with repentance and worshipping and praising our Lord." The Prophet () kept on saying this statement till he entered Medina

3087. Narrated Jabir bin `Abdullah:I was on a journey in the company of the Prophet () and when we reached Medina, he said to me, "Enter the Mosque and offer two rak`at

3088. Narrated Ka'b:Whenever the Prophet () returned from a journey in the forenoon, he would enter the Mosque and offer two rak`at before sitting

3089. Narrated Muharib bin Dithar:Jabir bin `Abdullah said, "When Allah's Messenger () arrived at Medina, he slaughtered a camel or a cow." Jabir added, "The Prophet () bought a camel from me for two Uqiyas (of gold) and one or two Dirhams. When he reached Sirar, he ordered that a cow be slaughtered and they ate its meat. When he arrived at Medina, he ordered me to go to the Mosque and offer two rak`at, and weighed (and gave) me the price of the camel

3090. Narrated Jabir:Once I returned from a journey and the Prophet () said (to me) "Offer two rak`at." (Sirar is a place near Medina)

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

3091. Narrated `Ali:I got a she-camel in my share of the war booty on the day (of the battle) of Badr, and the Prophet () had given me a she-camel from the Khumus. When I intended to marry Fatima, the daughter of Allah's Apostle, I had an appointment with a goldsmith from the tribe of Bani Qainuqa' to go with me to bring Idhkhair (i.e. grass of pleasant smell) and sell it to the goldsmiths and spend its price on my wedding party. I was collecting for my she-camels equipment of saddles, sacks and ropes while my two shecamels were kneeling down beside the room of an Ansari man. I returned after collecting whatever I collected, to see the humps of my two she-camels cut off and their flanks cut open and some portion of their livers was taken out. When I saw that state of my two she-camels, I could not help weeping. I asked, "Who has done this?" The people replied, "Hamza bin `Abdul Muttalib who is staying with some Ansari drunks in this house." I went away till I reached the Prophet () and Zaid bin Haritha was with him. The Prophet () noticed on my face the effect of what I had suffered, so the Prophet () asked, "What is wrong with you?" I replied, "O Allah's Messenger ()! I have never seen such a day as today. Hamza attacked my two she-camels, cut off their humps, and ripped open their flanks, and he is sitting there in a house in the company of some drunks." The Prophet () then asked for his covering sheet, put it on, and set out walking followed by me and Zaid bin Haritha till he came to the house where Hamza was. He asked permission to enter, and they allowed him, and they were drunk. Allah's Messenger () started rebuking Hamza for what he had done, but Hamza was drunk and his eyes were red. Hamza looked at Allah's Messenger () and then he raised his eyes, looking at his knees, then he raised up his eyes looking at his umbilicus, and again he raised up his eyes looking at his face. Hamza then said, "Aren't you but the slaves of my father?" Allah's Messenger () realized that he was drunk, so Allah's Messenger () retreated, and we went out with him

3092. Narrated `Aisha:(mother of the believers) After the death of Allah's Apostle Fatima the daughter of Allah's Messenger () asked Abu Bakr As-Siddiq to give her, her share of inheritance from what Allah's Messenger () had left of the Fai (i.e. booty gained without fighting) which Allah had given him. Abu Bakr said to her, "Allah's Apostle said, 'Our property will not be inherited, whatever we (i.e. prophets) leave is Sadaqa (to be used for charity).'" Fatima, the daughter of Allah's Messenger () got angry and stopped speaking to Abu Bakr, and continued assuming that attitude till she died. Fatima remained alive for six months after the death of Allah's Messenger (). She used to ask Abu Bakr for her share from the property of Allah's Messenger () which he left at Khaibar, and Fadak, and his property at Medina (devoted for charity). Abu Bakr refused to give her that property and said, "I will not leave anything Allah's Messenger () used to do, because I am afraid that if I left something from the Prophet's tradition, then I would go astray." (Later on) `Umar gave the Prophet's property (of Sadaqa) at Medina to `Ali and `Abbas, but he withheld the properties of Khaibar and Fadak in his custody and said, "These two properties are the Sadaqa which Allah's Apostle used to use for his expenditures and urgent needs. Now their management is to be entrusted to the ruler." (Az-Zuhri said, "They have been managed in this way till today)

3093. Narrated `Aisha:(mother of the believers) After the death of Allah's Apostle Fatima the daughter of Allah's Messenger () asked Abu Bakr As-Siddiq to give her, her share of inheritance from what Allah's Messenger () had left of the Fai (i.e. booty gained without fighting) which Allah had given him. Abu Bakr said to her, "Allah's Apostle said, 'Our property will not be inherited, whatever we (i.e. prophets) leave is Sadaqa (to be used for charity).'" Fatima, the daughter of Allah's Messenger () got angry and stopped speaking to Abu Bakr, and continued assuming that attitude till she died. Fatima remained alive for six months after the death of Allah's Messenger (). She used to ask Abu Bakr for her share from the property of Allah's Messenger () which he left at Khaibar, and Fadak, and his property at Medina (devoted for charity). Abu Bakr refused to give her that property and said, "I will not leave anything Allah's Messenger () used to do, because I am afraid that if I left something from the Prophet's tradition, then I would go astray." (Later on) `Umar gave the Prophet's property (of Sadaqa) at Medina to `Ali and `Abbas, but he withheld the properties of Khaibar and Fadak in his custody and said, "These two properties are the Sadaqa which Allah's Apostle used to use for his expenditures and urgent needs. Now their management is to be entrusted to the ruler." (Az-Zuhri said, "They have been managed in this way till today)

3094. Narrated Malik bin Aus:While I was at home, the sun rose high and it got hot. Suddenly the messenger of `Umar bin Al-Khattab came to me and said, "The chief of the believers has sent for you." So, I went along with him till I entered the place where `Umar was sitting on a bedstead made of date-palm leaves and covered with no mattress, and he was leaning over a leather pillow. I greeted him and sat down. He said, "O Mali! Some persons of your people who have families came to me and I have ordered that a gift should be given to them, so take it and distribute it among them." I said, "O chief of the believers! I wish that you order someone else to do it." He said, "O man! Take it." While I was sitting there with him, his doorman Yarfa' came saying, "'Uthman, `Abdur-Rahman bin `Auf, Az-Zubair and Sa'd bin Abi Waqqas are asking your permission (to see you); may I admit them?" `Umar said, "Yes", So they were admitted and they came in, greeted him, and sat down. After a while Yarfa' came again and said, "May I admit `Ali and `Abbas?" `Umar said, "yes." So, they were admitted and they came in and greeted (him) and sat down. Then `Abbas said, "O chief of the believers! Judge between me and this (i.e. `Ali)." They had a dispute regarding the property of Bani An-Nadir which Allah had given to His Apostle as Fai. The group (i.e. `Uthman and his companions) said, "O chief of the believers! Judge between them and relieve both of them from each other." `Umar said, "Be patient! I beseech you by Allah by Whose Permission the Heaven and the Earth exist, do you know that Allah's Messenger () said, 'Our (i.e. prophets) property will not be inherited, and whatever we leave, is Sadaqa (to be used for charity),' and Allah's Messenger () meant himself (by saying "we")?" The group said, "He said so." `Umar then turned to `Ali and `Abbas and said, "I beseech you by Allah, do you know that Allah's Messenger () said so?" They replied, " He said so." `Umar then said, "So, I will talk to you about this matter. Allah bestowed on His Apostle with a special favor of something of this Fai (booty) which he gave to nobody else." `Umar then recited the Holy Verses: "What Allah bestowed as (Fai) Booty on his Apostle (Muhammad) from them --- for this you made no expedition with either cavalry or camelry: But Allah gives power to His Apostles over whomever He will 'And Allah is able to do all things." 9:6) `Umar added "So this property was especially given to Allah's Messenger (), but, by Allah, neither did he take possession of it and leave you, nor did he favor himself with it to your exclusion, but he gave it to all of you and distributed it amongst you till this property remained out of it. Allah's Messenger () used to spend the yearly expenses of his family out of this property and used to keep the rest of its revenue to be spent on Allah's Cause. Allah's Apostle kept on doing this during all his lifetime. I ask you by Allah do you know this?" They replied in the affirmative. `Umar then said to `Ali and `Abbas. "I ask you by Allah, do you know this?" `Umar added, "When Allah had taken His Prophet unto Him, 'Abu Bakr said, 'I am the successor of Allah's Messenger () so, Abu Bakr took over that property and managed it in the same way as Allah's Messenger () used to do, and Allah knows that he was true, pious and rightly-guided, and he was a follower of what was right. Then Allah took Abu Bakr unto Him and I became Abu Bakr's successor, and I kept that property in my possession for the first two years of my Caliphate, managing it in the same way as Allah's Messenger () used to do and as Abu Bakr used to do, and Allah knows that I have been true, pious, rightly guided, and a follower of what is right. Now you both (i.e. `Ali and `Abbas) came to talk to me, bearing the same claim and presenting the same case; you, `Abbas, came to me asking for your share from your nephew's property, and this man, i.e. `Ali, came to me asking for his wife's share from her father's property. I told you both that Allah's Messenger () said, 'Our (prophets) properties are not to be inherited, but what we leave is Sadaqa (to be used for charity).' When I thought it right that I should hand over this property to you, I said to you, 'I am ready to hand over this property to you if you wish, on the condition that you would take Allah's Pledge and Covenant that you would manage it in the same way as Allah's Messenger () used to, and as Abu Bakr used to do, and as I have done since I was in charge of it.' So, both of you said (to me), 'Hand it over to us,' and on that condition I handed it over to you. So, I ask you by Allah, did I hand it over to them on this condition?" The group said, "Yes." Then `Umar faced `Ali and `Abbas saying, "I ask you by Allah, did I hand it over to you on this condition?" They said, "Yes. " He said, " Do you want now to give a different decision? By Allah, by Whose Leave both the Heaven and the Earth exist, I will never give any decision other than that (I have already given). And if you are unable to manage it, then return it to me, and I will do the job on your behalf

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3095. Narrated Ibn `Abbas: The delegates of the tribe of `Abdul-Qais came and said, "O Allah's Messenger (!) We are from the tribe of Rabi'a, and there is the infidels of the tribe of Mudar intervening between you and us, so we cannot come to you except in the Sacred Months. So please order us some instructions that we may apply it to ourselves and also invite our people whom we left behind us to observe as well." The Prophet (!) said, "I order you (to do) four (things) and forbid you (to do) four: I order you to believe in Allah, that is, to testify that None has the right to be worshipped but Allah (the Prophet (!) pointed with his hand); to offer prayers perfectly; to pay Zakat; to fast the month of Ramadan, and to pay the Khumus (i.e. one-fifth) of the war booty to Allah and I forbid you to use Ad-dubba', An-Naqir, Al-Hantam and Al-Muzaffat (i.e. utensils used for preparing alcoholic drinks)." (See Hadith No. 50, Vol)

3096. Narrated Abu Huraira: Allah's Messenger (!) said, "My heirs should not take even a single Dinar (i.e. anything from my property), and whatever I leave, excluding the expenditure of my wives and my laborers, will be Sadaqa (i.e. be used for charity)

3097. Narrated Aisha: Allah's Messenger (!) died, and there was nothing in my house that a living being could eat, except some barley Lying on a shelf. So, I ate of it for a long period and measured it, and (after a short period) it was consumed

3098. Narrated `Amr bin Al-Harith: The Prophet (!) did not leave anything (after his death) except his arms, a white mule, and a (piece of) land which he had given as Sadaqa

3099. Narrated `Aisha: (the wife of the Prophet) When the sickness of Allah's Messenger (!) got aggravated, he asked the permission of his wives that he should be treated in my house, and they permitted him

3100. Narrated Ibn Abu Mulaika: `Aisha said, "The Prophet (!) died in my house on the day of my turn while he was leaning on my chest closer to my neck, and Allah made my saliva mix with his Saliva." `Aisha added, "'AbdurRahman came with a Siwak and the Prophet (!) was too weak to use it so I took it, chewed it and then (gave it to him and he) cleaned his teeth with it

3101. Narrated Safiya: (the wife of the Prophet) That she came to visit Allah's Messenger (!) while he was in I'tikaf (i.e. seclusion in the Mosque during the last ten days of Ramadan). When she got up to return, Allah's Messenger (!) got up with her and accompanied her, and when he reached near the gate of the Mosque close to the door (of the house) of Um Salama, the wife of the Prophet, two Ansari men passed by them and greeted Allah's Apostle and then went away. Allah's Messenger (!) addressed them saying, "Don't hurry! (She is my wife)," They said, "Glorified be Allah! O Allah's Messenger (!) (You are far away from any suspicion)," and his saying was hard on them. Allah's Messenger (!) said, "Satan circulates in the mind of a person as blood does (in his body). I was afraid that Satan might put some (evil) thoughts in your minds

3102. Narrated `Abdullah bin `Umar: Once I went upstairs in Hafsa's house and saw the Prophet (!) answering the call of nature with his back towards the Qibla and facing Sham

3103. Narrated Aisha: That Allah's Messenger (!) used to offer the `Asr prayer while the sun was still shining in her Hujra (i.e. her dwelling place)

3104. Narrated `Abdullah: The Prophet (!) stood up and delivered a sermon, and pointing to `Aisha's house (i.e. eastwards), he said thrice, "Affliction (will appear from) here," and, "from where the side of the Satan's head comes out (i.e. from the East)

3105. Narrated `Amra bint `Abdur-Rahman: `Aisha, the wife of the Prophet (!) told her that once Allah's Messenger (!) was with her and she heard somebody asking permission to enter Hafsa's house. She said, "O Allah's Messenger (!) This man is asking permission to enter your house." Allah's Messenger (!) replied, "I think he is so-and-so (meaning the foster uncle of Hafsa). What is rendered illegal because of blood relations, is also rendered illegal because of the corresponding foster-relations

3106. Narrated Anas: That when Abu Bakr became the Caliph, he sent him to Bahrain and wrote this letter for him, and stamped it with the Ring of the Prophet. Three lines were engraved on the Ring, (the word) 'Muhammad' was in a line, 'Apostle' was in another line, and 'Allah' in a third

3107. Narrated `Isa bin Tahman: Anas brought out to us two worn out leather shoes without hair and with pieces of leather straps. Later on Thabit Al-Bunani told me that Anas said that they were the shoes of the Prophet

3108. Narrated Abu Burda: `Aisha brought out to us a patched woollen garment, and she said, "(It chanced that) the soul of Allah's Messenger (!) was taken away while he was wearing this." Abu-Burda added, "Aisha brought out to us a thick waist sheet like the ones made by the Yemenites, and also a garment of the type called Al-Mulabbada

3109. Narrated Anas bin Malik: When the cup of Allah's Messenger (!) got broken, he fixed it with a silver wire at the crack. (The subnarrator, `Asim said, "I saw the cup and drank (water) in it

3110. Narrated `Ali bin Al-Husain: That when they reached Medina after returning from Yazid bin Mu'awiya after the martyrdom of Husain bin `Ali (may Allah bestow His Mercy upon him), Al-Miswar bin Makhrama met him and said to him, "Do you have any need you may order me to satisfy?" `Ali said, "No." Al-Miswar said, Will you give me the sword of Allah's Messenger (!) for I am afraid that people may take it from you by force? By Allah, if you give it to me, they will never be able to take it till I die." When `Ali bin Abu Talib demanded the hand of the daughter of Abi Jahal to be his wife besides Fatima, I heard Allah's Messenger (!) on his pulpit delivering a sermon in this connection before the people, and I had then attained my age of puberty. Allah's Messenger (!) said, "Fatima is from me, and I am afraid she will be subjected to trials in her religion (because of jealousy)." The Prophet (!) then mentioned one of his son-in-law who was from the tribe of `Abdi Shams, and he praised him as a good son-in-law, saying, "Whatever he said was the truth, and he promised me and fulfilled his promise. I do not make a

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legal thing illegal, nor do I make an illegal thing legal, but by Allah, the daughter of Allah's Messenger () and the daughter of the enemy of Allah, (i.e. Abu Jahl) can never get together (as the wives of one man) (See Hadith No. 76, Vo)

3111. Narrated Ibn Al-Hanafiya: If `Ali had spoken anything bad about `Uthman then he would have mentioned the day when some persons came to him and complained about the Zakat officials of `Uthman. `Ali then said to me, "Go to `Uthman and say to him, 'This document contains the regulations of spending the Sadaqa of Allah's Apostle so order your Zakat officials to act accordingly.'" I took the document to `Uthman. `Uthman said, "Take it away, for we are not in need of it." I returned to `Ali with it and informed him of that. He said, "Put it whence you took it

3112. Muhammad bin Suqa: I heard Mundhir at-Tawri reporting Ibn Hanafiya who said, "My father sent me saying, 'Take this letter to `Uthman for it contains the orders of the Prophet () concerning the Sadaqa

3113. Narrated `Ali: Fatima complained of what she suffered from the hand mill and from grinding, when she got the news that some slave girls of the booty had been brought to Allah's Messenger (). She went to him to ask for a maid-servant, but she could not find him, and told `Aisha of her need. When the Prophet () came, Aisha informed him of that. The Prophet () came to our house when we had gone to our beds. (On seeing the Prophet) we were going to get up, but he said, 'Keep at your places,' I felt the coolness of the Prophet's feet on my chest. Then he said, "Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: 'Allahu Akbar (i.e. Allah is Greater)' for 34 times, and 'Al hamdu Li llah (i.e. all the praises are for Allah)' for 33 times, and Subhan Allah (i.e. Glorified be Allah) for 33 times. This is better for you than what you have requested

3114. Narrated Jabir bin `Abdullah (ra): A boy was born to one of our men, the Ansar, and he wanted to name him Muhammad. The Ansari man said, "I took the boy to the Prophet (). The Prophet () said, "Name your child by my name, but do not name (them) by my Kunya, for I have been made Qasim (i.e., a distributor) to distribute (the booty etc.) amongst you." The narrator, Husain said that the Prophet () said, "I have been sent as a Qasim (i.e., distributor) to distribute (things) amongst you." [The Sub narrator Salim said that he heard Jabir saying that the man wanted to name the boy Al-Qasim, but the Prophet () said, "Call (your sons) by my name, but do not name (them) by my Kunya

3115. Narrated Jabir bin `Abdullah Al-Ansari: A man amongst us begot a boy whom he named Al-Qasim. On that the Ansar said, (to the man), "We will never call you Abu-al-Qasim and will never please you with this blessed title." So, he went to the Prophet and said, "O Allah's Messenger ()! I have begotten a boy whom I named Al-Qasim and the Ansar said, 'We will never call you Abu-al-Qasim, nor will we please you with this title.' " The Prophet () said, "The Ansar have done well. Name by my name, but do not name by my Kunya, for I am Qasim

3116. Narrated Muawiya: Allah's Messenger () said, "If Allah wants to do good for somebody, he makes him comprehend the Religion (i.e. Islam), and Allah is the Giver and I am Al-Qasim (i.e. the distributor), and this (Muslim) nation will remain victorious over their opponents, till Allah's Order comes and they will still be victorious

3117. Abu Huraira: Allah's Messenger () said, "Neither do I give you (anything) nor withhold (anything) from you, but I am just a distributor (i.e. Qasim), and I give as I am ordered

3118. Narrated Khawla Al-Ansariya: I heard Allah's Messenger () saying, "Some people spend Allah's Wealth (i.e. Muslim's wealth) in an unjust manner; such people will be put in the (Hell) Fire on the Day of Resurrection

3119. Narrated `Urwa-al-Bariqi: The Prophet () said, "Horses are always the source of good, namely, rewards (in the Hereafter) and booty, till the Day of Resurrection

3120. Narrated Abu Huraira: Allah's Messenger () said, "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allah's Cause

3121. Narrated Jabir bin Samura: Allah's Messenger () said, "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allah's Cause

3122. Narrated Jabir bin `Abdullah: Allah's Messenger () said, "Booty has been made legal for me

3123. Narrated Abu Huraira: Allah's Messenger () said, "Allah guarantees him who strives in His Cause and whose motivation for going out is nothing but Jihad in His Cause and belief in His Word, that He will admit him into Paradise (if martyred) or bring him back to his dwelling place, whence he has come out, with what he gains of reward and booty

3124. Narrated Abu Huraira: The Prophet () said, "A prophet amongst the prophets carried out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or shecamels and is waiting for the birth of their young ones.' So, the prophet carried out the expedition and when he reached that town at the time or nearly at the time of the `Asr prayer, he said to the sun, 'O sun! You are under Allah's Order and I am under Allah's Order O Allah! Stop it (i.e. the sun) from setting.' It was stopped till Allah made him victorious. Then he collected the booty and the fire came to burn it, but it did not burn it. He said (to his men), 'Some of you have stolen something from the booty. So one man from every tribe should give me a pledge of allegiance by shaking hands with me.' (They did so and) the hand of a man got stuck over the hand of their prophet. Then that prophet said (to the man), 'The theft has been committed by your people. So all the persons of your tribe should give me the pledge of allegiance by shaking hands with me.' The hands of two or three men got

stuck over the hand of their prophet and he said, "You have committed the theft." Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty. The Prophet (ﷺ) added: Then Allah saw our weakness and disability, so he made booty legal for us

3125. Narrated Aslam: Umar said, "Were it not for those Muslims who have not come to existence yet, I would have distributed (the land of) every town I conquer among the fighters as the Prophet (ﷺ) distributed the land of Khaibar

3126. Narrated Abu Musa Al-Ash'ari: A bedouin asked the Prophet, "A man may fight for the sake of booty, and another may fight so that he may be mentioned by the people, and a third may fight to show his position (i.e. bravery); which of these is regarded as fighting in Allah's Cause?" The Prophet (ﷺ) said, "He who fights so that Allah's Word (i.e. Islam) should be superior, fights for Allah's Cause

3127. Narrated Abdullah bin Abu Mulaika: Some silken cloaks with golden buttons were presented to the Prophet. He distributed them amongst his companions and kept one for Makhrama, bin Naufal. Later on Makhrama came along with his son Al-Miswar bin Makhrama, and stood up at the gate and said (to his son). "Call him (i.e. the Prophet) to me." The Prophet (ﷺ) heard his voice, took a silken cloak and brought it to him, placing those golden buttons in front of him saying, "O Abu-al-Miswar! I have kept this aside for you! O Abu-al Miswar! I have kept this aside for you!" Makhrama was a bad-tempered man

3128. Narrated Anas bin Malik: People used to give some of their datepalms to the Prophet (as a gift), till he conquered Bani Quraiza and Bani An-Nadir, whereupon he started returning their favors

3129. Narrated Abdullah bin Az-Zubair: When Az-Zubair got up during the battle of Al-Jamal, he called me and I stood up beside him, and he said to me, "O my son! Today one will be killed either as an oppressor or as an oppressed one. I see that I will be killed as an oppressed one. My biggest worry is my debts. Do you think, if we pay the debts, there will be something left for us from our money?" Az-Zubair added, "O my son! Sell our property and pay my debts." Az-Zubair then willed one-third of his property and willed one-third of that portion to his sons; namely, Abdullah's sons. He said, "One-third of the one third. If any property is left after the payment of the debts, one-third (of the one-third of what is left) is to be given to your sons." (Hisham, a sub-narrator added, "Some of the sons of Abdullah were equal in age to the sons of Az-Zubair e.g. Khubaib and Abbas. Abdullah had nine sons and nine daughters at that time." (The narrator Abdullah added:) My father (Az-Zubair) went on drawing my attention to his debts saying, "If you should fail to pay part of the debts, appeal to my Master to help you." By Allah! I could not understand what he meant till I asked, "O father! Who is your Master?" He replied, "Allah (is my Master)." By Allah, whenever I had any difficulty regarding his debts, I would say, "Master of Az-Zubair! Pay his debts on his behalf." and Allah would (help me to) pay it. Az-Zubair was martyred leaving no Dinar or Dirham but two pieces of land, one of which was (called) Al-Ghaba, and eleven houses in Medina, two in Basra, one in Kufa and one in Egypt. In fact, the source of the debt which he owed was, that if somebody brought some money to deposit with him. Az-Zubair would say, "No, (I won't keep it as a trust), but I take it as a debt, for I am afraid it might be lost." Az-Zubair was never appointed governor or collector of the tax of Kharaj or any other similar thing, but he collected his wealth (from the war booty he gained) during the holy battles he took part in, in the company of the Prophet, Abu Bakr, Umar, and Uthman. (Abdullah bin Az-Zubair added:) When I counted his debt, it turned to be two million and two hundred thousand. (The sub-narrator added:) Hakim bin Hizam met Abdullah bin Zubair and asked, "O my nephew! How much is the debt of my brother?" Abdullah kept it as a secret and said, "One hundred thousand," Hakim said, "By Allah! I don't think your property will cover it." On that Abdullah said to him, "What if it is two million and two hundred thousand?" Hakim said, "I don't think you can pay it; so if you are unable to pay all of it, I will help you." Az-Zubair had already bought Al-Ghaba for one hundred and seventy thousand. Abdullah sold it for one million and six hundred thousand. Then he called the people saying, "Any person who has any money claim on Az-Zubair should come to us in Al-Ghaba." There came to him Abdullah bin Ja'far whom Az-Zubair owed four hundred thousand. He said to Abdullah bin Az-Zubair, "If you wish I will forgive you the debt." Abdullah (bin Az-Zubair) said, "No." Then Ibn Ja'far said, "If you wish you can defer the payment if you should defer the payment of any debt." Ibn Az-Zubair said, "No." Abdullah bin Ja'far said, "Give me a piece of the land." Abdullah bin Az-Zubair said (to him), "Yours is the land extending from this place to this place." So, Abdullah bin Az-Zubair sold some of the property (including the houses) and paid his debt perfectly, retaining four and a half shares from the land (i.e. Al-Ghaba). He then went to Mu'awiya while Amr bin Uthman, Al-Mundhir bin Az-Zubair and Ibn Zam'a were sitting with him. Mu'awiya asked, "At what price have you appraised Al-Ghaba?" He said, "One hundred thousand for each share," Mu'awiya asked, "How many shares have been left?" Abdullah replied, "Four and a half shares." Al-Mundhir bin Az-Zubair said, "I would like to buy one share for one hundred thousand." Amr bin Uthman said, "I would like to buy one share for one hundred thousand." Ibn Zam'a said, "I would like to buy one share for one hundred thousand." Mu'awiya said, "How much is left now?" Abdullah replied, "One share and a half." Mu'awiya said, "I would like to buy it for one hundred and fifty thousand." Abdullah also sold his part to Mu'awiya for six hundred thousand. When Ibn Az-Zubair had paid all the debts. Az-Zubair's sons said to him, "Distribute our inheritance among us." He said, "No, by Allah, I will not distribute it among you till I announce in four successive Hajj seasons, 'Would those who have money claims on Az-Zubair come so that we may pay them their debt.'" So, he started to announce that in public in every Hajj season, and when four years had elapsed, he distributed the inheritance among the inheritors. Az-Zubair had four wives, and after the one-third of his property was excluded (according to the will), each of his wives received one million and two hundred thousand. So the total amount of his property was fifty million and two hundred thousand

3130. Narrated Ibn Umar: Uthman did not join the Badr battle because he was married to one of the daughters of Allah's Apostle and she was ill. So, the Prophet (ﷺ) said to him. "You will get a reward and a share (from the war booty) similar to the reward and the share of one who has taken part in the Badr battle

3131. Narrated Marwan bin Al-Hakam and Miswar bin Makhrama: When the Hawazin delegation came to Allah's Messenger (ﷺ) after they had embraced Islam and requested him to return their properties and war prisoners to them, Allah's Messenger (ﷺ) said, "To me the best talk is the truest, so you may choose either of two

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

3132. Narrated Marwan bin Al-Hakam and Miswar bin Makhrama:When the Hawazin delegation came to Allah's Messenger (ﷺ) after they had embraced Islam and requested him to return their properties and war prisoners to them, Allah's Messenger (ﷺ) said, "To me the best talk is the truest, so you may choose either of two things; the war prisoners or the wealth, for I have delayed their distribution." Allah's Messenger (ﷺ) had waited for them for over ten days when he returned from Ta'if. So, when those people came to know that Allah's Messenger (ﷺ) was not going to return to them except one of the two things he said, "We choose our war Prisoners 'Allah's Messenger (ﷺ) stood up amongst the Muslims, and after glorifying Allah as He deserved, he said, "Now then, these brothers of yours have come to us with repentance, and I see it logical that I should return their captives to them, so whoever of you likes to do that as a favor then he can do it, and whoever amongst you likes to stick to his share, let him give up his prisoners and we will compensate him from the very first Fai' (i.e. war booty received without fight) which Allah will give us." On that, all the people said. 'O Allah's Messenger (ﷺ) We have agreed willingly to do so (return the captives)" Then Allah's Messenger (ﷺ) said to them "I do not know who amongst you has agreed to this and who has not. You should return and let your leaders inform me of your agreement." The people returned and their leaders spoke to them, and then came to Allah's Apostle and said, "All the people have agreed willingly to do so and have given the permission to return the war prisoners (without Compensation)" (Az-Zuhri, the sub-narrator states) This is what has been related to us about the captives of Hawazin

3133. Narrated Zahdam:Once we were in the house of Abu Musa who presented a meal containing cooked chicken. A man from the tribe of Bani Taim Allah with red complexion as if he were from the Byzantine war prisoners, was present. Abu Musa invited him to share the meal but he (apologised) saying. "I saw chickens eating dirty things and so I have had a strong aversion to eating them, and have taken an oath that I will not eat chickens." Abu Musa said, "Come along, I will tell you about this matter (i.e. how to cancel one's oath). I went to the Prophet (ﷺ) in the company of a group of Al-Ashariyin, asked him to provide us with means of conveyance. He said, 'By Allah, I will not provide you with any means of conveyance and I have nothing to make you ride on.' Then some camels as booty were brought to Allah's Messenger (ﷺ) and he asked for us saying. 'Where are the group of Al-Ash`ariyun?' Then he ordered that we should be given five camels with white humps. When we set out we said, 'What have we done? We will never be blessed (with what we have been given).' So, we returned to the Prophet (ﷺ) and said, 'We asked you to provide us with means of conveyance, but you took an oath that you would not provide us with any means of conveyance. Did you forget (your oath when you gave us the camels)? He replied. 'I have not provided you with means of conveyance, but Allah has provided you with it, and by Allah, Allah willing, if ever I take an oath to do something, and later on I find that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath

3134. Narrated Nafi` from Ibn `Umar:Allah's Messenger (ﷺ) sent a Sariya towards Najd, and `Abdullah bin `Umar was in the Sariya. They gained a great number of camels as war booty. The share of each one of them was twelve or eleven camels, and they were given an extra camel each

3135. Narrated Ibn `Umar:Allah's Messenger (ﷺ) used to give extra share to some of the members of the Sariya he used to send, in addition to the shares they shared with the army in general

3136. Narrated Abu Musa:We got the news of the migration of the Prophet (ﷺ) while we were in Yemen, so we set out migrating to him. We were, I and my two brothers, I being the youngest, and one of my brothers was Abu Burda and the other was Abu Ruhm. We were over fifty (or fifty-three or fifty two) men from our people. We got on board a ship which took us to An-Najashi in Ethiopia, and there we found Ja'far bin Abu Talib and his companions with An-Najashi. Ja'far said (to us), "Allah's Messenger (ﷺ) has sent us here and ordered us to stay here, so you too, stay with us." We stayed with him till we all left (Ethiopia) and met the Prophet (ﷺ) at the time when he had conquered Khaibar. He gave us a share from its booty (or gave us from its booty). He gave only to those who had taken part in the Ghazwa with him. but he did not give any share to any person who had not participated in Khaibar's conquest except the people of our ship, besides Ja'far and his companions, whom he gave a share as he did them (i.e. the people of the ship)

3137. Narrated Jabir:Allah's Messenger (ﷺ) said (to me), "If the property of Bahrain had come to us, I would have given you so much and so much." But the Bahrain property did not come till the Prophet (ﷺ) had died. When the Bahrain property came. Abu Bakr ordered somebody to announce, "Any person who has money claim on Allah's Messenger (ﷺ) or whom Allah's Messenger (ﷺ) had promised something, should come to us." So, I went to him and said, "Allah's Messenger (ﷺ) had promised to give me so much and so much." Abu Bakr scooped up money with both hands thrice for me." (The sub-narrator Sufyan illustrated this action by scooping up with both hands and said, "Ibn Munkadir, another sub-narrator, used to illustrate it in this way.") Narrated Jabir: Once I went to Abu Bakr and asked

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for the money but he did not give me, and I went to him again, but he did not give me, so I went to him for the third time and said, "I asked you, but you did not give me; then I asked you (for the second time) and you did not give me; then I asked you (for the third time) but you did not give me. You should either give me or allow yourself to be considered a miser regarding my case." Abu Bakr said, "You tell me that I am a miser with regard to you. But really, whenever I rejected your request, I had the inclination to give you." (In another narration Jabir added:) So, Abu Bakr scooped up money with both hands for me and asked me to count it. I found out that it was five hundred. Abu Bakr told me to take twice that amount

3138. Narrated Jabir bin `Abdullah: While Allah's Messenger (ﷺ) was distributing the booty at Al-Ji'rana, somebody said to him "Be just (in your distribution)." The Prophet (ﷺ) replied, "Verily I would be miserable if I did not act justly

3139. Narrated Jubair bin Mut'im: The Prophet (ﷺ) talked about war prisoners of Badr saying, "Had Al-Mut'im bin Adi been alive and interceded with me for these mean people, I would have freed them for his sake

3140. Narrated Jubair bin Mut'im: I and `Uthman bin `Affan went to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! You have given to Bani Al-Muttalib and left us although they and we are of the same kinship to you." Allah's Messenger (ﷺ) said, "Bani Muttalib and Bani Hashim are one and the same." The Prophet (ﷺ) did not give a share to Bani `Abd Shams and Bani Naufal. (Ibn 'Is-haq said, "Abd Shams and Hashim and Al-Muttalib were maternal brothers and their mother was `Atika bint Murra and Naufal was their paternal brother)

3141. Narrated `Abdur-Rahman bin `Auf: While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young Ansari boys, and I wished I had been stronger than they. One of them called my attention saying, "O Uncle! Do you know Abu Jahl?" I said, "Yes, What do you want from him, O my nephew?" He said, "I have been informed that he abuses Allah's Messenger (ﷺ). By Him in Whose Hands my life is, if I should see him, then my body will not leave his body till either of us meet his fate." I was astonished at that talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abu Jahl walking amongst the people. I said (to the boys), "Look! This is the man you asked me about." So, both of them attacked him with their swords and struck him to death and returned to Allah's Apostle to inform him of that. Allah's Messenger (ﷺ) asked, "Which of you has killed him?" Each of them said, "I Have killed him." Allah's Messenger (ﷺ) asked, "Have you cleaned your swords?" They said, "No. " He then looked at their swords and said, "No doubt, you both have killed him and the spoils of the deceased will be given to Mu`adh bin `Amr bin Al-Jamuh." The two boys were Mu`adh bin `Afra and Mu`adh bin `Amr bin Al-Jamuh

3142. Narrated Abu Qatada: We set out in the company of Allah's Messenger (ﷺ) on the day (of the battle) of Hunain. When we faced the enemy, the Muslims retreated and I saw a pagan throwing himself over a Muslim. I turned around and came upon him from behind and hit him on the shoulder with the sword He (i.e. the pagan) came towards me and seized me so violently that I felt as if it were death itself, but death overtook him and he released me. I followed `Umar bin Al Khattab and asked (him), "What is wrong with the people (fleeing)?" He replied, "This is the Will of Allah," After the people returned, the Prophet (ﷺ) sat and said, "Anyone who has killed an enemy and has a proof of that, will possess his spoils." I got up and said, "Who will be a witness for me?" and then sat down. The Prophet (ﷺ) again said, "Anyone who has killed an enemy and has proof of that, will possess his spoils." I (again) got up and said, "Who will be a witness for me?" and sat down. Then the Prophet (ﷺ) said the same for the third time. I again got up, and Allah's Messenger (ﷺ) said, "O Abu Qatada! What is your story?" Then I narrated the whole story to him. A man (got up and) said, "O Allah's Messenger (ﷺ)! He is speaking the truth, and the spoils of the killed man are with me. So please compensate him on my behalf." On that Abu Bakr As-Siddiq said, "No, by Allah, he (i.e. Allah's Messenger (ﷺ)) will not agree to give you the spoils gained by one of Allah's Lions who fights on the behalf of Allah and His Apostle." The Prophet (ﷺ) said, "Abu Bakr has spoken the truth." So, Allah's Messenger (ﷺ) gave the spoils to me. I sold that armor (i.e. the spoils) and with its price I bought a garden at Bani Salima, and this was my first property which I gained after my conversion to Islam

3143. Narrated `Urwah bin Az-Zubair: Hakim bin Hizam said, "I asked Allah's Messenger (ﷺ) for something, and he gave me. I asked him again, and he gave me, and said to me. 'O Hakim! This wealth is like green sweet (i.e. fruit), and if one takes it without greed, then one is blessed in it, and if one takes it with greediness, then one is not blessed in it, and will be like the one who eats without satisfaction. And an upper (i.e. giving) hand is better than a lower (i.e. taking) hand,' I said, 'O Allah's Messenger (ﷺ)! By Him Who has sent you with the Truth. I will not ask anyone for anything after you till I leave this world.'" So, when Abu Bakr during his Caliphate, called Hakim to give him (some money), Hakim refused to accept anything from him. Once `Umar called him (during his Caliphate) in order to give him something, but Hakim refused to accept it, whereupon `Umar said, "O Muslims! I give him (i.e. Hakim) his right which Allah has assigned to him) from this Fai' (booty), but he refuses to take it." So Hakim never took anything from anybody after the Prophet (ﷺ) till he died

3144. Narrated Nafi': `Umar bin Al-Khattab said, "O Allah's Messenger (ﷺ)! I vowed to observe I'tikaf for one day during the pre-Islamic period." The Prophet (ﷺ) ordered him to fulfill his vow. `Umar gained two lady captives from the war prisoners of Hunain and he left them in some of the houses at Mecca. When Allah's Messenger (ﷺ) freed the captives of Hunain without ransom, they came out walking in the streets. `Umar said (to his son), "O `Abdullah! See what is the matter." `Abdullah replied, "Allah's Messenger (ﷺ) has freed the captives without ransom." He said (to him), "Go and set free those two slave girls." (Nafi' added:) Allah's Apostle did not perform the `Umra from Al-Ji'rana, and if he had performed the `Umra, it would not have been hidden from `Abdullah

3145. Narrated `Amr bin Taghlib: Allah's Messenger (ﷺ) gave (gifts) to some people to the exclusion of some others. The latter seemed to be displeased by that. The Prophet (ﷺ) said, "I give to some people, lest they should deviate from True Faith or lose patience, while I refer other people to the goodness and contentment which Allah has put in their hearts, and `Amr bin Taghlib is amongst them." `Amr bin Taghlib said, "The statement of Allah's Apostle is dearer to me than red

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

3146. Narrated Anas:The Prophet () said, "I give to Quraish people in order to let them adhere to Islam, for they are near to their life of Ignorance (i.e. they have newly embraced Islam and it is still not strong in their hearts)

3147. Narrated Anas bin Malik:When Allah favored His Apostle with the properties of Hawazin tribe as Fai (booty), he started giving to some Quraishi men even up to one-hundred camels each, whereupon some Ansari men said about Allah's Messenger (), "May Allah forgive His Apostle! He is giving to (men of) Quraish and leaves us, in spite of the fact that our swords are still dropping blood (of the infidels)" When Allah's Messenger () was informed of what they had said, he called the Ansar and gathered them in a leather tent and did not call anybody else along, with them. When they gathered, Allah's Messenger () came to them and said, "What is the statement which, I have been informed, and that which you have said?" The learned ones among them replied, "O Allah's Messenger ()! The wise ones amongst us did not say anything, but the youngsters amongst us said, 'May Allah forgive His Apostle; he gives the Quraish and leaves the Ansar, in spite of the fact that our swords are still dribbling (wet) with the blood of the infidels.' " Allah's Messenger () replied, I give to such people as are still close to the period of Infidelity (i.e. they have recently embraced Islam and Faith is still weak in their hearts). Won't you be pleased to see people go with fortune, while you return with Allah's Messenger () to your houses? By Allah, what you will return with, is better than what they are returning with." The Ansar replied, "Yes, O Allah's Messenger (), we are satisfied" Then the Prophet () said to them, "You will find after me, others being preferred to you. Then be patient till you meet Allah and meet His Apostle at Al-Kauthar (i.e. a fount in Paradise)." (Anas added:) But we did not remain patient

3148. Narrated Jubair bin Mut'im:That while he was with Allah's Messenger () who was accompanied by the people on their way back from Hunain, the bedouins started begging things of Allah's Messenger () so much so that they forced him to go under a Samura tree where his loose outer garment was snatched away. On that, Allah's Messenger () stood up and said to them, "Return my garment to me. If I had as many camels as these trees, I would have distributed them amongst you; and you will not find me a miser or a liar or a coward

3149. Narrated Anas bin Malik:While I was walking with the Prophet () who was wearing a Najrani outer garment with a thick hem, a bedouin came upon the Prophet () and pulled his garment so violently that I could recognize the impress of the hem of the garment on his shoulder, caused by the violence of his pull. Then the bedouin said, "Order for me something from Allah's Fortune which you have." The Prophet () turned to him and smiled, and ordered that a gift be given to him

3150. Narrated `Abdullah:On the day (of the battle) of Hunain, Allah's Messenger () favored some people in the distribution of the booty (to the exclusion of others); he gave Al-Aqra' bin H'Abis one-hundred camels and he gave 'Uyaina the same amount, and also gave to some of the eminent Arabs, giving them preference in this regard. Then a person came and said, "By Allah, in this distribution justice has not been observed, nor has Allah's Pleasure been aimed at." I said (to him), "By Allah, I will inform the Prophet (of what you have said), "I went and informed him, and he said, "If Allah and His Apostle did not act justly, who else would act justly. May Allah be merciful to Moses, for he was harmed with more than this, yet he kept patient

3151. Narrated Asma bint Abu Bakr:I used to carry the date stones on my head from the land of Az-Zubair which Allah's Messenger () had given to him, and it was at a distance of 2/3 of a Farsakh from my house. Narrated Hisham's father: The Prophet () gave Az-Zubair a piece of land from the property of Bani An- Nadir (gained as war booty)

3152. Narrated Ibn `Umar:`Umar bin Al-Khattab expelled all the Jews and Christians from the land of Hijaz. Allah's Messenger () after conquering Khaibar, thought of expelling the Jews from the land which, after he conquered it belonged to Allah, Allah's Messenger () and the Muslims. But the Jews requested Allah's Messenger () to leave them there on the condition that they would do the labor and get half of the fruits (the land would yield). Allah's Messenger () said, "We shall keep you on these terms as long as we wish." Thus they stayed till the time of `Umar's Caliphate when he expelled them to Taima and Ariha

3153. Narrated `Abdullah bin Mughaffal:While we were besieging the fort of Khaibar, a person threw a leather container containing fat, and I ran to take it, but when I turned I saw the Prophet (standing behind), so I felt embarrassed in front of him

3154. Narrated Ibn `Umar:In our holy battles, we used to get honey and grapes, as war booty which we would eat and would not store

3155. Narrated Ibn Abi `Aufa:We were afflicted with hunger during the besiege of Khaibar, and when it was the day of (the battle of) Khaibar, we slaughtered the donkeys and when the pots got boiling (with their meat). Allah's Apostle made an announcement that all the pots should be upset and that nobody should eat anything of the meat of the donkeys. We thought that the Prophet () prohibited that because the Khumus had not been taken out of the booty (i.e. donkeys); other people said, "He prohibited eating them for ever." The sub-narrator added, "I asked Sa'id bin Jubair who said, 'He has made the eating of donkeys' meat illegal for ever

3156. Narrated `Amr bin Dinar:I was sitting with Jabir bin Zaid and `Amr bin Aus, and Bajala was narrating to them in 70 A.H. the year when Mus`ab bin Az-Zubair was the leader of the pilgrims of Basra. We were sitting at the steps of Zamzam well and Bajala said, "I was the clerk of Juz bin Muawiya, Al-Ahnaf's paternal uncle. A letter came from `Umar bin Al-Khattab one year before his death; and it was read:-- "Cancel every marriage contracted among the Magians between relatives of close kinship (marriages that are regarded illegal in Islam: a relative of this sort being called Dhu-Mahram.)" `Umar did not take the Jizya from the Magian infidels till `Abdur-Rahman bin `Auf testified that Allah's Messenger () had taken the Jizya from the Magians of Hajar

Jizyah and Mawaada'ah

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3158. Narrated `Amr bin `Auf Al-Ansari:(who was an ally of Bani `Amr bin Lu'ai and one of those who had taken part in (the Ghazwa of) Badr): Allah's Messenger () sent Abu 'Ubaida bin Al-Jarreh to Bahrain to collect the Jizya. Allah's Messenger () had established peace with the people of Bahrain and appointed Al-'Ala' bin Al-Hadrami as their governor. When Abu 'Ubaida came from Bahrain with the money, the Ansar heard of Abu 'Ubaida's arrival which coincided with the time of the morning prayer with the Prophet. When Allah's Messenger () led them in the morning prayer and finished, the Ansar approached him, and he looked at them and smiled on seeing them and said, "I feel that you have heard that Abu. 'Ubaida has brought something?" They said, "Yes, O Allah's Messenger ()" He said, "Rejoice and hope for what will please you! By Allah, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them

3159. Narrated Jubair bin Haiya:`Umar sent the Muslims to the great countries to fight the pagans. When Al-Hurmuzan embraced Islam, `Umar said to him. "I would like to consult you regarding these countries which I intend to invade." Al-Hurmuzan said, "Yes, the example of these countries and their inhabitants who are the enemies. of the Muslims, is like a bird with a head, two wings and two legs; If one of its wings got broken, it would get up over its two legs, with one wing and the head; and if the other wing got broken, it would get up with two legs and a head, but if its head got destroyed, then the two legs, two wings and the head would become useless. The head stands for Khosrau, and one wing stands for Caesar and the other wing stands for Faris. So, order the Muslims to go towards Khosrau." So, `Umar sent us (to Khosrau) appointing An-Nu'man bin Muqrin as our commander. When we reached the land of the enemy, the representative of Khosrau came out with forty-thousand warriors, and an interpreter got up saying, "Let one of you talk to me!" Al-Mughira replied, "Ask whatever you wish." The other asked, "Who are you?" Al-Mughira replied, "We are some people from the Arabs; we led a hard, miserable, disastrous life: we used to suck the hides and the date stones from hunger; we used to wear clothes made up of fur of camels and hair of goats, and to worship trees and stones. While we were in this state, the Lord of the Heavens and the Earths, Elevated is His Remembrance and Majestic is His Highness, sent to us from among ourselves a Prophet whose father and mother are known to us. Our Prophet, the Messenger of our Lord, has ordered us to fight you till you worship Allah Alone or give Jizya (i.e. tribute); and our Prophet has informed us that our Lord says:-- "Whoever amongst us is killed (i.e. martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remains alive, shall become your master." (Al-Mughira, then blamed An-Nu'man for delaying the attack and) An-Nu' man said to Al-Mughira, "If you had participated in a similar battle, in the company of Allah's Messenger () he would not have blamed you for waiting, nor would he have disgraced you. But I accompanied Allah's Apostle in many battles and it was his custom that if he did not fight early by daytime, he would wait till the wind had started blowing and the time for the prayer was due (i.e. after midday)

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3161. Narrated Abu Humaid As-Saidi:We accompanied the Prophet () in the Ghazwa of Tabuk and the king of 'Aila presented a white mule and a cloak as a gift to the Prophet. And the Prophet () wrote to him a peace treaty allowing him to keep authority over his country

3162. Narrated Juwairiya bin Qudama at-Tamimi:We said to `Umar bin Al-Khattab, "O Chief of the believers! Advise us." He said, "I advise you to fulfill Allah's Covenant (made with the Dhimmis) as it is the convention of your Prophet and the source of the livelihood of your dependents (i.e. the taxes from the Dhimmis)

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3163. Narrated Yahya bin Sa'id: Once the Prophet (ﷺ) called the Ansar in order to grant them part of the land of Bahrain. On that they said, "No! By Allah, we will not accept it unless you grant a similar thing to our Quraishi brothers as well." He said, "That will be their's if Allah wishes." But when the Ansar persisted in their request, he said, "After me you will see others given preference over you in this respect (in which case) you should be patient till you meet me at the Tank (of Al-Kauthar)

3164. Narrated Jabir bin `Abdullah: Allah's Messenger (ﷺ) once said to me, "If the revenue of Bahrain came, I would give you this much and this much." When Allah's Messenger (ﷺ) had died, the revenue of Bahrain came, and Abu Bakr announced, "Let whoever was promised something by Allah's Messenger (ﷺ) come to me." So, I went to Abu Bakr and said, "Allah's Messenger (ﷺ) said to me, 'If the revenue of Bahrain came, I would give you this much and this much.'" On that Abu Bakr said to me, "Scoop (money) with both your hands." I scooped money with both my hands and Abu Bakr asked me to count it. I counted it and it was five-hundred (gold pieces). The total amount he gave me was one thousand and five hundred (gold pieces.) Narrated Anas: Money from Bahrain was brought to the Prophet (ﷺ). He said, "Spread it in the Mosque." It was the biggest amount that had ever been brought to Allah's Messenger (ﷺ). In the meantime Al-`Abbas came to him and said, "O Allah's Messenger (ﷺ)! Give me, for I gave the ransom of myself and `Aqil." The Prophet said (to him), "Take." He scooped money with both hands and poured it in his garment and tried to lift it, but he could not and appealed to the Prophet, "Will you order someone to help me in lifting it?" The Prophet (ﷺ) said, "No." Then Al-`Abbas said, "Then will you yourself help me carry it?" The Prophet (ﷺ) said, "No." Then Al-`Abbas threw away some of the money, but even then he was not able to lift it, and so he again requested the Prophet (ﷺ) "Will you order someone to help me carry it?" The Prophet said, "No." Then Al-`Abbas said, "Then will you yourself help me carry it?" The Prophet (ﷺ) said, "No." So, Al-`Abbas threw away some more money and lifted it on his shoulder and went away. The Prophet (ﷺ) kept on looking at him with astonishment at his greediness till he went out of our sight. Allah's Messenger (ﷺ) did not get up from there till not a single Dirham remained from that money

3165. Narrated Jabir bin `Abdullah: Allah's Messenger (ﷺ) once said to me, "If the revenue of Bahrain came, I would give you this much and this much." When Allah's Messenger (ﷺ) had died, the revenue of Bahrain came, and Abu Bakr announced, "Let whoever was promised something by Allah's Messenger (ﷺ) come to me." So, I went to Abu Bakr and said, "Allah's Messenger (ﷺ) said to me, 'If the revenue of Bahrain came, I would give you this much and this much.'" On that Abu Bakr said to me, "Scoop (money) with both your hands." I scooped money with both my hands and Abu Bakr asked me to count it. I counted it and it was five-hundred (gold pieces). The total amount he gave me was one thousand and five hundred (gold pieces.) Narrated Anas: Money from Bahrain was brought to the Prophet (ﷺ). He said, "Spread it in the Mosque." It was the biggest amount that had ever been brought to Allah's Messenger (ﷺ). In the meantime Al-`Abbas came to him and said, "O Allah's Messenger (ﷺ)! Give me, for I gave the ransom of myself and `Aqil." The Prophet said (to him), "Take." He scooped money with both hands and poured it in his garment and tried to lift it, but he could not and appealed to the Prophet, "Will you order someone to help me in lifting it?" The Prophet (ﷺ) said, "No." Then Al-`Abbas said, "Then will you yourself help me carry it?" The Prophet (ﷺ) said, "No." Then Al-`Abbas threw away some of the money, but even then he was not able to lift it, and so he again requested the Prophet (ﷺ) "Will you order someone to help me carry it?" The Prophet said, "No." Then Al-`Abbas said, "Then will you yourself help me carry it?" The Prophet (ﷺ) said, "No." So, Al-`Abbas threw away some more money and lifted it on his shoulder and went away. The Prophet (ﷺ) kept on looking at him with astonishment at his greediness till he went out of our sight. Allah's Messenger (ﷺ) did not get up from there till not a single Dirham remained from that money

3166. Narrated `Abdullah bin `Amr: The Prophet (ﷺ) said, "Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is perceived from a distance of forty years

3167. Narrated Abu Huraira: While we were in the Mosque, the Prophet (ﷺ) came out and said, "Let us go to the Jews" We went out till we reached Bait-ul-Midras. He said to them, "If you embrace Islam, you will be safe. You should know that the earth belongs to Allah and His Apostle, and I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it, otherwise you should know that the Earth belongs to Allah and His Apostle

3168. Narrated Sa'id bin Jubair: that he heard Ibn `Abbas saying, "Thursday! And you know not what Thursday is? After that Ibn `Abbas wept till the stones on the ground were soaked with his tears. On that I asked Ibn `Abbas, "What is (about) Thursday?" He said, "When the condition (i.e. health) of Allah's Messenger (ﷺ) deteriorated, he said, 'Bring me a bone of scapula, so that I may write something for you after which you will never go astray.' The people differed in their opinions although it was improper to differ in front of a prophet, They said, 'What is wrong with him? Do you think he is delirious? Ask him (to understand). The Prophet (ﷺ) replied, 'Leave me as I am in a better state than what you are asking me to do.' Then the Prophet (ﷺ) ordered them to do three things saying, 'Turn out all the pagans from the Arabian Peninsula, show respect to all foreign delegates by giving them gifts as I used to do.' " The sub-narrator added, "The third order was something beneficial which either Ibn `Abbas did not mention or he mentioned but I forgot

3169. Narrated Abu Huraira: When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophet (ﷺ) as a gift (by the Jews). The Prophet (ﷺ) ordered, "Let all the Jews who have been here, be assembled before me." The Jews were collected and the Prophet (ﷺ) said (to them), "I am going to ask you a question. Will you tell the truth?" They said, "Yes." The Prophet (ﷺ) asked, "Who is your father?" They replied, "So-and-so." He said, "You have told a lie; your father is so-and-so." They said, "You are right." He said, "Will you now tell me the truth, if I ask you about something?" They replied, "Yes, O Abu Al-Qasim; and if we should tell a lie, you can realize our lie as you have done regarding our father." On that he asked, "Who are the people of the (Hell) Fire?" They said, "We shall remain in the (Hell) Fire for a short period, and after that you will replace us." The Prophet (ﷺ) said, "You may be cursed and humiliated in it! By Allah, we shall never replace you in it." Then he asked, "Will you now tell me the truth if I ask you a question?" They said, "Yes, O Abu Al-Qasim." He asked, "Have you poisoned

this sheep?" They said, "Yes." He asked, "What made you do so?" They said, "We wanted to know if you were a liar in which case we would get rid of you, and if you are a prophet then the poison would not harm you"

3170. Narrated `Asim:I asked Anas about the Qunut (i.e. invocation in the prayer). Anas said, "It should be recited before bowing." I said, "So-and-so claims that you say that it should be recited after bowing." He replied, "He is mistaken." Then Anas narrated to us that the Prophet () invoked evil on the tribe of Bani-Sulaim for one month after bowing. ' Anas Further said, "The Prophet () had sent 40 or 70 Qaris (i.e. men well versed in the knowledge of the Qur'an) to some pagans, but the latter struggled with them and martyred them, although there was a peace pact between them and the Prophet () I had never seen the Prophet so sorry and worried about anybody as he was about them (i.e. the Qaris)

3171. Narrated Um Hani:the daughter of Abu Talib: I went to Allah's Messenger () on the day of the conquest of Mecca and found him taking a bath, and his daughter Fatima was screening him. I greeted him and he asked, "Who is that?" I said, "I, Um Hani bint Abi Talib." He said, "Welcome, O Um Hani." When he had finished his bath, he stood up and offered eight rak'at while dressed in one garment. I said, "O Allah's Messenger ()! My brother `Ali has declared that he will kill a man to whom I have granted asylum. The man is so and-so bin Hubaira." Allah's Messenger () said, "O Um Hani! We will grant asylum to the one whom you have granted asylum." (Um Hani said, "That (visit) took place in the Duha (i.e. forenoon)

3172. Narrated Ibrahim at-Tamimi's father:`Ali delivered a sermon saying, "We have no book to read except the Book of Allah and what is written in this paper which contains verdicts regarding (retaliation for) wounds, the ages of the camels (given as Zakat or as blood money) and the fact that Medina is a sanctuary in between Air mountain to so-and-so (mountain). So, whoever innovates in it an heresy or commits a sin or gives shelter in it, to such an innovator will incur the Curse of Allah, the angels and all the people, and none of his compulsory or optional good deeds of worship will be accepted. And whoever (freed slave) takes as his master (i.e. befriends) other than his real masters will incur the same (Curse). And the asylum granted by any Muslim is to be secured by all the other Muslims, and whoever betrays a Muslim in this respect will incur the same (Curse)

3173. Narrated Sahl bin Abi Hathma:`Abdullah bin Sahl and Muhaiyisa bin Mas`ud bin Zaid set out to Khaibar, the inhabitants of which had a peace treaty with the Muslims at that time. They parted and later on Muhaiyisa came upon `Abdullah bin Sahl and found him murdered agitating in his blood. He buried him and returned to Medina. `Abdur Rahman bin Sahl, Muhaiyisa and Huwaiyisa, the sons of Mas`ud came to the Prophet () and `Abdur Rahman intended to talk, but the Prophet () said (to him), "Let the eldest of you speak." as `Abdur-Rahman was the youngest:. `Abdur-Rahman kept silent and the other two spoke. The Prophet () said, "If you swear as to who has committed the murder, you will have the right to take your right from the murderer." They said, "How should we swear if we did not witness the murder or see the murderer?" The Prophet () said, "Then the Jews can clear themselves from the charge by taking Alaska (an oath taken by men that it was not they who committed the murder)." They said, "How should we believe in the oaths of infidels?" So, the Prophet () himself paid the blood money (of `Abdullah). (See Hadith No. 36 Vol)

3174. Narrated ' `Abdullah bin `Abbas:That Abu Sufyan bin Harb Informed him that Heraclius called him and the members of a caravan from Quraish who had gone to Sham as traders, during the truce which Allah's Messenger () had concluded with Abu Sufyan and the Quraish infidels

3175. Narrated Aisha:Once the Prophet () was bewitched so that he began to imagine that he had done a thing which in fact he had not done

3176. Narrated `Auf bin Malik:I went to the Prophet () during the Ghazwa of Tabuk while he was sitting in a leather tent. He said, "Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred Dinars, he will not be satisfied; then an affliction which no Arab house will escape, and then a truce between you and Bani Al-Asfar (i.e. the Byzantines) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers

3177. Narrated Abu Huraira:Abu Bakr, on the day of Nahr (i.e. slaughtering of animals for sacrifice), sent me in the company of others to make this announcement: "After this year, no pagan will be allowed to perform the Hajj, and none will be allowed to perform the Tawaf of the Ka'ba undressed." And the day of Al-Hajj-ul-Akbar is the day of Nahr, and its called Al-Akbar because the people call the `Umra Al-Hajj-ul-Asghar (i.e. the minor Hajj). Abu Bakr threw back the pagans' covenant that year, and therefore, no pagan performed the Hajj in the year of Hajj-ul-Wada` of the Prophets

3178. Narrated `Abdullah bin `Amr:Allah's Messenger () said, "Whoever has (the following) four characteristics will be a pure hypocrite: "If he speaks, he tells a lie; if he gives a promise, he breaks it, if he makes a covenant he proves treacherous; and if he quarrels, he behaves in a very imprudent evil insulting manner (unjust). And whoever has one of these characteristics, has one characteristic of a hypocrite, unless he gives it up

3179. Narrated `Ali:We did not, write anything from the Prophet () except the Qur'an and what is written in this paper, (wherein) the Prophet () said, "Medina is a sanctuary from (the mountain of) Air to so and-so, therefore, whoever innovates (in it) an heresy or commits a sin, or gives shelter to such an innovator, will incur the Curse of Allah. the angels and all the people; and none of his compulsory or optional good deeds of worship will be accepted And the asylum granted by any Muslim Is to be secured by all the Muslims even if it is granted by one of the lowest social status among them. And whoever betrays a Muslim in this respect will incur the Curse of Allah, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted. And any freed slave who will take as masters (befriends) people other than his own real masters who freed him without taking the permission of the latter, will incur the Curse of Allah, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted

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3180. Narrated Sa'id:Abu Huraira once said (to the people), "What will your state be when you can get no Dinar or Dirham (i.e. taxes from the Dhimmis?)" on that someone asked him, "What makes you know that this state will take place, O Abu Huraira?" He said, "By Him in Whose Hands Abu Huraira's life is, I know it through the statement of the true and truly inspired one (i.e. the Prophet)." The people asked, "What does the Statement say?" He replied, "Allah and His Apostle's asylum granted to Dhimmis, i.e. non-Muslims living in a Muslim territory) will be outraged, and so Allah will make the hearts of these Dhimmis so daring that they will refuse to pay the Jizya they will be supposed to pay

3181. Narrated Al-A'mash:I asked Abu Wail, "Did you take part in the battle of Siffin?" He said, 'Yes, and I heard Sahl bin Hunaif (when he was blamed for lack of zeal for fighting) saying, "You'd better blame your wrong opinions. I wish you had seen me on the day of Abu Jandal. If I had the courage to disobey the Prophet's orders, I would have done so. We had kept out swords on our necks and shoulders, for a thing which frightened us. And we did so, we found it easier for us, except in the case of the above battle (of ours)

3182. Narrated Abu Wail:We were in Siffin and Sahl bin Hunaif got up and said, "O people! Blame yourselves! We were with the Prophet () on the day of Hudaibiya, and if we had been called to fight, we would have fought. But `Umar bin Al-Khattab came and said, 'O Allah's Messenger ()! Aren't we in the right and our opponents in the wrong?' Allah's Messenger () said, 'Yes.' `Umar said, 'Aren't our killed persons in Paradise and their's in Hell?' He said, 'Yes.' `Umar said, 'Then why should we accept hard terms in matters concerning our religion? Shall we return before Allah judges between us and them?' Allah's Messenger () said, 'O Ibn Al- Khattab! I am the Messenger of Allah and Allah will never degrade me. Then `Umar went to Abu Bakr and told him the same as he had told the Prophet. On that Abu Bakr said (to `Umar). 'He is the Messenger of Allah and Allah will never degrade him.' Then Surat-al-Fath (i.e. Victory) was revealed and Allah's Messenger () recited it to the end in front of `Umar. On that `Umar asked, 'O Allah's Messenger ()! Was it (i.e. the Hudaibiya Treaty) a victory?' Allah's Messenger () said, "Yes

3183. Narrated Asma 'bint Abi Bakr:During the period of the peace treaty of Quraish with Allah's Messenger (), my mother, accompanied by her father, came to visit me, and she was a pagan. I consulted Allah's Messenger (), "O Allah's Messenger ()! My mother has come to me and she desires to receive a reward from me, shall I keep good relation with her?" He said, "Yes, keep good relation with her

3184. Narrated Al-Bara:When the Prophet () intended to perform the `Umra he sent a person to the people of Mecca asking their permission to enter Mecca. They stipulated that he would not stay for more than three days and would not enter it except with sheathed arms and would not preach (Islam) to any of them. So `Ali bin Abi- Talib started writing the treaty between them. He wrote, "This is what Muhammad, Apostle of Allah has agreed to." The (Meccans) said, "If we knew that you (Muhammad) are the Messenger of Allah, then we would not have prevented you and would have followed you. But write, 'This is what Muhammad bin `Abdullah has agreed to..' " On that Allah's Messenger () said, "By Allah, I am Muhammad bin `Abdullah, and, by Allah, I am Apostle of 'Allah." Allah's Messenger () used not to write; so he asked `Ali to erase the expression of Apostle of Allah. On that `Ali said, "By Allah I will never erase it." Allah's Apostle said (to `Ali), "Let me see the paper." When `Ali showed him the paper, the Prophet () erased the expression with his own hand. When Allah's Messenger () had entered Mecca and three days had elapsed, the Meccans came to `Ali and said, "Let your friend (i.e. the Prophet) quit Mecca." `Ali informed Allah's Messenger () about it and Allah's Messenger () said, "Yes," and then he departed

3185. Narrated `Abdullah:While the Prophet () was in the state of prostration, surrounded by a group of people from Quraish pagans. `Uqba bin Abi Mu'ait came and brought the intestines of a camel and threw them on the back of the Prophet () . The Prophet () did not raise his head from prostration till Fatima (i.e. his daughter) came and removed those intestines from his back, and invoked evil on whoever had done (the evil deed). The Prophet () said, "O Allah! Destroy the chiefs of Quraish, O Allah! Destroy Abu Jahl bin Hisham, `Utba bin Rabi'a, Shaiba bin Rabi'a, `Uqba bin Abi Mu'ait, Umaiya bin Khalaf (or Ubai bin Khalaf)." Later on I saw all of them killed during the battle of Badr and their bodies were thrown into a well except the body of Umaiya or Ubai, because he was a fat person, and when he was pulled, the parts of his body got separated before he was thrown into the well

3186. Narrated Anas:The Prophet () said, "Every betrayer will have a flag on the Day of Resurrection" One of the two subnarrators said that the flag would be fixed, and the other said that it would be shown on the Day of Resurrection, so that the betrayer might be recognized by it

3187. Narrated Anas:The Prophet () said, "Every betrayer will have a flag on the Day of Resurrection" One of the two subnarrators said that the flag would be fixed, and the other said that it would be shown on the Day of Resurrection, so that the betrayer might be recognized by it

3188. Narrated Ibn `Umar:The Prophet () said, "Every betrayer will have a flag which will be fixed on the Day of Resurrection, and the flag's prominence will be made in order to show the betrayal he committed

3189. Narrated Ibn `Abbas:Allah's Messenger () said on the day of the conquest of Mecca, "There is no migration now, but there is Jihad (i.e.. holy battle) and good intentions. And when you are called for Jihad, you should come out at once" Allah's Messenger () also said, on the day of the conquest of Mecca, "Allah has made this town a sanctuary since the day He created the Heavens and the Earth. So, it is a sanctuary by Allah's Decree till the Day of Resurrection. Fighting in it was not legal for anyone before me, and it was made legal for me only for an hour by daytime. So, it (i.e. Mecca) is a sanctuary by Allah's Decree till the Day of Resurrection. Its thorny bushes should not be cut, and its game should not be chased, its fallen property (i.e. Luqata) should not be picked up except by one who will announce it publicly; and its grass should not be uprooted," On that Al-`Abbas said, "O Allah's Messenger ()! Except the Idhkhair, because it is used by the goldsmiths and by the people for their houses." On that the Prophet () said, "Except the Idhkhair

Beginning of Creation

3190. Narrated Imran bin Husain: Some people of Bani Tamim came to the Prophet (ﷺ) and he said (to them), "O Bani Tamim! rejoice with glad tidings." They said, "You have given us glad tidings, now give us something." On hearing that the color of his face changed then the people of Yemen came to him and he said, "O people of Yemen! Accept the good tidings, as Bani Tamim has refused them." The Yemenites said, "We accept them. Then the Prophet (ﷺ) started talking about the beginning of creation and about Allah's Throne. In the mean time a man came saying, "O Imran! Your she-camel has run away!" (I got up and went away), but I wish I had not left that place (for I missed what Allah's Messenger (ﷺ) had said

3191. Narrated Imran bin Husain: I went to the Prophet (ﷺ) and tied my she-camel at the gate. The people of Bani Tamim came to the Prophet (ﷺ) who said "O Bani Tamim! Accept the good tidings." They said twice, "You have given us the good tidings, now give us something" Then some Yemenites came to him and he said, "Accept the good tidings, O people of Yemen, for Bani Tamim refused them." They said, "We accept it, O Allah's Messenger (ﷺ)! We have come to ask you about this matter (i.e. the start of creations)." He said, "First of all, there was nothing but Allah, and (then He created His Throne). His throne was over the water, and He wrote everything in the Book (in the Heaven) and created the Heavens and the Earth." Then a man shouted, "O Ibn Husain! Your she-camel has gone away!" So, I went away and could not see the she-camel because of the mirage. By Allah, I wished I had left that she-camel (but not that gathering)

3192. Narrated Umar: One day the Prophet (ﷺ) stood up amongst us for a long period and informed us about the beginning of creation (and talked about everything in detail) till he mentioned how the people of Paradise will enter their places and the people of Hell will enter their places. Some remembered what he had said, and some forgot it

3193. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Allah the Most Superior said, "The son of Adam slights Me, and he should not slight Me, and he disbelieves in Me, and he ought not to do so. As for his slighting Me, it is that he says that I have a son; and his disbelief in Me is his statement that I shall not recreate him as I have created (him) before

3194. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "When Allah completed the creation, He wrote in His Book which is with Him on His Throne, "My Mercy overpowers My Anger

3195. Narrated Muhammad bin Ibrahim bin Al-Harith: from Abu Salama bin Abdur-Rahman who had a dispute with some people on a piece of land, and so he went to Aisha and told her about it. She said, "O Abu Salama, avoid the land, for Allah's Messenger (ﷺ) said, 'Any person who takes even a span of land unjustly, his neck shall be encircled with it down seven earths

3196. Narrated Salim's father: The Prophet (ﷺ) said, "Any person who takes a piece of land unjustly will sink down the seven earths on the Day of Resurrection

3197. Narrated Abu Bakra: The Prophet (ﷺ) said. "(The division of time has turned to its original form which was current when Allah created the Heavens and the Earths. The year is of twelve months, out of which four months are sacred: Three are in succession Dhul-Qa' da, Dhul-Hijja and Muharram, and (the fourth is) Rajab of (the tribe of) Mudar which comes between Jumada-ath-Thaniyah and Sha'ban

3198. Narrated Sa'id bin Zaid bin Amr bin Nufail: That Arwa sued him before Marwan for a right, which she claimed, he had deprived her of. On that Sa'id said, "How should I deprive her of her right? I testify that I heard Allah's Messenger (ﷺ) saying, 'If anyone takes a span of land unjustly, his neck will be encircled with it down seven earths on the Day of Resurrection

3199. Narrated Abu Dhar: The Prophet (ﷺ) asked me at sunset, "Do you know where the sun goes (at the time of sunset)?" I replied, "Allah and His Apostle know better." He said, "It goes (i.e. travels) till it prostrates Itself underneath the Throne and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the west. And that is the interpretation of the Statement of Allah: "And the sun Runs its fixed course For a term (decreed). that is The Decree of (Allah) The Exalted in Might, The All- Knowing

3200. Narrated Abu Huraira: The Prophet (ﷺ) said, "The sun and the moon will be folded up (deprived of their light) on the Day of Resurrection

3201. Narrated Abdullah bin Umar: The Prophet (ﷺ) said, "The sun and the moon do not eclipse because of someone's death or life (i.e. birth), but they are two signs amongst the Signs of Allah. So, if you see them (i.e. eclipse) offer the (eclipse) prayer

3202. Narrated Abdullah bin Abbas: The Prophet (ﷺ) said, "The sun and the moon are two signs amongst the Signs of Allah. They do not eclipse because of someone's death or life. So, if you see them (i.e. eclipse), celebrate the Praises of Allah (i.e. pray)

3203. Narrated Aisha: On the day of a solar eclipse, Allah's Messenger (ﷺ) stood up (to offer the eclipse prayer). He recited Takbir, recited a long recitation (of Holy Verses), bowed a long bowing, and then he raised his head saying, "Allah hears him who sends his praises to Him." Then he stayed standing, recited a long recitation again, but shorter than the former, bowed a long bowing, but shorter than the first, performed a long prostration and then performed the second rak'a in the same way as he had done the first. By the time he had finished his prayer with Taslim, the solar eclipse had been over. Then he addressed the people referring to the solar and lunar eclipses saying, "These are two signs amongst the Signs of Allah, and they do not eclipse because of anyone's death or life. So, if you see them, hasten for the Prayer

3204. Narrated Abu Mas'ud: The Prophet (ﷺ) said, "the sun and the moon do not eclipse because of the death or life of someone, but they are two signs amongst

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the Signs of Allah. So, if you see them, offer the Prayer (of eclipse)

3205. Narrated Ibn `Abbas:The Prophet () said, "I have been made victorious with the Saba (i.e. easterly wind) and the people of 'Ad were destroyed with the Dabur (i.e. westerly wind)

3206. Narrated Ata:`Aisha said If the Prophet () saw a cloud In the sky, he would walk to and fro in agitation, go out and come in, and the color of his face would change, and if it rained, he would feel relaxed." So `Aisha knew that state of his. So the Prophet () said, I don't know (am afraid), it may be similar to what happened to some people referred to in the Holy Qur'an in the following Verse: -- "Then when they saw it as a dense cloud coming towards their valleys, they said, 'This is a cloud bringing us rain!' Nay, but, it is that (torment) which you were asking to be hastened a wind wherein is severe torment

3207. Narrated Malik bin Sasaa:The Prophet () said, "While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the `Abdomen and then my `Abdomen was washed with Zamzam water and (my heart was) filled with wisdom and belief. Al- Buraq, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Gabriel. When I reached the nearest heaven. Gabriel said to the heaven's gate-keeper, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Gabriel.' The gate-keeper asked, 'Who is accompanying you?' Gabriel said, 'Muhammad.' The gate-keeper said, 'Has he been called?' Gabriel said, 'Yes.' Then it was said, 'He is welcomed. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcomed O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was said, 'Who is with you?' He said, 'Muhammad.' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcomed. What a wonderful visit his is!' Then I met Jesus and Yahya (John) who said, 'You are welcomed, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was asked, 'Who is with you?' Gabriel said, 'Muhammad.' It was asked, 'Has he been sent for?' 'Yes,' said Gabriel. It was said, 'He is welcomed. What a wonderful visit his is!' (The Prophet () added:) There I met Joseph and greeted him, and he replied, 'You are welcomed, O brother and a Prophet!' Then we ascended to the 4th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idris and greeted him. He said, 'You are welcomed O brother and Prophet.' Then we ascended to the 5th heaven and again the same questions and answers were exchanged as in previous heavens. there I met and greeted Aaron who said, 'You are welcomed O brother and a Prophet'. Then we ascended to the 6th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Moses who said, 'You are welcomed O brother and. a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcomed O son and a Prophet.' Then I was shown Al-Bait-al-Ma'mur (i.e. Allah's House). I asked Gabriel about it and he said, This is Al Bait-ul-Ma'mur where 70,000 angels perform prayers daily and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown Sidrat-ul-Muntaha (i.e. a tree in the seventh heaven) and I saw its Nabk fruits which resembled the clay jugs of Hajar (i.e. a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Gabriel about those rivers and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Moses who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Bani Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers.' I returned and requested Allah (for reduction) and He made it forty. I returned and (met Moses) and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately Allah reduced it to five. When I came to Moses again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)'" Allah's Messenger () was addressed by Allah, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds

3208. Narrated `Abdullah bin Mas'ud:Allah's Messenger (), the true and truly inspired said, "(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise

3209. Narrated Abu Huraira:The Prophet () said, "If Allah loves a person, He calls Gabriel saying, 'Allah loves so-and-so; O Gabriel! Love him.' Gabriel would love him and make an announcement amongst the inhabitants of the Heaven. 'Allah loves so-and-so, therefore you should love him also,' and so all the inhabitants of the Heaven would love him, and then he is granted the pleasure of the people on the earth

3210. Narrated `Aisha:I heard Allah's Messenger () saying, "The angels descend to the clouds and mention this or that matter decreed in the Heaven. The devils listen stealthily to such a matter, come down to inspire the soothsayers with it, and the latter would add to it one-hundred lies of their own

3211. Narrated Abu Huraira:The Prophet () said, "On every Friday the angels take their stand at every gate of the mosque to write the names of the people

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chronologically (i.e. according to the time of their arrival for the Friday prayer) and when the Imam sits (on the pulpit) they fold up their scrolls and get ready to listen to the sermon

3212. Narrated Sa'id bin Al-Musaiyab: Umar came to the Mosque while Hassan was reciting a poem. (Umar disapproved of that). On that Hassan said, "I used to recite poetry in this very Mosque in the presence of one (i.e. the Prophet ()) who was better than you." Then he turned towards Abu Huraira and said (to him), "I ask you by Allah, did you hear Allah's Messenger () saying (to me), 'Retort on my behalf. O Allah! Support him (i.e. Hassan) with the Holy Spirit?'" Abu Huraira said, "Yes

3213. Narrated Al Bara: The Prophet () said to Hassan, "Lampoon them (i.e. the pagans) and Gabriel is with you

3214. Narrated Jarir: as below. Narrated Humaid bin Hilal: Anas bin Malik said, "As if I see a cloud of dust swirling up in the lane of Bani Ghanim." Musa added, "That was caused by the procession of Gabriel

3215. Narrated Aisha: Al Harith bin Hisham asked the Prophet, "How does the divine inspiration come to you?" He replied, "In all these ways: The Angel sometimes comes to me with a voice which resembles the sound of a ringing bell, and when this state abandons me, I remember what the Angel has said, and this type of Divine Inspiration is the hardest on me; and sometimes the Angel comes to me in the shape of a man and talks to me, and I understand and remember what he says

3216. Narrated Abu Huraira: I heard the Prophet () saying, "Who ever spends a couple (of objects) in Allah's cause, will be called by the Gatekeepers of Paradise who will say, 'O so-and-so, come on!'" Abu Bakr said, "Such a person will never perish or be miserable" The Prophet () said, "I hope you will be among such person

3217. Narrated Abu Salama: Aisha said that the Prophet () said to her "O 'Aisha' This is Gabriel and he sends his (greetings) salutations to you." Aisha said, "Salutations (Greetings) to him, and Allah's Mercy and Blessings be on him," and addressing the Prophet () she said, "You see what I don't see

3218. Narrated Ibn 'Abbas: Allah's Messenger () asked Gabriel, "Why don't you visit us more often than you do?" Then the following Holy Verse was revealed (in this respect):-- "And we (angels) descend not but by the order of your Lord. To Him belongs what is before us and what is behind us, and what is between those two and your Lord was never forgetful

3219. Narrated Ibn 'Abbas: Allah's Messenger () said, "Gabriel read the Qur'an to me in one way (i.e. dialect) and I continued asking him to read it in different ways till he read it in seven different ways

3220. Narrated Ibn 'Abbas: Allah's Messenger () was the most generous of all the people, and he used to be more generous in the month of Ramadan when Gabriel used to meet him. Gabriel used to meet him every night in Ramadan to study the Holy Qur'an carefully together. Allah's Messenger () used to become more generous than the fast wind when he met Gabriel

3221. Narrated Ibn Shihab: Once Umar bin Abdul Aziz delayed the Asr prayer a little. Urwa said to him, "Gabriel descended and led the prayer in front of the Prophet () " On that Umar said, "O Urwa! Be sure of what you say." Urwa said, "I heard Bashir bin Abi Masud narrating from Ibn Masud who heard Allah's Messenger () saying, 'Gabriel descended and led me in prayer; and then prayed with him again, and then prayed with him again, and then prayed with him again, and then prayed with him again, counting with his fingers five prayers

3222. Narrated Abu Dhar: The Prophet () said, "Gabriel said to me, 'Whoever amongst your followers dies without having worshipped others besides Allah, will enter Paradise (or will not enter the (Hell) Fire).' The Prophet () asked. 'Even if he has committed illegal sexual intercourse or theft?'" He replied, "Even then

3223. Narrated Abu Huraira: The Prophet () said, "Angels keep on descending from and ascending to the Heaven in turn, some at night and some by daytime, and all of them assemble together at the time of the Fajr and Asr prayers. Then those who have stayed with you over-night, ascend unto Allah Who asks them, and He knows the answer better than they, 'How have you left My slaves?' They reply, 'We have left them praying as we found them praying.' If anyone of you says 'Amin' (during the Prayer at the end of the recitation of Surat-al-Fatiha), and the angels in Heaven say the same, and the two sayings coincide, all his past sins will be forgiven

3224. Narrated Aisha: I stuffed for the Prophet () a pillow decorated with pictures (of animals) which looked like a Namruqa (i.e. a small cushion). He came and stood between the two doors and his face began to change. I said, "O Allah's Messenger (!) What did we do wrong?" He said, "What is this pillow?" I said, "I have prepared this pillow for you, so that you may recline on it." He said, "Don't you know that angels do not enter a house wherein there are pictures; and whoever makes a picture will be punished on the Day of Resurrection and will be asked to give life to (what he has created)?

3225. Narrated Abu Talha: I heard Allah's Messenger () saying; "Angels (of Mercy) do not enter a house wherein there is a dog or a picture of a living creature (a human being or an animal)

3226. Narrated Busr bin Sa'id: That Zaid bin Khalid Al-Juhani narrated to him something in the presence of Sa'id bin Ubaidullah Al-Khawlani who was brought up in the house of Maimuna the wife of the Prophet. Zaid narrated to them that Abu Talha said that the Prophet () said, "The Angels (of Mercy) do not enter a house wherein there is a picture." Busr said, "Later on Zaid bin Khalid fell ill and we called on him. To our surprise we saw a curtain decorated with pictures in his house. I said to Ubaidullah Al-Khawlani, 'Didn't he (i.e. Zaid) tell us about the (prohibition of) pictures?' He said, 'But he excepted the embroidery on garments. Didn't you hear him?' I said, 'No.' He said, 'Yes, he did

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3227. Narrated Salim's father: Once Gabriel promised the Prophet (that he would visit him, but Gabriel did not come) and later on he said, "We, angels, do not enter a house which contains a picture or a dog

3228. Narrated Abu Huraira: Allah's Messenger () said, "When the Imam, during the prayer, says, 'Allah hears him who praises Him', say: 'O Allah! Our Lord! All the praises are for You/, for if the saying of anyone of you coincides with the saying of the angels, his past sins will be forgiven

3229. Narrated Abu Huraira: The Prophet () said, "As long as any-one of you is waiting for the prayer, he is considered to be praying actually, and the angels say, 'O Allah! Be merciful to him and forgive him', (and go on saying so) unless he leaves his place of praying or passes wind (i.e. breaks his ablution)

3230. Narrated Yali: I heard the Prophet () reciting the following Verse on the pulpit: "They will call: O Malik..." and Sufyan said that 'Abdullah recited it: 'They will call: O Mali

3231. Narrated 'Aisha: That she asked the Prophet () , 'Have you encountered a day harder than the day of the battle) of Uhud?" The Prophet () replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of 'Aqaba when I presented myself to Ibn 'Abd-Yalail bin 'Abd-Kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath-Tha-alib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying, 'Allah has heard your people's saying to you, and what they have replied back to you, Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said, "O Muhammad! Order what you wish. If you like, I will let Al-Akh-Shabain (i.e. two mountains) fall on them." The Prophet () said, "No but I hope that Allah will let them beget children who will worship Allah Alone, and will worship None besides Him

3232. Narrated Abu 'Is-haq-Ash-Shaibani: I asked Zir bin Hubaish regarding the Statement of Allah: "And was at a distance Of but two bowlengths Or (even) nearer; So did (Allah) convey The Inspiration to His slave (Gabriel) and then he (Gabriel) Conveyed (that to Muhammad). (53.9-10) On that, Zir said, "Ibn Mas'ud informed us that the Prophet () had seen Gabriel having 600 wings

3233. Narrated 'Abdullah: Regarding the Verse: "Indeed he (Muhammad) did see. Of the Signs of his Lord, The Greatest!" (53.18) That the Prophet () had seen a green carpet spread all over the horizon of the sky

3234. Narrated Aisha: Whoever claimed that (the Prophet) Muhammad saw his Lord, is committing a great fault, for he only saw Gabriel in his genuine shape in which he was created covering the whole horizon

3235. Narrated Masruq: I asked Aisha "What about His Statement:-- "Then he (Gabriel) approached And came closer, And was at a distance Of but two bow-lengths Or (even) nearer?" (53.8-9) She replied, "It was Gabriel who used to come to the Prophet () in the figure of a man, but on that occasion, he came in his actual and real figure and (he was so huge) that he covered the whole horizon

3236. Narrated Samura: The Prophet () said, "Last night I saw (in a dream) two men coming to me. One of them said, "The person who kindles the fire is Malik, the gate-keeper of the (Hell) Fire, and I am Gabriel, and this is Michael

3237. Narrated Abu Huraira: Allah's Messenger () said, "If a husband calls his wife to his bed (i.e. to have sexual relation) and she refuses and causes him to sleep in anger, the angels will curse her till morning

3238. Narrated Jabir bin 'Abdullah: that he heard the Prophet () saying, "The Divine Inspiration was delayed for a short period but suddenly, as I was walking. I heard a voice in the sky, and when I looked up towards the sky, to my surprise, I saw the angel who had come to me in the Hira Cave, and he was sitting on a chair in between the sky and the earth. I was so frightened by him that I fell on the ground and came to my family and said (to them), 'Cover me! (with a blanket), cover me!' Then Allah sent the Revelation: "O, You wrapped up (In a blanket)! (Arise and warn! And your Lord magnify And keep pure your garments, And desert the idols)

3239. Narrated Ibn 'Abbas: The Prophet () said, "On the night of my Ascent to the Heaven, I saw Moses who was a tall brown curlyhaired man as if he was one of the men of Shan'awa tribe, and I saw Jesus, a man of medium height and moderate complexion inclined to the red and white colors and of lank hair. I also saw Malik, the gate-keeper of the (Hell) Fire and Ad-Dajjal amongst the signs which Allah showed me." (The Prophet then recited the Holy Verse): "So be not you in doubt of meeting him' when you met Moses during the night of Mi'raj over the heavens" (32.23) Narrated Anas and Abu Bakra: "The Prophet () said, "The angels will guard Medina from Ad-Dajjal (who will not be able to enter the city of Medina)

3240. Narrated 'Abdullah bin 'Umar: Allah's Messenger () said, "When anyone of you dies, he will be shown his destination both in the morning and in the evening, and if he belongs to the people of Paradise, he will be shown his place in Paradise, and if he is from the people of Hell, he will be shown his place in Hell

3241. Narrated 'Imran bin Husain: The Prophet () said, "I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women

3242. Narrated Abu Huraira: While we were in the company of the Prophet, he said, "While I was asleep, I saw myself in Paradise and there I beheld a woman making ablution beside a palace, I asked, To whom does this palace belong? They said, To 'Umar bin Al-Khattab.' Then I remembered 'Umar's Ghaira (concerning women), and so I quickly went away from that palace." (When 'Umar heard this from the Prophet), he wept and said, "Do you think it is likely that I feel Ghaira because of you, O Allah's Messenger ()?

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3243. Narrated `Abdullah bin Qais Al-Ash`ari:The Prophet () said, "A tent (in Paradise) is like a hollow pearl which is thirty miles in height and on every corner of the tent the believer will have a family that cannot be seen by the others." (Narrated Abu `Imran in another narration, "The tent is sixty miles in height)
3244. Narrated Abu Huraira:Allah's Messenger () said, "Allah said, "I have prepared for My Pious slaves things which have never been seen by an eye, or heard by an ear, or imagined by a human being." If you wish, you can recite this Verse from the Holy Qur'an:--"No soul knows what is kept hidden for them, of joy as a reward for what they used to do
3245. Narrated Abu Huraira:Allah's Messenger () said, "The first group (of people) who will enter Paradise will be (glittering) like the moon when it is full. They will not spit or blow their noses or relieve nature. Their utensils will be of gold and their combs of gold and silver; in their centers the aloe wood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e. the people of Paradise) will neither have differences nor hatred amongst themselves; their hearts will be as if one heart and they will be glorifying Allah in the morning and in the evening
3246. Narrated Abu Huraira:Allah's Messenger () said, "The first batch (of people) who will enter Paradise will be (glittering) like a full moon; and those who will enter next will be (glittering) like the brightest star. Their hearts will be as if the heart of a single man, for they will have no enmity amongst themselves, and everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh. They will be glorifying Allah in the morning and evening, and will never fall ill, and they will neither blow their noses, nor spit. Their utensils will be of gold and silver, and their combs will be of gold, and the fuel used in their centers will be the aloeswood, and their sweat will smell like musk
3247. Narrated Sahl bin Sa`d:The Prophet () said, "Verily! 70,000 or 700,000 of my followers will enter Paradise altogether; so that the first and the last amongst them will enter at the same time, and their faces will be glittering like the bright full moon
3248. Narrated Anas bin Malik:A silken cloak was presented to the Prophet () and he used to forbid the usage of silk (by men). When the people were fascinated by the cloak. he said, "By Allah in Whose Hands the life of Muhammad is, the handkerchiefs of Sa`d bin Mu`adh in Paradise are better than this
3249. Narrated Al-Bara bin Azib:Allah's Messenger () was given a silken garment, and its beauty and delicacy astonished the people. On that, Allah's Messenger () said, "No doubt, the handkerchiefs of Sa`d bin Mu`adh in Paradise are better than this
3250. Narrated Sahl bin Sa`d Al-Saidi:Allah's Messenger () said, "A place in Paradise equal to the size of a lash is better than the whole world and whatever is in it
3251. Narrated Anas bin Malik:The Prophet () said, "There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he would not be able to cross it
3252. Narrated Abu Huraira:The Prophet () said "There is a tree in Paradise (which is so big and huge that) a rider could travel in its shade for a hundred years. And if you wish, you can recite:--'In shade long extended..' (56. 30) and a place in Paradise equal to an arrow bow of one of you, is better than (the whole earth) on which the sun rises and sets
3253. Narrated Abu Huraira:The Prophet () said "There is a tree in Paradise (which is so big and huge that) a rider could travel in its shade for a hundred years. And if you wish, you can recite:--'In shade long extended..' (56. 30) and a place in Paradise equal to an arrow bow of one of you, is better than (the whole earth) on which the sun rises and sets
3254. Narrated Abu Huraira:The Prophet () said, "The first batch (of people) who will enter Paradise will be (glittering) like the full moon, and the batch next to them will be (glittering) like the most brilliant star in the sky. Their hearts will be as if the heart of a single man, for they will have neither enmity nor jealousy amongst themselves; everyone will have two wives from the houris, (who will be so beautiful, pure and transparent that) the marrow of the bones of their legs will be seen through the bones and the flesh
3255. Narrated Al-Bara (bin Azib):The Prophet, after the death of his son Ibrahim, said, "There is a wet-nurse for him (i.e. Ibrahim) in Paradise
3256. Narrated Abu Sa`id Al-Khudri:The Prophet () said, "The people of Paradise will look at the dwellers of the lofty mansions (i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the East or in the West on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allah's Messenger (!) Are these lofty mansions for the prophets which nobody else can reach? The Prophet () replied," No! "By Allah in whose Hands my life is, these are for the men who believed in Allah and also believed in the Apostles
3257. Narrated Sahl bin Sa`d:The Prophet () said, "Paradise has eight gates, and one of them is called Ar-Raiyan through which none will enter but those who observe fasting
3258. Narrated Abu Dhar:While the Prophet () was on a journey, he said (regarding the performance of the Zuhr prayer), "Wait till it (i.e. the weather) gets cooler." He said the same again till the shade of the hillocks extended. Then he said, "Delay the (Zuhr) Prayer till it gets cooler, for the severity of heat is from the increase in heat of Hell (fire)
3259. Narrated Abu Sa`id:The Prophet () said, "Delay the (Zuhr) Prayer till it gets cooler, for the severity of heat is from the increase in the heat of Hell (fire)
3260. Narrated Abu Huraira:Allah's Messenger () said, "The (Hell) Fire complained to its Lord saying, 'O my Lord! My different parts eat up each other.' So, He allowed it to take two breaths, one in the winter and the other in summer, and this is the reason for the severe heat and the bitter cold you find (in weather)

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3261. Narrated Abu Jamra Ad-Dabi: I used to sit with Ibn `Abbas in Mecca. Once I had a fever and he said (to me), "Cool your fever with Zamzam water, for Allah's Messenger () said: 'It, (the Fever) is from the heat of the (Hell) Fire; so, cool it with water (or Zamzam water)'"

3262. Narrated Rafi` bin Khadij: I heard the Prophet () saying, "Fever is from the heat of the (Hell) Fire; so cool it with water"

3263. Narrated Aisha: The Prophet () said, "Fever is from the heat of the (Hell) Fire, so cool it with water"

3264. Narrated Ibn `Umar: The Prophet () said, "Fever is from the heat of the (Hell) Fire; so abate fever with water"

3265. Narrated Abu Huraira: Allah's Messenger () said, "Your (ordinary) fire is one of 70 parts of the (Hell) Fire." Someone asked, "O Allah's Messenger () This (ordinary) fire would have been sufficient (to torture the unbelievers)," Allah's Apostle said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire"

3266. Narrated Yali: That he heard the Prophet () on the pulpit reciting:-- "They will cry: 'O Malik!' (43.77) (Malik is the gate-keeper (angel) of the (Hell) Fire"

3267. Narrated Abu Wail: Somebody said to Usama, "Will you go to so-and-so (i.e. `Uthman) and talk to him (i.e. advise him regarding ruling the country)?" He said, "You see that I don't talk to him. Really I talk to (advise) him secretly without opening a gate (of affliction), for neither do I want to be the first to open it (i.e. rebellion), nor will I say to a man who is my ruler that he is the best of all the people after I have heard something from Allah's Apostle ." They said, What have you heard him saying? He said, "I have heard him saying, 'A man will be brought on the Day of Resurrection and thrown in the (Hell) Fire, so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of (Hell) Fire will gather around him and say: O so-and-so! What is wrong with you? Didn't you use to order us to do good deeds and forbid us to do bad deeds? He will reply: Yes, I used to order you to do good deeds, but I did not do them myself, and I used to forbid you to do bad deeds, yet I used to do them myself"

3268. Narrated `Aisha: Magic was worked on the Prophet () so that he began to fancy that he was doing a thing which he was not actually doing. One day he invoked (Allah) for a long period and then said, "I feel that Allah has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, 'What is the ailment of this man?' The other replied, 'He has been bewitched' The first asked, 'Who has bewitched him?' The other replied, 'Labid bin Al-A'sam.' The first one asked, 'What material has he used?' The other replied, 'A comb, the hair gathered on it, and the outer skin of the pollen of the male date-palm.' The first asked, 'Where is that?' The other replied, 'It is in the well of Dharwan.' " So, the Prophet () went out towards the well and then returned and said to me on his return, "Its date-palms (the date-palms near the well) are like the heads of the devils." I asked, "Did you take out those things with which the magic was worked?" He said, "No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people." Later on the well was filled up with earth

3269. Narrated Abu Huraira: Allah's Messenger () said, "During your sleep, Satan knots three knots at the back of the head of each of you, and he breathes the following words at each knot, 'The night is, long, so keep on sleeping,' If that person wakes up and celebrates the praises of Allah, then one knot is undone, and when he performs ablution the second knot is undone, and when he prays, all the knots are undone, and he gets up in the morning lively and in good spirits, otherwise he gets up in low spirits and lethargic"

3270. Narrated `Abdullah: It was mentioned before the Prophet () that there was a man who slept the night till morning (after sunrise). The Prophet () said, "He is a man in whose ears (or ear) Satan had urinated"

3271. Narrated Ibn `Abbas: The Prophet () said, "If anyone of you, when having sexual relation with his wife, say: 'In the name of Allah. O Allah! Protect us from Satan and prevent Satan from approaching our offspring you are going to give us,' and if he begets a child (as a result of that relation) Satan will not harm it"

3272. Narrated Ibn `Umar: Allah's Messenger () said, "When the (upper) edge of the sun appears (in the morning), don't perform a prayer till the sun appears in full, and when the lower edge of the sun sets, don't perform a prayer till it sets completely. And you should not seek to pray at sunrise or sunset for the sun rises between two sides of the head of the devil (or Satan)"

3273. Narrated Ibn `Umar: Allah's Messenger () said, "When the (upper) edge of the sun appears (in the morning), don't perform a prayer till the sun appears in full, and when the lower edge of the sun sets, don't perform a prayer till it sets completely. And you should not seek to pray at sunrise or sunset for the sun rises between two sides of the head of the devil (or Satan)"

3274. Narrated Abu Said Al-Khudri: The Prophet () said, "If while you are praying, somebody intends to pass in front of you, prevent him; and should he insist, prevent him again; and if he insists again, fight with him (i.e. prevent him violently e.g. pushing him violently), because such a person is (like) a devil"

3275. Narrated Muhammad bin Sirin: Abu Huraira said, "Allah's Messenger () put me in charge of the Zakat of Ramadan (i.e. Zakat-ul-Fitr). Someone came to me and started scooping some of the foodstuff of (Zakat) with both hands. I caught him and told him that I would take him to Allah's Messenger ()." Then Abu Huraira told the whole narration and added "He (i.e. the thief) said, 'Whenever you go to your bed, recite the Verse of "Al-Kursi" (2.255) for then a guardian from Allah will be guarding you, and Satan will not approach you till dawn.' " On that the Prophet () said, "He told you the truth, though he is a liar, and he (the thief) himself was the Satan"

3276. Narrated Abu Huraira: Allah's Messenger () said, "Satan comes to one of you and says, 'Who created so-and-so? till he says, 'Who has created your Lord?' So, when he inspires such a question, one should seek refuge with Allah and give up such thoughts"

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3277. Narrated Abu Huraira:Allah's Messenger () said, "When the month of Ramadan comes, the gates of Paradise are opened and the gates of the (Hell) Fire are closed, and the devils are chained
3278. Narrated Ubai bin Ka'b:That he heard Allah's Messenger () saying, "(The prophet) Moses said to his attendant, 'Bring us our early meal' (18.62). The latter said, 'Did you remember when we betook ourselves to the rock? I indeed forgot the fish and none but Satan made me forget to remember it.' (18.63) Moses did not feel tired till he had crossed the place which Allah ordered him to go to
3279. Narrated `Abdullah bin `Umar:I saw Allah's Messenger () pointing towards the east saying, "Lo! Afflictions will verily emerge hence; afflictions will verily emerge hence where the (side of the head of) Satan appears
3280. Narrated Jabir:The Prophet () said, "When night falls, then keep your children close to you, for the devils spread out then. An hour later you can let them free; and close the gates of your house (at night), and mention Allah's Name thereupon, and cover your utensils, and mention Allah's Name thereupon, (and if you don't have something to cover your utensil) you may put across it something (e.g. a piece of wood etc)
3281. Narrated Safiya bint Huyay:While Allah's Messenger () was in I'tikaf, I called on him at night and having had a talk with him, I got up to depart. He got up also to accompany me to my dwelling place, which was then in the house of Usama bin Zaid. Two Ansari men passed by, and when they saw the Prophet () they hastened away. The Prophet said (to them). "Don't hurry! It is Safiya, the daughter of Huyay (i.e. my wife)." They said, "Glorified be Allah! O Allah's Messenger (! (How dare we suspect you?)" He said, "Satan circulates in the human mind as blood circulates in it, and I was afraid that Satan might throw an evil thought (or something) into your hearts
3282. Narrated Sulaiman bin Surad:While I was sitting in the company of the Prophet, two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e. he became furious). On that the Prophet said, "I know a word, the saying of which will cause him to relax, if he does say it. If he says: 'I seek Refuge with Allah from Satan.' then all his anger will go away." Somebody said to him, "The Prophet has said, 'Seek refuge with Allah from Satan.'" The angry man said, "Am I mad?
3283. Narrated Ibn `Abbas:The Prophet () said, "If anyone of you, on having sexual relation with his wife, says: 'O Allah! Protect me from Satan, and prevent Satan from approaching the offspring you are going to give me,' and if it happens that the lady conceives a child, Satan will neither harm it nor be given power over it
3284. Narrated Abu Huraira:The Prophet () offered a prayer, and (after finishing) he said, "Satan came in front of me trying persistently to divert my attention from the prayer, but Allah gave me the strength to over-power him
3285. Narrated Abu Huraira:The Prophet () said, "When the call for the prayer is pronounced, Satan takes to his heels, passing wind with noise, When the call for the prayer is finished, he comes back. And when the Iqama is pronounced, he again takes to his heels, and after its completion, he returns again to interfere between the (praying) person and his heart, saying to him. 'Remember this or that thing.' till the person forgets whether he has offered three or four rak`at: so if one forgets whether he has prayed three or four rak`at, he should perform two prostrations of Sahu (i.e. forgetfulness)
3286. Narrated Abu Huraira:The Prophet () said, "When any human being is born. Satan touches him at both sides of the body with his two fingers, except Jesus, the son of Mary, whom Satan tried to touch but failed, for he touched the placenta-cover instead
3287. Narrated Alqama:I went to Sham (and asked. "Who is here?"), The people said, "Abu Ad-Darda." Abu Darda said, "Is the person whom Allah has protected against Satan, (as Allah's Messenger () said) amongst you". The subnarrator, Mughira said that the person who was given Allah's Refuge through the tongue of the Prophet was `Ammar (bin Yasir)
3288. Narrated `Aisha:The Prophet () said, "While the angels talk amidst the clouds about things that are going to happen on earth, the devils hear a word of what they say and pour it in the ears of a soothsayer as one pours something in a bottle, and they add one hundred lies to that (one word)
3289. Narrated Abu Huraira:The Prophet () said, "Yawning is from Satan and if anyone of you yawns, he should check his yawning as much as possible, for if anyone of you (during the act of yawning) should say: 'Ha', Satan will laugh at him
3290. Narrated `Aisha:On the day (of the battle) of Uhud when the pagans were defeated, Satan shouted, "O slaves of Allah! Beware of the forces at your back," and on that the Muslims of the front files fought with the Muslims of the back files (thinking they were pagans). Hudhaifa looked back to see his father "Al-Yaman," (being attacked by the Muslims). He shouted, "O Allah's Slaves! My father! My father!" By Allah, they did not stop till they killed him. Hudhaifa said, "May Allah forgive you." `Urwa said that Hudhaifa continued to do good (invoking Allah to forgive the killer of his father till he met Allah (i.e. died)
3291. Narrated `Aisha:I asked the Prophet () about one's looking here and there during the prayer. He replied, "It is what Satan steals from the prayer of any one of you
3292. Narrated Abu Qatada:as below. Narrated Abu Qatada: The Prophet () said, "A good dream is from Allah, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he gets afraid, he should spit on his left side and should seek Refuge with Allah from its evil, for then it will not harm him
3293. Narrated Abu Huraira:Allah's Messenger () said, "If one says one-hundred times in one day: "None has the right to be worshipped but Allah, the Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e. Omnipotent)", one will get the reward of manumitting ten slaves, and one-hundred good deeds will be written in his account, and one-hundred bad deeds will be wiped off or erased from his account,

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and on that day he will be protected from the morning till evening from Satan, and nobody will be superior to him except one who has done more than that which he has done

3294. Narrated Sa'd bin Abi Waqqas: Once 'Umar asked the leave to see Allah's Messenger () in whose company there were some Quraishi women who were talking to him and asking him for more financial support raising their voices. When 'Umar asked permission to enter the women got up (quickly) hurrying to screen themselves. When Allah's Messenger () admitted 'Umar, Allah's Messenger () was smiling, 'Umar asked, "O Allah's Messenger (!) May Allah keep you in happiness always." Allah's Messenger () said, "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." 'Umar said, "O Allah's Apostle! You have more right to be feared by them." Then he addressed (those women) saying, "O enemies of your own souls! Do you fear me and not Allah's Messenger ()?" They replied. "Yes, for you are a fearful and fierce man as compared with Allah's Messenger ()." On that Allah's Messenger () said (to 'Umar), "By Him in Whose Hands my life is, whenever Satan sees you taking a path, he follows a path other than yours

3295. Narrated Abu Huraira: The Prophet () said, "If anyone of you rouses from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all the night

3296. Narrated 'Abdur-Rahman bin 'Abdullah bin 'Abdur-Rahman bin Abi Sasaa Ansari: That Abu Sa'id Al-Khudri said to his father. "I see you are fond of sheep and the desert, so when you want to pronounce the Adhan, raise your voice with it for whoever will hear the Adhan whether a human being, or a Jinn, or anything else, will bear witness, in favor on the Day of Resurrection." Abu Sa'id added, "I have heard this from Allah's Messenger ()

3297. Narrated Ibn 'Umar: That he heard the Prophet () delivering a sermon on the pulpit saying, "Kill snakes and kill Dhu-at- Tufyatain (i.e. a snake with two white lines on its back) and Al-Abtar (i.e. a snake with short or mutilated tail) for they destroy the sight of one's eyes and bring about abortion." ('Abdullah bin 'Umar further added): Once while I was chasing a snake in order, to kill it, Abu Lubaba called me saying: "Don't kill it," I said. "Allah's Messenger () ordered us to kill snakes." He said, "But later on he prohibited the killing of snakes living in the houses." (Az-Zuhri said. "Such snakes are called Al-Awamir)

3298. Narrated Ibn 'Umar: That he heard the Prophet () delivering a sermon on the pulpit saying, "Kill snakes and kill Dhu-at- Tufyatain (i.e. a snake with two white lines on its back) and Al-Abtar (i.e. a snake with short or mutilated tail) for they destroy the sight of one's eyes and bring about abortion." ('Abdullah bin 'Umar further added): Once while I was chasing a snake in order, to kill it, Abu Lubaba called me saying: "Don't kill it," I said. "Allah's Messenger () ordered us to kill snakes." He said, "But later on he prohibited the killing of snakes living in the houses." (Az-Zuhri said. "Such snakes are called Al-Awamir)

3299. Narrated Ibn 'Umar (ra): Abu Lubaba and Zaid bin Khattab saw me

3300. Narrated Abu Sa'id al-Khudri: Allah's Messenger () said, "There will come a time when the best property of a man will be sheep which he will graze on the tops of mountains and the places where rain falls (i.e. pastures) escaping to protect his religion from afflictions

3301. Narrated Abu Huraira: Allah's Messenger () said, "The main source of disbelief is in the east. Pride and arrogance are characteristics of the owners of horses and camels, and those bedouins who are busy with their camels and pay no attention to Religion; while modesty and gentleness are the characteristics of the owners of sheep

3302. Narrated 'Uqba bin 'Umar and Abu Mas'ud: Allah's Messenger () pointed with his hand towards Yemen and said, "(True) Belief is Yemenite, towards here (i.e. the Yemenites had True Belief and embraced Islam readily). Certainly sternness and mercilessness are the qualities of those who are loud and at the base of the tails of camels, where the two horns of Satan will appear. Such qualities belong to the tribes of Rabi'a and Mudar

3303. Narrated Abu Huraira: The Prophet () said, "When you hear the crowing of roosters, ask for Allah's Blessings for (their crowing indicates that) they have seen an angel. And when you hear the braying of donkeys, seek Refuge with Allah from Satan for (their braying indicates) that they have seen a Satan

3304. Narrated Jabir bin 'Abdullah: Allah's Messenger () said, "When night falls (or it is evening), keep your children close to you for the devils spread out at that time. But when an hour of the night elapses, you can let them free. Close the doors and mention the Name of Allah, for Satan does not open a closed door

3305. Narrated Abu Huraira: The Prophet () said, "A group of Israelites were lost. Nobody knows what they did. But I do not see them except that they were cursed and changed into rats, for if you put the milk of a she-camel in front of a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it." I told this to Ka'b who asked me, "Did you hear it from the Prophet ()?" I said, "Yes." Ka'b asked me the same question several times.; I said to Ka'b. "Do I read the Torah? (i.e. I tell you this from the Prophet)

3306. Narrated Aisha: The Prophet () called the Salamander, a mischief-doer. I have not heard him ordering that it should be killed. Sa'd bin Abi Waqqas claims that the Prophet () ordered that it should be killed

3307. Narrated Um Sharik: That the Prophet () ordered her to kill Salamanders

3308. Narrated 'Aisha: The Prophet () said, "Kill the snake with two white lines on its back, for it blinds the on-looker and causes abortion

3309. Narrated 'Aisha: The Prophet () ordered that a short-tailed or mutilated-tailed snake (i.e. Abtar) should be killed, for it blinds the on-looker and causes abortion

3310. Narrated Abu Mulaika: Ibn 'Umar used to kill snakes, but afterwards he forbade their killing and said, "Once the Prophet () pulled down a wall and saw a cast-off skin of a snake in it. He said, 'Look for the snake. They found it and the Prophet () said, "Kill it." For this reason I used to kill snakes. Later on I met Abu

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Lubaba who told me the Prophet () said, 'Do not kill snakes except the short-tailed or mutilated-tailed snake with two white lines on its back, for it causes abortion and makes one blind. So kill it

3311. Narrated Abu Mulaika:Ibn `Umar used to kill snakes, but afterwards he forbade their killing and said, "Once the Prophet () pulled down a wall and saw a cast-off skin of a snake in it. He said, 'Look for the snake. 'They found it and the Prophet () said, "Kill it." For this reason I used to kill snakes. Later on I met Abu Lubaba who told me the Prophet () said, 'Do not kill snakes except the short-tailed or mutilated-tailed snake with two white lines on its back, for it causes abortion and makes one blind. So kill it

3312. Narrated Nafi`:Ibn `Umar used to kill snakes but when Abu Lubaba informed him that the Prophet () had forbidden the killing of snakes living in houses, he gave up killing them

3313. Narrated Nafi`:Ibn `Umar used to kill snakes but when Abu Lubaba informed him that the Prophet () had forbidden the killing of snakes living in houses, he gave up killing them

3314. Narrated `Aisha:The Prophet () said, "Five kinds of animals are mischief-doers and can be killed even in the Sanctuary: They are the rat the scorpion, the kite (a type of predatory bird), the crow and the rabid dog

3315. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "It is not sinful of a person in the state of Ihram to kill any of these five animals: The scorpion, the rat, the rabid dog, the crow and the kite

3316. Narrated Jabir bin `Abdullah:The Prophet () said, "Cover your utensils and tie your water skins, and close your doors and keep your children close to you at night, as the Jinns spread out at such time and snatch things away. When you go to bed, put out your lights, for the mischief-doer (i.e. the rat) may drag away the wick of the candle and burn the dwellers of the house." Ata said, "The devils." (instead of the Jinns)

3317. Narrated `Abdullah:Once we were in the company of Allah's Messenger () in a cave. Surat-al-Mursalat (77) was revealed there, and we were learning it from Allah's Messenger () . Suddenly a snake came out of its hole and we rushed towards it to kill it, but it hastened and entered its hole before we were able to catch it. Allah's Messenger () said," It has been saved from your evil and you have been saved from its evil

3318. Narrated Ibn `Umar:The Prophet () said, "A woman entered the (Hell) Fire because of a cat which she had tied, neither giving it food nor setting it free to eat from the vermin of the earth

3319. Narrated Abu Huraira:Allah's Messenger () said, "Once while a prophet amongst the prophets was taking a rest underneath a tree, an ant bit him. He, therefore, ordered that his luggage be taken away from underneath that tree and then ordered that the dwelling place of the ants should be set on fire. Allah sent him a revelation:-- "Wouldn't it have been sufficient to burn a single ant? (that bit you): (See Page 162, chapter No)

3320. Narrated Abu Huraira:The Prophet () said "If a house fly falls in the drink of anyone of you, he should dip it (in the drink) and take it out, for one of its wings has a disease and the other has the cure for the disease

3321. Narrated Abu Huraira:Allah's Messenger () said, "A prostitute was forgiven by Allah, because, passing by a panting dog near a well and seeing that the dog was about to die of thirst, she took off her shoe, and tying it with her head-cover she drew out some water for it. So, Allah forgave her because of that

3322. Narrated Abu Talha:The Prophet () said, "Angels do not enter a house that has either a dog or a picture in it

3323. Narrated `Abdullah bin `Umar:Allah's Messenger () ordered that the dogs should be killed

3324. Narrated Abu Huraira:Allah's Messenger () said, "If somebody keeps a dog, he loses one Qirat (of the reward) of his good deeds everyday, except if he keeps it for the purpose of agriculture or for the protection of livestock

3325. Narrated Sufyan bin Abi Zuhair Ash-Shanai:That he heard Allah's Messenger () saying, "If somebody keeps a dog that is neither used for farm work nor for guarding the livestock, he will lose one Qirat (of the reward) of his good deeds everyday

Prophets

3326. Narrated Abu Huraira:The Prophet () said, "Allah created Adam, making him 60 cubits tall. When He created him, He said to him, "Go and greet that group of angels, and listen to their reply, for it will be your greeting (salutation) and the greeting (salutations of your offspring." So, Adam said (to the angels), As-Salamu Alaikum (i.e. Peace be upon you). The angels said, "As-salamu Alaika wa Rahmatu-l-lahi" (i.e. Peace and Allah's Mercy be upon you). Thus the angels added to Adam's salutation the expression, 'Wa Rahmatu-l-lahi,' Any person who will enter Paradise will resemble Adam (in appearance and figure). People have been decreasing in stature since Adam's creation

3327. Narrated Abu Huraira:Allah's Messenger () said, "The first group of people who will enter Paradise, will be glittering like the full moon and those who will follow them, will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloes-wood will be used in their centers. Their wives will be houris. All of them will look alike and will resemble their father Adam (in stature), sixty cubits tall

3328. Narrated Zainab bint Abi Salama:Um Salama said, "Um Sulaim said, 'O Allah's Messenger (!) Allah does not refrain from saying the truth! Is it obligatory for

a woman to take a bath after she gets nocturnal discharge?' He said, 'Yes, if she notices the water (i.e. discharge).' Um Salama smiled and said, 'Does a woman get discharge?' Allah's Apostle said. 'Then why does a child resemble (its mother)?'

3329. Narrated Anas:When `Abdullah bin Salam heard the arrival of the Prophet () at Medina, he came to him and said, "I am going to ask you about three things which nobody knows except a prophet: What is the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father, and why does it resemble its maternal uncle" Allah's Messenger () said, "Gabriel has just now told me of their answers." `Abdullah said, "He (i.e. Gabriel), from amongst all the angels, is the enemy of the Jews." Allah's Messenger () said, "The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be Extra-lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her." On that `Abdullah bin Salam said, "I testify that you are the Messenger of Allah." `Abdullah bin Salam further said, "O Allah's Messenger (!) The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they would tell a lie about me." The Jews came to Allah's Messenger () and `Abdullah went inside the house. Allah's Apostle asked (the Jews), "What kind of man is `Abdullah bin Salam amongst you?" They replied, "He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us." Allah's Messenger () said, "What do you think if he embraces Islam (will you do as he does)?" The Jews said, "May Allah save him from it." Then `Abdullah bin Salam came out in front of them saying, "I testify that None has the right to be worshipped but Allah and that Muhammad is the Apostle of Allah." Thereupon they said, "He is the evilest among us, and the son of the evilest amongst us," and continued talking badly of him

3330. Narrated Abu Huraira:The Prophet () said, "But for the Israelis, meat would not decay and but for Eve, wives would never betray their husbands

3331. Narrated Abu Huraira:Allah's Apostle said, "Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely

3332. Narrated `Abdullah:Allah's Messenger (), the true and truly inspired said, "(as regards your creation), every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allah sends an angel to write four items: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in religion). Then the soul is breathed into his body. So a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire

3333. Narrated Anas bin Malik:The Prophet () said, "Allah has appointed an angel in the womb, and the angel says, 'O Lord! A drop of discharge (i.e. of semen), O Lord! a clot, O Lord! a piece of flesh.' And then, if Allah wishes to complete the child's creation, the angel will say. 'O Lord! A male or a female? O Lord! wretched or blessed (in religion)? What will his livelihood be? What will his age be?' The angel writes all this while the child is in the womb of its mother

3334. Narrated Anas:The Prophet () said, "Allah will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?' He will say, 'Yes.' Then Allah will say, 'While you were in the backbone of Adam, I asked you much less than this, i.e. not to worship others besides Me, but you insisted on worshipping others besides me

3335. Narrated `Abdullah:Allah's Messenger () said, "Whenever a person is murdered unjustly, there is a share from the burden of the crime on the first son of Adam for he was the first to start the tradition of murdering

3336. Narrated Aishah (ra):I heard the Prophet (), "Souls are like recruited troops: Those who are like qualities are inclined to each other, but those who have dissimilar qualities, differ

3337. Narrated Ibn `Umar:Once Allah's Messenger () stood amongst the people, glorified and praised Allah as He deserved and then mentioned the Dajjal saying, "I warn you against him (i.e. the Dajjal) and there was no prophet but warned his nation against him. No doubt, Noah warned his nation against him but I tell you about him something of which no prophet told his nation before me. You should know that he is one-eyed, and Allah is not one-eyed

3338. Narrated Abu Huraira:Allah's Messenger () said, "Shall I not tell you about the Dajjal a story of which no prophet told his nation? The Dajjal is one-eyed and will bring with him what will resemble Hell and Paradise, and what he will call Paradise will be actually Hell; so I warn you (against him) as Noah warned his nation against him

3339. Narrated Abu Sa`id:Allah's Messenger () said, "Noah and his nation will come (on the Day of Resurrection and Allah will ask (Noah), "Did you convey (the Message)?' He will reply, 'Yes, O my Lord!' Then Allah will ask Noah's nation, 'Did Noah convey My Message to you?' They will reply, 'No, no prophet came to us.' Then Allah will ask Noah, 'Who will stand a witness for you?' He will reply, 'Muhammad and his followers (will stand witness for me).' So, I and my followers will stand as witnesses for him (that he conveyed Allah's Message)." That is, (the interpretation) of the Statement of Allah: "Thus we have made you a just and the best nation that you might be witnesses Over mankind

3340. Narrated Abu Huraira:We were in the company of the Prophet () at a banquet and a cooked (mutton) forearm was set before him, and he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection. Do you know how Allah will gather all the first and the last (people) in

one level place where an observer will be able to see (all) of them and they will be able to hear the announcer, and the sun will come near to them. Some People will say: Don't you see, in what condition you are and the state to which you have reached? Why don't you look for a person who can intercede for you with your Lord? Some people will say: Appeal to your father, Adam.' They will go to him and say: 'O Adam! You are the father of all mankind, and Allah created you with His Own Hands, and ordered the angels to prostrate for you, and made you live in Paradise. Will you not intercede for us with your Lord? Don't you see in what (miserable) state we are, and to what condition we have reached?' On that Adam will reply, 'My Lord is so angry as He has never been before and will never be in the future; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him), (I am worried about) myself! Myself! Go to somebody else; go to Noah.' They will go to Noah and say: 'O Noah! You are the first amongst the messengers of Allah to the people of the earth, and Allah named you a thankful slave. Don't you see in what a (miserable) state we are and to what condition we have reached? Will you not intercede for us with your Lord? Noah will reply: 'Today my Lord has become so angry as He had never been before and will never be in the future. Myself! Myself! Go to the Prophet (Muhammad). The people will come to me, and I will prostrate myself underneath Allah's Throne. Then I will be addressed: 'O Muhammad! Raise your head; intercede, for your intercession will be accepted, and ask (for anything) for you will be given

3341. Narrated `Abdullah:Allah's Messenger () recited the following Verse) in the usual tone: 'Fahal-Min-Muddalkir

3342. Narrated Anas (ra):Abu Dhar (ra) used to say that Allah's Messenger () said, "While I was at Makkah, the roof of my house was opened and Jibril descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith, and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the heaven. When Jibril reached the nearest heaven, he said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'who is it?' Jibril answered, 'Jibril'. He asked, 'Is there anyone with you?' Jibril replied, 'Muhammad () is with me.' He asked, 'Has he been called?', Jibril said, 'Yes'. So, the gate was opened and we went over the nearest heaven, and there we saw a man sitting with Aswida (a large number of people) on his right and Aswida on his left. When he looked towards his right, he laughed and when he looked towards his left he wept. He said (to me), 'Welcome, O pious Prophet and pious son'. I said, 'Who is this man O Jibril?' Jibril replied, 'He is Adam, and the people on his right and left are the souls of his offspring. Those on the right are the people of Paradise, and those on the left are the people of the (Hell) Fire. So, when he looks to the right, he laughs, and when he looks to the left he weeps.' Then Jibril ascended with me till he reached the second heaven and said to the gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said, and he opened the gate." Anas added: Abu Dhar mentioned that the Prophet () met Idris, Musa (Moses), 'Isa (Jesus) and Ibrahim (Abraham) over the heavens, but he did not specify their places (i.e., on which heavens each of them was), but he mentioned that he (the Prophet ()) had met Adam on the nearest heaven, and Ibrahim on the sixth. Anas said, "When Jibril and the Prophet () passed by Idris, the latter said, 'Welcome, O pious Prophet and pious brother!' the Prophet () asked, 'Who is he?' Jibril said, 'He is Idris.' " The Prophet () added, "Then I passed by Musa who said, 'Welcome, O pious Prophet and pious brother!' I said, 'Who is he?' Jibril said, 'He is Musa.' Then I passed by 'Isa who said, 'Welcome, O pious Prophet and pious brother!' I said, 'Who is he?' He replied, 'He is 'Isa.' Then I passed by the Prophet () Ibrahim who said, 'Welcome, O pious Prophet and pious son!' I said, 'Who is he?' Jibril replied, 'He is Ibrahim'." Narrated Ibn `Abbas and Abu Haiyya Al-Ansari: The Prophet () said, "Then Jibril ascended with me to a place where I heard the creaking of pens." Ibn Hazm and Anas bin Malik state that the Prophet () said, "Allah enjoined fifty Salat (prayers) on me. When I returned with this order of Allah, I passed by Musa who asked me, 'What has Allah enjoined on your followers?' I replied, 'He has enjoined fifty Salat (prayers) on them.' On that Musa said to me, 'Go back to your Lord (and appeal for reduction), for your followers will not be able to bear it.' So, I returned to my Lord and asked for some reduction, and He reduced it to half. When I passed by Musa again and informed him about it, he once more said to me, 'Go back to your Lord, for your followers will not be able to bear it.' So, I returned to my Lord similarly as before, and half of it was reduced. I again passed by Musa and he said to me, 'Go back to your Lord, for your followers will not be able to bear it.' I again returned to my Lord and He said, 'These are five (Salat-prayers) and they are all (equal to) fifty (in reward), for My Word does not change.' I returned to Musa, he again told me to return to my Lord (for further reduction) but I said to him 'I feel shy of asking my Lord now.' Then Jibril took me till we reached Sidrat-ul-Muntaha (i.e., lote tree of utmost boundary) which was shrouded in colors indescribable. Then I was admitted into Paradise where I found small tents (made) of pearls and its earth was musk (a kind of perfume)

3343. Narrated Ibn `Abbas:The Prophet () said, "I have been made victorious with As-Saba (i.e. an easterly wind) and the people of 'Ad were destroyed by Ad-Dabur (i.e. a westerly wind)

3344. Narrated Abu Sa`id:Ali sent a piece of gold to the Prophet () who distributed it among four persons: Al-Aqra' bin H`Abis Al-Hanzali from the tribe of Mujashi, 'Uyaina bin Badr Al-Fazari, Zaid at-Ta'i who belonged to (the tribe of) Bani Nabhan, and 'Alqama bin Ulatha Al-'Amiri who belonged to (the tribe of) Bani Kilab. So the Quraish and the Ansar became angry and said, "He (i.e. the Prophet,) gives the chief of Najd and does not give us." The Prophet () said, "I give them) so as to attract their hearts (to Islam)." Then a man with sunken eyes, prominent cheeks, a raised forehead, a thick beard and a shaven head, came (in front of the Prophet ()) and said, "Be afraid of Allah, O Muhammad!" The Prophet () said "Who would obey Allah if I disobeyed Him? (Is it fair that) Allah has trusted all the people of the earth to me while, you do not trust me?" Somebody who, I think was Khalid bin Al-Walid, requested the Prophet () to let him chop that man's head off, but he prevented him. When the man left, the Prophet () said, "Among the off-spring of this man will be some who will recite the Qur'an but the Qur'an will not reach beyond their throats (i.e. they will recite like parrots and will not understand it nor act on it), and they will renegade from the religion as an arrow goes through the game's body. They will kill the Muslims but will not disturb the idolaters. If I should live up to their time' I will kill them as the people of 'Ad were killed (i.e. I will kill all of them)

3345. Narrated `Abdullah:I heard the Prophet () reciting: "Fahal Min Muddakir." (See Hadith No)

Sahih al-Bukhari

3346. Narrated Zainab bint Jahsh: That the Prophet (ﷺ) once came to her in a state of fear and said, "None has the right to be worshipped but Allah. Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of Gog and Magog like this," making a circle with his thumb and index finger. Zainab bint Jahsh said, "O Allah's Messenger (ﷺ)! Shall we be destroyed even though there are pious persons among us?" He said, "Yes, when the evil persons will increase

3347. Narrated Abu Huraira: The Prophet (ﷺ) said, "Allah has made an opening in the wall of the Gog and Magog (people) like this, and he made with his hand (with the help of his fingers)

3348. Narrated Abu Sa'ïd Al-Khudri: The Prophet (ﷺ) said, "Allah will say (on the Day of Resurrection), 'O Adam.' Adam will reply, 'Labbaik wa Sa'daik', and all the good is in Your Hand.' Allah will say: 'Bring out the people of the fire.' Adam will say: 'O Allah! How many are the people of the Fire?' Allah will reply: 'From every one thousand, take out nine-hundred-and ninety-nine.' At that time children will become hoary headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah." The companions of the Prophet (ﷺ) asked, "O Allah's Apostle! Who is that (excepted) one?" He said, "Rejoice with glad tidings; one person will be from you and one-thousand will be from Gog and Magog." The Prophet (ﷺ) further said, "By Him in Whose Hands my life is, I hope that you will be one-fourth of the people of Paradise." We shouted, "Allahu Akbar!" He added, "I hope that you will be one-third of the people of Paradise." We shouted, "Allahu Akbar!" He said, "I hope that you will be half of the people of Paradise." We shouted, "Allahu Akbar!" He further said, "You (Muslims) (compared with non Muslims) are like a black hair in the skin of a white ox or like a white hair in the skin of a black ox (i.e. your number is very small as compared with theirs)

3349. Narrated Ibn `Abbas: The Prophet (ﷺ) said, "You will be gathered (on the Day of Judgment), bare-footed, naked and not circumcised." He then recited:--'As We began the first creation, We, shall repeat it: A Promise We have undertaken: Truly We shall do it.' (21.104) He added, "The first to be dressed on the Day of Resurrection, will be Abraham, and some of my companions will be taken towards the left side (i.e. to the (Hell) Fire), and I will say: 'My companions! My companions!' It will be said: 'They renegade from Islam after you left them.' Then I will say as the Pious slave of Allah (i.e. Jesus) said. 'And I was a witness Over them while I dwelt amongst them. When You took me up You were the Watcher over them, And You are a witness to all things. If You punish them. They are Your slaves And if You forgive them, Verily you, only You are the All-Mighty, the All-Wise

3350. Narrated Abu Huraira: The Prophet (ﷺ) said, "On the Day of Resurrection Abraham will meet his father Azar whose face will be dark and covered with dust. (The Prophet Abraham (ﷺ) will say to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' 'Abraham will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonoring my father?' Then Allah will say (to him): 'I have forbidden Paradise for the disbelievers." Then he will be addressed, 'O Abraham! Look! What is underneath your feet?' He will look and there he will see a Dhabh (an animal,) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire

3351. Narrated Ibn `Abbas: The Prophet (ﷺ) entered the Ka'ba and found in it the pictures of (Prophet) Abraham and Mary. On that he said' "What is the matter with them (i.e. Quraish)? They have already heard that angels do not enter a house in which there are pictures; yet this is the picture of Abraham. And why is he depicted as practicing divination by arrows?

3352. Narrated Ibn `Abbas: When the Prophet (ﷺ) saw pictures in the Ka'ba, he did not enter it till he ordered them to be erased. When he saw (the pictures of Abraham and Ishmael carrying the arrows of divination, he said, "May Allah curse them (i.e. the Quraish)! By Allah, neither Abraham nor Ishmael practiced divination by arrows

3353. Narrated Abu Huraira: The people said, "O Allah's Messenger (ﷺ)! Who is the most honorable amongst the people (in Allah's Sight)?" He said, "The most righteous amongst them." They said, "We do not ask you, about this. " He said, "Then Joseph, Allah's Prophet, the son of Allah's Prophet, The son of Allah's Prophet the son of Allah's Khalil (i.e. Abraham)." They said, "We do not want to ask about this," He said' "Then you want to ask about the descent of the Arabs. Those who were the best in the pre-Islamic period of ignorance will be the best in Islam provided they comprehend the religious knowledge

3354. Narrated Samura: Allah's Messenger (ﷺ) said, "Two persons came to me at night (in dream) (and took me along with them). We passed by a tall man who was so tall that I was not able to see his head and that person was Abraham

3355. Narrated Mujahid: That when the people mentioned before Ibn `Abbas that the Dajjal would have the word Kafir, (i.e. unbeliever) or the letters Kafir (the root of the Arabic verb 'disbelieve') written on his forehead, I heard Ibn `Abbas saying, "I did not hear this, but the Prophet (ﷺ) said, 'If you want to see Abraham, then look at your companion (i.e. the Prophet) but Moses was a curly-haired, brown man (who used to ride) a red camel, the reins of which was made of fibres of date-palms. As if I were now looking down a valley

3356. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Abraham did his circumcision with an adze* at the age of eighty." Narrated Abu Az-Zinad: (as above) With an adze*. * a type of curved blade axe

3357. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Abraham did not tell a lie except on three occasions

3358. Narrated Abu Huraira: Abraham did not tell a lie except on three occasion. Twice for the Sake of Allah when he said, "I am sick," and he said, "(I have not done this but) the big idol has done it." The (third was) that while Abraham and Sarah (his wife) were going (on a journey) they passed by (the territory of) a tyrant. Someone said to the tyrant, "This man (i.e. Abraham) is accompanied by a very charming lady." So, he sent for Abraham and asked him about Sarah saying, "Who

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

3359. Narrated Um Sharik:Allah's Messenger () ordered that the salamander should be killed and said, "It (i.e. the salamander) blew (the fire) on Abraham

3360. Narrated `Abdullah:When the Verse:--"It is those who believe and do not confuse their belief with wrong (i.e. joining others in worship with Allah" (6.83) was revealed, we said, "O Allah's Messenger (! Who is there amongst us who has not done wrong to himself?" He replied, "It is not as you say, for 'wrong' in the Verse and 'do not confuse their belief, with wrong means 'SHIRK' (i.e. joining others in worship with Allah). Haven't you heard Luqman's saying to his son, 'O my son! Join not others in worship with Allah, verily joining others in worship with Allah is a great wrong indeed

3361. Narrated Abu Huraira:One day some meat was given to the Prophet () and he said, "On the Day of Resurrection Allah will gather all the first and the last (people) in one plain, and the voice of the announcer will reach all of them, and one will be able to see them all, and the sun will come closer to them." (The narrator then mentioned the narration of intercession): "The people will go to Abraham and say: 'You are Allah's Prophet and His Khalil on the earth. Will you intercede for us with your Lord?' Abraham will then remember his lies and say: 'Myself! Myself! Go to Moses

3362. Narrated Ibn `Abbas:The Prophet () said, "May Allah bestow His Mercy on the mother of Ishmael! Had she not hastened (to fill her water-skin with water from the Zamzam well). Zamzam would have been a stream flowing on the surface of the earth." Ibn `Abbas further added, "(The Prophet) Abraham brought Ishmael and his mother (to Mecca) and she was suckling Ishmael and she had a water-skin with her

3363. Narrated Ibn `Abbas:The Prophet () said, "May Allah bestow His Mercy on the mother of Ishmael! Had she not hastened (to fill her water-skin with water from the Zamzam well). Zamzam would have been a stream flowing on the surface of the earth." Ibn `Abbas further added, "(The Prophet) Abraham brought Ishmael and his mother (to Mecca) and she was suckling Ishmael and she had a water-skin with her

3364. Narrated Ibn `Abbas:The first lady to use a girdle was the mother of Ishmael. She used a girdle so that she might hide her tracks from Sarah. Abraham brought her and her son Ishmael while she was suckling him, to a place near the Ka'ba under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Mecca, nor was there any water So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ishmael's mother followed him saying, "O Abraham! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her Then she asked him, "Has Allah ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and returned while Abraham proceeded onwards, and on reaching the Thaniya where they could not see him, he faced the Ka'ba, and raising both hands, invoked Allah saying the following prayers: 'O our Lord! I have made some of my offspring dwell in a valley without cultivation, by Your Sacred House (Ka'ba at Mecca) in order, O our Lord, that they may offer prayer perfectly. So fill some hearts among men with love towards them, and (O Allah) provide them with fruits, so that they may give thanks.' (14.37) Ishmael's mother went on suckling Ishmael and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him (i.e. Ishmael) tossing in agony; She left him, for she could not endure looking at him, and found that the mountain of Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Safa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached the Marwa mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Safa and Marwa) seven times." The Prophet () said, "This is the source of the tradition of the walking of people between them (i.e. Safa and Marwa). When she reached the Marwa (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O, (whoever you may be)! You have made me hear your voice; have you got something to help me?' And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hand in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it." The Prophet () added, "May Allah bestow Mercy on Ishmael's mother! Had she let the Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zamzam would have been a stream flowing on the surface of the earth." The Prophet () further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allah which will be built by this boy and his father, and Allah never neglects His people.' The House (i.e. Ka'ba) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kada'. They landed in the lower part of Mecca where they saw a bird that had the habit of flying around water and not leaving it. They said,

'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet () added, "Ishmael's mother was sitting near the water. They asked her, 'Do you allow us to stay with you?' She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet () further said, "Ishmael's mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e. Ishmael) grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ishmael's mother had died, Abraham came after Ishmael's marriage in order to see his family that he had left before, but he did not find Ishmael there. When he asked Ishmael's wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Ishmael came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in hardship and poverty.' On that Ishmael said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Ishmael said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Ishmael divorced her and married another woman from amongst them (i.e. Jurhum). Then Abraham stayed away from them for a period as long as Allah wished and called on them again but did not find Ishmael. So he came to Ishmael's wife and asked her about Ishmael. She said, 'He has gone in search of our livelihood.' Abraham asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e. we have everything in abundance).' Then she thanked Allah' Abraham said, 'What kind of food do you eat?' She said, 'Meat.' He said, 'What do you drink?' She said, 'Water.'" He said, "O Allah! Bless their meat and water." The Prophet added, "At that time they did not have grain, and if they had grain, he would have also invoked Allah to bless it." The Prophet () added, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Mecca." The Prophet () added, "Then Abraham said to Ishmael's wife, "When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Ishmael came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added, 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Ishmael asked her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Ishmael said, 'It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.' Then Abraham stayed away from them for a period as long as Allah wished, and called on them afterwards. He saw Ishmael under a tree near Zamzam, sharpening his arrows. When he saw Abraham, he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Abraham said, 'O Ishmael! Allah has given me an order.' Ishmael said, 'Do what your Lord has ordered you to do.' Abraham asked, 'Will you help me?' Ishmael said, 'I will help you.' Abraham said, Allah has ordered me to build a house here,' pointing to a hillock higher than the land surrounding it." The Prophet () added, "Then they raised the foundations of the House (i.e. the Ka'ba). Ishmael brought the stones and Abraham was building, and when the walls became high, Ishmael brought this stone and put it for Abraham who stood over it and carried on building, while Ishmael was handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing.' The Prophet () added, "Then both of them went on building and going round the Ka'ba saying: O our Lord ! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing

3365. (Narrated Ibn `Abbas:When Abraham had differences with his wife), (because of her jealousy of Hajar, Ishmael's mother), he took Ishmael and his mother and went away. They had a water-skin with them containing some water, Ishmael's mother used to drink water from the water-skin so that her milk would increase for her child. When Abraham reached Mecca, he made her sit under a tree and afterwards returned home. Ishmael's mother followed him, and when they reached Kada', she called him from behind, 'O Abraham! To whom are you leaving us?' He replied, '(I am leaving you) to Allah's (Care).' She said, 'I am satisfied to be with Allah.' She returned to her place and started drinking water from the water-skin, and her milk increased for her child. When the water had all been used up, she said to herself, 'I'd better go and look so that I may see somebody.' She ascended the Safa mountain and looked, hoping to see somebody, but in vain. When she came down to the valley, she ran till she reached the Marwa mountain. She ran to and fro (between the two mountains) many times. Then she said to herself, 'I'd better go and see the state of the child,' she went and found it in a state of one on the point of dying. She could not endure to watch it dying and said (to herself), 'If I go and look, I may find somebody.' She went and ascended the Safa mountain and looked for a long while but could not find anybody. Thus she completed seven rounds (of running) between Safa and Marwa. Again she said (to herself), 'I'd better go back and see the state of the child.' But suddenly she heard a voice, and she said to that strange voice, 'Help us if you can offer any help.' Lo! It was Gabriel (who had made the voice). Gabriel hit the earth with his heel like this (Ibn `Abbas hit the earth with his heel to Illustrate it), and so the water gushed out. Ishmael's mother was astonished and started digging. (Abu Al-Qasim) (i.e. the Prophet) said, "If she had left the water, (flow naturally without her intervention), it would have been flowing on the surface of the earth.") Ishmael's mother started drinking from the water and her milk increased for her child . Afterwards some people of the tribe of Jurhum, while passing through the bottom of the valley, saw some birds, and that astonished them, and they said, 'Birds can only be found at a place where there is water.' They sent a messenger who searched the place and found the water, and returned to inform them about it. Then they all went to her and said, 'O Ishmael's mother! Will you allow us to be with you (or dwell with you)?' (And thus they stayed there.) Later on her boy reached the age of puberty and married a lady from them. Then an idea occurred to Abraham which he disclosed to his wife (Sarah), 'I want to call on my dependents I left (at Mecca).' When he went there, he greeted (Ishmael's wife) and said,

'Where is Ishmael?' She replied, 'He has gone out hunting.' Abraham said (to her), 'When he comes, tell him to change the threshold of his gate.' When he came, she told him the same whereupon Ishmael said to her, 'You are the threshold, so go to your family (i.e. you are divorced).' Again Abraham thought of visiting his dependents whom he had left (at Mecca), and he told his wife (Sarah) of his intentions. Abraham came to Ishmael's house and asked, "Where is Ishmael?" Ishmael's wife replied, "He has gone out hunting," and added, "Will you stay (for some time) and have something to eat and drink?" Abraham asked, 'What is your food and what is your drink?' She replied, 'Our food is meat and our drink is water.' He said, 'O Allah! Bless their meals and their drink.' Abu Al-Qa-sim (i.e. Prophet) said, "Because of Abraham's invocation there are blessings (in Mecca)." Once more Abraham thought of visiting his family he had left (at Mecca), so he told his wife (Sarah) of his decision. He went and found Ishmael behind the Zamzam well, mending his arrows. He said, "O Ishmael, Your Lord has ordered me to build a house for Him." Ishmael said, "Obey (the order of) your Lord." Abraham said, "Allah has also ordered me that you should help me therein." Ishmael said, "Then I will do." So, both of them rose and Abraham started building (the Ka'ba) while Ishmael went on handing him the stones, and both of them were saying, "O our Lord ! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing." (2.127). When the building became high and the old man (i.e. Abraham) could no longer lift the stones (to such a high position), he stood over the stone of Al- Maqam and Ishmael carried on handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us, Verily You are All-Hearing, All-Knowing

3366. Narrated Abu Dhar:I said, "O Allah's Messenger ()! Which mosque was first built on the surface of the earth?" He said, "Al-Masjid-ul-Haram (in Mecca)." I said, "Which was built next?" He replied, "The mosque of Al-Aqsa (in Jerusalem)." I said, "What was the period of construction between the two?" He said, "Forty years." He added, "Wherever (you may be, and) the prayer time becomes due, perform the prayer there, for the best thing is to do so (i.e. to offer the prayers in time)

3367. Narrated Anas bin Malik:When the mountain of Uhud came in the sight of Allah's Messenger () he said. "This is a mountain that loves us and is loved by us. O Allah! Abraham made Mecca a sanctuary, and I make (the area) in between these two mountains (of Medina) a sanctuary

3368. Narrated `Aisha:(The wife of the Prophet) Allah's Messenger () said (to her). "Don't you see that when your folk built the Ka'ba, they did not build it on all the foundations built by Abraham?" I said, "O Allah's Messenger ()! Why don't we rebuild it on the foundations of Abraham?" He said. "But for the fact that your folk have recently given up infidelity (I would have done so). Narrated Ibn `Umar: Aisha must have heard this from Allah's Messenger () for I see that Allah's Messenger () used not to touch the two corners facing Al-Hijr only because the House had not been built on the foundations of Abraham

3369. Narrated Abu Humaid As-Sa`idi:The people asked, "O Allah's Messenger ()! How shall we (ask Allah to) send blessings on you?" Allah's Apostle replied, "Say: O Allah! Send Your Mercy on Muhammad and on his wives and on his offspring, as You sent Your Mercy on Abraham's family; and send Your Blessings on Muhammad and on his offspring, as You sent Your Blessings on Abraham's family, for You are the Most Praiseworthy, the Most Glorious

3370. Narrated `Abdur-Rahman bin Abi Laila:Ka'b bin Ujrah met me and said, "Shall I not give you a present I got from the Prophet?" `Abdur- Rahman said, "Yes, give it to me." I said, "We asked Allah's Messenger () saying, 'O Allah's Messenger ()! How should one (ask Allah to) send blessings on you, the members of the family, for Allah has taught us how to salute you (in the prayer)?' He said, 'Say: O Allah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious

3371. Narrated Ibn `Abbas:The Prophet () used to seek Refuge with Allah for Al-Hasan and Al-Husain and say: "Your forefather (i.e. Abraham) used to seek Refuge with Allah for Ishmael and Isaac by reciting the following: 'O Allah! I seek Refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye

3372. Narrated Abu Huraira:Allah's Messenger () said, "We are more liable to be in doubt than Abraham when he said, 'My Lord! Show me how You give life to the dead.' ". He (i.e. Allah) said: 'Don't you believe then?' He (i.e. Abraham) said: 'Yes, but (I ask) in order to be stronger in Faith.' (2.260) And may Allah send His Mercy on Lot! He wished to have a powerful support. If I were to stay in prison for such a long time as Joseph did I would have accepted the offer (of freedom without insisting on having my guiltlessness declared)

3373. Narrated Salama bin Al-Akwa`:The Prophet () passed by some persons of the tribe of Aslam practicing archery (i.e. the throwing of arrows) Allah's Messenger () said, "O offspring of Ishmael! Practice archery (i.e. arrow throwing) as your father was a great archer (i.e. arrow-thrower). I am with (on the side of) the son of so-and-so-." Hearing that, one of the two teams stopped throwing. Allah's Messenger () asked them, ' Why are you not throwing?' They replied, "O Allah's Messenger ()! How shall we throw when you are with the opposite team?" He said, "Throw, for I am with you all

3374. Narrated Abu Huraira:Some people asked the Prophet: "Who is the most honorable amongst the people?" He replied, "The most honorable among them is the one who is the most Allah-fearing." They said, "O Allah's Prophet! We do not ask about this." He said, "Then the most honorable person is Joseph, Allah's Prophet, the son of Allah's Prophet, the son of Allah's Prophet, the son of Allah's Khalil." They said, "We do not ask about this." He said, "Then you want to ask me about the Arabs' descent?" They said, "Yes." He said, "Those who were best in the pre-Islamic period, are the best in Islam, if they comprehend (the religious knowledge)

3375. Narrated Abu Huraira:The Prophet () said, "May Allah forgive Lot: He wanted to have a powerful support

3376. Narrated `Abdullah:The Prophet () recited:-- 'Hal-min-Muddakir' (54.15) (Is there any that will remember) (and avoid evil)

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3377. Narrated `Abdullah bin Zam`a: I heard the Prophet (ﷺ) while referring to the person who had cut the legs of the she-camel (of the Prophet Salih (ﷺ)), saying, "The man who was appointed for doing this job, was a man of honor and power in his nation like Abu Zam`a

3378. Narrated Ibn `Umar: When Allah's Messenger (ﷺ) landed at Al-Hijr during the Ghazwa of Tabuk, he ordered his companions not to drink water from its well or reserve water from it. They said, "We have already kneaded the dough with its water. and also filled our bags with its water." On that, the Prophet (ﷺ) ordered them to throw away the dough and pour out the water

3379. Narrated `Abdullah bin `Umar: The people landed at the land of Thamud called Al-Hijr along with Allah's Messenger (ﷺ) and they took water from its well for drinking and kneading the dough with it as well. (When Allah's Messenger (ﷺ) heard about it) he ordered them to pour out the water they had taken from its wells and feed the camels with the dough, and ordered them to take water from the well whence the she-camel (of Prophet Salih) used to drink

3380. Narrated `Abdullah bin `Umar: When the Prophet (ﷺ) passed by (a place called) Al Hijr, he said, "Do not enter the houses of those who were unjust to themselves, unless (you enter) weeping, lest you should suffer the same punishment as was inflicted upon them." After that he covered his face with his sheet cloth while he was on the camel-saddle

3381. Narrated Ibn `Umar: Allah's Messenger (ﷺ) said, "Do not enter the ruined dwellings of those who were unjust to themselves unless (you enter) weeping, lest you should suffer the same punishment as was inflicted upon them

3382. Narrated Ibn `Umar: The Prophet (ﷺ) said, "The honorable is the son of the honorable, the son the honorable, the son the honorable, i.e. Joseph, the son of Jacob, the son of Isaac, the son of Abraham

3383. Narrated Abu Huraira: Allah's Messenger (ﷺ) was asked, "Who is the most honorable amongst the people?" He replied, "The most Allah fearing." The people said, "We do not want to ask you about this." He said, "The most honorable person is Joseph, Allah's Prophet, the son of Allah's Prophet, the son of Allah's Prophet, the son of Allah's Khalil" The people said, "We do not want to ask you about this." He said, "Then you want to ask me about the origins of the Arabs? People are of various origins. The best in the pre-Islamic period are the best in Islam, provided they comprehend (the religious knowledge)

3384. Narrated `Aisha: That the Prophet (ﷺ) said (to her). "Order Abu Bakr to lead the people in prayer." She replied, "Abu Bakr is a soft-hearted person and when he stands at your place, he will weep (so he will not be able to lead the prayer)." The Prophet (ﷺ) repeated the same order and she gave the same reply. The narrator, Shuba said that the Prophet (ﷺ) said on the third or fourth time. "You are (like) the female companions of Joseph. Order Abu Bakr to lead the prayer

3385. Narrated Abu Musa: When the Prophet (ﷺ) fell ill, he said, "Order Abu Bakr to lead the people in prayer." `Aisha said, "Abu Bakr is a soft-hearted person. The Prophet (ﷺ) gave the same order again and she again gave the same reply. He again said, "Order Abu Bakr (to lead the prayer)! You are (like) the female companions of Joseph." Consequently Abu Bakr led the people in prayer in the life-time of the Prophet

3386. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "O Allah! Save `Ayyash bin Abi Rabi`a (from the unjust treatment of the infidels). O Allah! Save Salama bin Hisham. O Allah! Send your Punishment on (the tribe of) Mudar. O Allah! Let them suffer from years (of drought) similar to that inflicted during the life-time of Joseph

3387. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "May Allah bestow His Mercy on Lot. He wanted to have a powerful support. If I were to stay in prison (for a period equal to) the stay of Joseph (in prison) and then the offer of freedom came to me, then I would have accepted it." (See Hadith No)

3388. Narrated Masruq: I asked Um Ruman, `Aisha's mother about the accusation forged against `Aisha. She said, "While I was sitting with `Aisha, an Ansari woman came to us and said, 'Let Allah condemn such-and-such person.' I asked her, 'Why do you say so?' She replied, 'For he has spread the (slandorous) story.' `Aisha said, 'What story?' The woman then told her the story. `Aisha asked, 'Have Abu Bakr and Allah's Messenger (ﷺ) heard about it?' She said, 'Yes.' `Aisha fell down senseless (on hearing that), and when she came to her senses, she got fever and shaking of the body. The Prophet (ﷺ) came and asked, 'What is wrong with her?' I said, 'She has got fever because of a story which has been rumored.' `Aisha got up and said, 'By Allah! Even if I took an oath, you would not believe me, and if I put forward an excuse, You would not excuse me. My example and your example is just like that example of Jacob and his sons. Against that which you assert, it is Allah (Alone) Whose Help can be sought.' (12.18) The Prophet (ﷺ) left and then Allah revealed the Verses (concerning the matter), and on that `Aisha said, 'Thanks to Allah (only) and not to anybody else

3389. Narrated `Urwah: I asked `Aisha the wife of the Prophet (ﷺ) about the meaning of the following Verse: -- "(Respite will be granted) 'Until when the apostles give up hope (of their people) and thought that they were denied (by their people)......'" (12.110) `Aisha replied, "Really, their nations did not believe them." I said, "By Allah! They were definite that their nations treated them as liars and it was not a matter of suspecting." `Aisha said, "O `Uraiya (i.e. `Urwah)! No doubt, they were quite sure about it." I said, "May the Verse be read in such a way as to mean that the apostles thought that Allah did not help them?" `Aisha said, "Allah forbid! (Impossible) The Apostles did not suspect their Lord of such a thing. But this Verse is concerned with the Apostles' followers who had faith in their Lord and believed in their apostles and their period of trials was long and Allah's Help was delayed till the apostles gave up hope for the conversion of the disbelievers amongst their nation and suspected that even their followers were shaken in their belief, Allah's Help then came to them

3390. Narrated Ibn `Umar: The Prophet (ﷺ) said, "The honorable, the son of the honorable, the son of the honorable, the son of the honorable, (was) Joseph, the son of Jacob, the son of Isaac, the son of Abraham

3391. Narrated Abu Huraira: The Prophet (ﷺ) said, "While Job was naked, taking a bath, a swarm of gold locusts fell on him and he started collecting them in his

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garment. His Lord called him, 'O Job! Have I not made you rich enough to need what you see? He said, 'Yes, O Lord! But I cannot dispense with your Blessing

3392. Narrated `Aisha:The Prophet () returned to Khadija while his heart was beating rapidly. She took him to Waraqa bin Naufal who was a Christian convert and used to read the Gospels in Arabic Waraqa asked (the Prophet), "What do you see?" When he told him, Waraqa said, "That is the same angel whom Allah sent to the Prophet) Moses. Should I live till you receive the Divine Message, I will support you strongly

3393. Narrated Malik bin Sasaa:Allah's Messenger () talked to his companions about his Night Journey to the Heavens. When he reached the fifth Heaven, he met Aaron. (Gabriel said to the Prophet), "This is Aaron." The Prophet () said, "Gabriel greeted and so did I, and he returned the greeting saying, 'Welcome, O Pious Brother and Pious Prophet

3394. Narrated Abu Huraira:Allah's Messenger () said, "On the night of my Ascension to Heaven, I saw (the prophet) Moses who was a thin person with lank hair, looking like one of the men of the tribe of Shanua; and I saw Jesus who was of average height with red face as if he had just come out of a bathroom. And I resemble prophet Abraham more than any of his offspring does. Then I was given two cups, one containing milk and the other wine. Gabriel said, 'Drink whichever you like.' I took the milk and drank it. Gabriel said, 'You have accepted what is natural, (True Religion i.e. Islam) and if you had taken the wine, your followers would have gone astray

3395. Narrated Ibn `Abbas:The Prophet () said, "One should not say that I am better than Jonah (i.e. Yunus) bin Matta." So, he mentioned his father Matta. The Prophet () mentioned the night of his Ascension and said, "The prophet Moses was brown, a tall person as if from the people of the tribe of Shanu'a. Jesus was a curly-haired man of moderate height." He also mentioned Malik, the gate-keeper of the (Hell) Fire, and Ad-Dajjal

3396. Narrated Ibn `Abbas:The Prophet () said, "One should not say that I am better than Jonah (i.e. Yunus) bin Matta." So, he mentioned his father Matta. The Prophet () mentioned the night of his Ascension and said, "The prophet Moses was brown, a tall person as if from the people of the tribe of Shanu'a. Jesus was a curly-haired man of moderate height." He also mentioned Malik, the gate-keeper of the (Hell) Fire, and Ad-Dajjal

3397. Narrated Ibn `Abbas:When the Prophet () came to Medina, he found (the Jews) fasting on the day of 'Ashura' (i.e. 10th of Muharram). They used to say: "This is a great day on which Allah saved Moses and drowned the folk of Pharaoh. Moses observed the fast on this day, as a sign of gratitude to Allah." The Prophet () said, "I am closer to Moses than they." So, he observed the fast (on that day) and ordered the Muslims to fast on it

3398. Narrated Abu Sa'id:The Prophet () said, 'People will be struck unconscious on the Day of Resurrection and I will be the first to regain consciousness, and behold! There I will see Moses holding one of the pillars of Allah's Throne. I will wonder whether he has become conscious before me, or if he has been exempted because of his unconsciousness at the Tur (mountain) which he received (on the earth)

3399. Narrated Abu Huraira:The Prophet () said, "Were it not for Bani Israel, meat would not decay; and were it not for Eve, no woman would ever betray her husband

3400. Narrated Ibn `Abbas:That he differed with Al-Hur bin Qais Al-Fazari regarding the companion of Moses. Ibn `Abbas said that he was Al-Khadir. Meanwhile Ubai bin Ka'b passed by them and Ibn `Abbas called him saying, "My friend and I have differed regarding Moses' companion whom Moses asked the way to meet. Have you heard Allah's Messenger () mentioning something about him?" He said, "Yes, I heard Allah's Apostle saying, 'While Moses was sitting in the company of some Israelites, a man came and asked (him), 'Do you know anyone who is more learned than you?' Moses replied, 'No.' So, Allah sent the Divine Inspiration to Moses: 'Yes, Our slave, Khadir (is more learned than you).'. Moses asked how to meet him (i.e. Khadir). So, the fish, was made, as a sign for him, and he was told that when the fish was lost, he should return and there he would meet him. So, Moses went on looking for the sign of the fish in the sea. The servant boy of Moses said to him, 'Do you know that when we were sitting by the side of the rock, I forgot the fish, and it was only Satan who made me forget to tell (you) about it.' Moses said, That was what we were seeking after,' and both of them returned, following their footmarks and found Khadir; and what happened further to them, is mentioned in Allah's Book

3401. Narrated Sa'id bin Jubair:I said to Ibn `Abbas, "Nauf Al-Bakali claims that Moses, the companion of Al-Khadir was not Moses (the prophet) of the children of Israel, but some other Moses." Ibn `Abbas said, "Allah's enemy (i.e. Nauf) has told a lie. Ubai bin Ka'b told us that the Prophet () said, 'Once Moses stood up and addressed Bani Israel. He was asked who was the most learned man amongst the people. He said, 'I.' Allah admonished him as he did not attribute absolute knowledge to Him (Allah). So, Allah said to him, 'Yes, at the junction of the two seas there is a Slave of Mine who is more learned than you.' Moses said, 'O my Lord! How can I meet him?' Allah said, 'Take a fish and put it in a large basket and you will find him at the place where you will lose the fish.' Moses took a fish and put it in a basket and proceeded along with his (servant) boy, Yusha' bin Noon, till they reached the rock where they laid their heads (i.e. lay down). Moses slept, and the fish, moving out of the basket, fell into the sea. It took its way into the sea (straight) as in a tunnel. Allah stopped the flow of water over the fish and it became like an arch (the Prophet () pointed out this arch with his hands). They travelled the rest of the night, and the next day Moses said to his boy (servant), 'Give us our food, for indeed, we have suffered much fatigue in this journey of ours.' Moses did not feel tired till he crossed that place which Allah had ordered him to seek after. His boy (servant) said to him, 'Do you know that when we were sitting near that rock, I forgot the fish, and none but Satan caused me to forget to tell (you) about it, and it took its course into the sea in an amazing way?.' So there was a path for the fish and that astonished them. Moses said, 'That was what we were seeking after.' So, both of them retraced their footsteps till they reached the rock. There they saw a man Lying covered with a garment. Moses greeted him and he replied saying, 'How do people greet each other in your land?' Moses said, 'I am Moses.' The man asked, 'Moses of Bani Israel?' Moses said, 'Yes, I have come to you so that you may teach me from those things which Allah has taught you.' He said, 'O Moses! I have some of the Knowledge of Allah which Allah

has taught me, and which you do not know, while you have some of the Knowledge of Allah which Allah has taught you and which I do not know.' Moses asked, 'May I follow you?' He said, 'But you will not be able to remain patient with me for how can you be patient about things which you will not be able to understand?' (Moses said, 'You will find me, if Allah so will, truly patient, and I will not disobey you in aught.') So, both of them set out walking along the sea-shore, a boat passed by them and they asked the crew of the boat to take them on board. The crew recognized Al-Khadir and so they took them on board without fare. When they were on board the boat, a sparrow came and stood on the edge of the boat and dipped its beak once or twice into the sea. Al-Khadir said to Moses, 'O Moses! My knowledge and your knowledge have not decreased Allah's Knowledge except as much as this sparrow has decreased the water of the sea with its beak.' Then suddenly Al-Khadir took an adze and plucked a plank, and Moses did not notice it till he had plucked a plank with the adze. Moses said to him, 'What have you done? They took us on board charging us nothing; yet you have intentionally made a hole in their boat so as to drown its passengers. Verily, you have done a dreadful thing.' Al-Khadir replied, 'Did I not tell you that you would not be able to remain patient with me?' Moses replied, 'Do not blame me for what I have forgotten, and do not be hard upon me for my fault.' So the first excuse of Moses was that he had forgotten. When they had left the sea, they passed by a boy playing with other boys. Al-Khadir took hold of the boy's head and plucked it with his hand like this. (Sufyan, the sub-narrator pointed with his fingertips as if he was plucking some fruit.) Moses said to him, "Have you killed an innocent person who has not killed any person? You have really done a horrible thing." Al-Khadir said, "Did I not tell you that you could not remain patient with me?" Moses said "If I ask you about anything after this, don't accompany me. You have received an excuse from me." Then both of them went on till they came to some people of a village, and they asked its inhabitants for food but they refused to entertain them as guests. Then they saw therein a wall which was just going to collapse (and Al-Khadir repaired it just by touching it with his hands). (Sufyan, the sub-narrator, pointed with his hands, illustrating how Al-Khadir passed his hands over the wall upwards.) Moses said, "These are the people whom we have called on, but they neither gave us food, nor entertained us as guests, yet you have repaired their wall. If you had wished, you could have taken wages for it." Al-Khadir said, "This is the parting between you and me, and I shall tell you the explanation of those things on which you could not remain patient." The Prophet () added, "We wished that Moses could have remained patient by virtue of which Allah might have told us more about their story. (Sufyan the sub-narrator said that the Prophet () said, "May Allah bestow His Mercy on Moses! If he had remained patient, we would have been told further about their case

3402. Narrated Abu Huraira: The Prophet () said, "Al-Khadir was named so because he sat over a barren white land, it turned green with plantation after (his sitting over it)

3403. Narrated Abu Huraira: Allah's Messenger () said, "It was said to Bani Israel, Enter the gate (of the town) with humility (prostrating yourselves) and saying: "Repentance", but they changed the word and entered the town crawling on their buttocks and saying: "A wheat grain in the hair

3404. Narrated Abu Huraira: Allah's Messenger () said, "(The Prophet) Moses was a shy person and used to cover his body completely because of his extensive shyness. One of the children of Israel hurt him by saying, 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he has some other defect.' Allah wished to clear Moses of what they said about him, so one day while Moses was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled; Moses picked up his stick and ran after the stone saying, 'O stone! Give me my garment!' Till he reached a group of Bani Israel who saw him naked then, and found him the best of what Allah had created, and Allah cleared him of what they had accused him of. The stone stopped there and Moses took and put his garment on and started hitting the stone with his stick. By Allah, the stone still has some traces of the hitting, three, four or five marks. This was what Allah refers to in His Saying:-- "O you who believe! Be you not like those Who annoyed Moses, But Allah proved his innocence of that which they alleged, And he was honorable In Allah's Sight

3405. Narrated `Abdullah: Once the Prophet () distributed something (among his followers. A man said, "This distribution has not been done (with justice) seeking Allah's Countenance." I went to the Prophet () and told him (of that). He became so angry that I saw the signs of anger on his face. Then he said, "May Allah bestow His Mercy on Moses, for he was harmed more (in a worse manner) than this; yet he endured patiently

3406. Narrated Jabir bin `Abdullah: We were with Allah's Messenger () picking the fruits of the 'Arak trees, and Allah's Messenger () said, "Pick the black fruit, for it is the best." The companions asked, "Were you a shepherd?" He replied, "There was no prophet who was not a shepherd

3407. Narrated Abu Huraira: The Angel of Death was sent to Moses when he came to Moses, Moses slapped him on the eye. The angel returned to his Lord and said, "You have sent me to a Slave who does not want to die." Allah said, "Return to him and tell him to put his hand on the back of an ox and for every hair that will come under it, he will be granted one year of life." Moses said, "O Lord! What will happen after that?" Allah replied, "Then death." Moses said, "Let it come now." Moses then requested Allah to let him die close to the Sacred Land so much so that he would be at a distance of a stone's throw from it." Abu Huraira added, "Allah's Messenger () said, 'If I were there, I would show you his grave below the red sand hill on the side of the road

3408. Narrated Abu Huraira: A Muslim and a Jew quarreled. The Muslim taking an oath, said, "By Him Who has preferred Muhammad over all people...!" The Jew said, "By Him Who has preferred Moses, over all people." The Muslim raised his hand and slapped the Jew who came to the Prophet () to tell him what had happened between him and the Muslim. The Prophet () said, "Don't give me superiority over Moses, for the people will become unconscious (on the Day of Resurrection) and I will be the first to gain consciousness to see Moses standing and holding a side of Allah's Throne. I will not know if he has been among those people who have become unconscious; and that he has gained consciousness before me, or he has been amongst those whom Allah has exempted

3409. Narrated Abu Huraira: Allah's Messenger () said, "Adam and Moses argued with each other. Moses said to Adam. 'You are Adam whose mistake expelled

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you from Paradise.' Adam said to him, 'You are Moses whom Allah selected as His Messenger and as the one to whom He spoke directly; yet you blame me for a thing which had already been written in my fate before my creation?'" Allah's Messenger () said twice, "So, Adam overpowered Moses

3410. Narrated Ibn `Abbas:The Prophet () once came to us and said, "All the nations were displayed in front of me, and I saw a large multitude of people covering the horizon. Somebody said, 'This is Moses and his followers

3411. Narrated Abu Musa:Allah's Messenger () said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asia, Pharaoh's wife, and Mary, the daughter of `Imran. And no doubt, the superiority of `Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals

3412. Narrated `Abdullah:The Prophet () said, "None of you should say that I am better than Yunus (i.e. Jonah)." Musaddad added, "Jonah bin Matta

3413. Narrated Ibn `Abbas:The Prophet () said, "No slave (of Allah) should say that I am better than Yunus bin Matta." So the Prophet mentioned his father's name with his name

3414. Narrated Abu Huraira:Once while a Jew was selling something, he was offered a price that he was not pleased with. So, he said, "No, by Him Who gave Moses superiority over all human beings!" Hearing him, an Ansari man got up and slapped him on the face and said, "You say: By Him Who Gave Moses superiority over all human beings although the Prophet (Muhammad) is present amongst us!" The Jew went to the Prophet and said, "O Abu-l-Qasim! I am under the assurance and contract of security, so what right does so-and-so have to slap me?" The Prophet () asked the other, "Why have you slapped". He told him the whole story. The Prophet () became angry, till anger appeared on his face, and said, "Don't give superiority to any prophet amongst Allah's Prophets, for when the trumpet will be blown, everyone on the earth and in the heavens will become unconscious except those whom Allah will exempt. The trumpet will be blown for the second time and I will be the first to be resurrected to see Moses holding Allah's Throne. I will not know whether the unconsciousness which Moses received on the Day of Tur has been sufficient for him, or has he got up before me. And I do not say that there is anybody who is better than Yunus bin Matta

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3416. Narrated Abu Huraira:The Prophet () said, "None should say that I am better than Yunus bin Matta

3417. Narrated Abu Huraira:The Prophet () said, "The reciting of the Zabur (i.e. Psalms) was made easy for David. He used to order that his riding animals be saddled, and would finish reciting the Zabur before they were saddled. And he would never eat except from the earnings of his manual work

3418. Narrated `Abdullah bin `Amr:Allah's Messenger () was informed that I have said: "By Allah, I will fast all the days and pray all the nights as long as I live." On that, Allah's Messenger () asked me, "Are you the one who says: 'I will fast all the days and pray all the nights as long as I live?' " I said, "Yes, I have said it." He said, "You cannot do that. So fast (sometimes) and do not fast (sometimes). Pray and sleep. Fast for three days a month, for the reward of a good deed is multiplied by ten times, and so the fasting of three days a month equals the fasting of a year." I said, "O Allah's Messenger (!) I can do (fast) more than this." He said, "Fast on every third day. I said: I can do (fast) more than that, He said: "Fast on alternate days and this was the fasting of David which is the most moderate sort of fasting." I said, "O Allah's Messenger (!) I can do (fast) more than that." He said, "There is nothing better than that

3419. Narrated `Abdullah bin `Amr bin Al-As:The Prophet () said to me, "I have been informed that you pray all the nights and observe fast all the days; is this true?" I replied, "Yes." He said, "If you do so, your eyes will become weak and you will get bored. So fast three days a month, for this will be the fasting of a whole year, or equal to the fasting of a whole year." I said, "I find myself able to fast more." He said, "Then fast like the fasting of (the Prophet) David who used to fast on alternate days and would not flee on facing the enemy

3420. Narrated `Abdullah bin `Amr:Allah's Messenger () said to me, "The most beloved fasting to Allah was the fasting of (the Prophet) David who used to fast on alternate days. And the most beloved prayer to Allah was the prayer of David who used to sleep for (the first) half of the night and pray for 1/3 of it and (again) sleep for a sixth of it

3421. Narrated Mujahid:I asked Ibn `Abbas, "Should we perform a prostration on reciting Surat-Sa'd?" He recited (the Sura) including: 'And among his progeny, David, Solomon...(up to)...so follow their guidance (6.84-91) And then he said, "Your Prophet is amongst those people who have been ordered to follow them (i.e. the preceding apostles)

3422. Narrated Ibn `Abbas:The prostration in Sura-Sa'd is not amongst the compulsory prostrations, though I saw the Prophet () prostrating on reciting it

3423. Narrated Abu Huraira:The Prophet () said, "A strong demon from the Jinns came to me yesterday suddenly, so as to spoil my prayer, but Allah enabled me to overpower him, and so I caught him and intended to tie him to one of the pillars of the Mosque so that all of you might see him, but I remembered the

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invocation of my brother Solomon: 'And grant me a kingdom such as shall not belong to any other after me.' (38.35) so I let him go cursed

3424. Narrated Abu Huraira: The Prophet () said, "Solomon (the son of) David said, 'Tonight I will sleep with seventy ladies each of whom will conceive a child who will be a knight fighting for 'Allah's Cause.' His companion said, 'If Allah will.' But Solomon did not say so; therefore none of those women got pregnant except one who gave birth to a half child." The Prophet () further said, "If the Prophet Solomon () had said it (i.e. 'If Allah will') he would have begotten children who would have fought in Allah's Cause." Shuaib and Ibn Abi Az-Zinad said, "Ninety (women) is more correct (than seventy)

3425. Narrated Abu Dharr: I said, "O Allah's Messenger (!) Which mosque was built first?" He replied, "Al-Masjid-ul-Haram." I asked, "Which (was built) next?" He replied, "Al-Masjid-ul-Aqsa (i.e. Jerusalem)." I asked, "What was the period in between them?" He replied, "Forty (years)." He then added, "Wherever the time for the prayer comes upon you, perform the prayer, for all the earth is a place of worshipping for you

3426. Narrated Abu Huraira: Allah's Messenger () said, "My example and the example of the people is like that of a person who lit a fire and let the moths, butterflies and these insects fall in it." He also said, "There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said, 'It has taken your child.' The first said, 'But it has taken your child.' So they both carried the case before David who judged that the living child be given to the elder lady. So both of them went to Solomon bin David and informed him (of the case). He said, 'Bring me a knife so as to cut the child into two pieces and distribute it between them.' The younger lady said, 'May Allah be merciful to you! Don't do that, for it is her (i.e. the other lady's) child.' So he gave the child to the younger lady

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3428. Narrated `Abdullah: When the Verse:-- 'Those who believe and mix not their belief with wrong.' was revealed, the companions of the Prophet () said, "Who amongst us has not mixed his belief with wrong?" Then Allah revealed: "Join none in worship with Allah, Verily joining others in worship with Allah is a great wrong indeed

3429. Narrated `Abdullah: When the Verse:-- 'Those who believe and mix not their belief with wrong.' was revealed, the Muslims felt it very hard on them and said, "O Allah's Messenger (!) Who amongst us does not do wrong to himself?" He replied, "The Verse does not mean this. But that (wrong) means to associate others in worship to Allah: Don't you listen to what Luqman said to his son when he was advising him," O my son! Join not others in worship with Allah. Verily joining others in worship with Allah is a great wrong indeed

3430. Narrated Malik bin Sasaa: That the Prophet () talked to them about the night of his Ascension to the Heavens. He said, "(Then Gabriel took me) and ascended up till he reached the second heaven where he asked for the gate to be opened, but it was asked, 'Who is it?' Gabriel replied, 'I am Gabriel.' It was asked, 'Who is accompanying you?' He replied, 'Muhammad.' It was asked, 'Has he been called?' He said, 'Yes.' When we reached over the second heaven, I saw Yahya (i.e. John) and Jesus who were cousins. Gabriel said, 'These are John (Yahya) and Jesus, so greet them.' I greeted them and they returned the greeting saying, 'Welcome, O Pious Brother and Pious Prophet!;

3431. Narrated Sa'id bin Al-Musaiyab: Abu Huraira said, "I heard Allah's Messenger () saying, 'There is none born among the off-spring of Adam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Mary and her child.'" Then Abu Huraira recited: "And I seek refuge with You for her and for her offspring from the outcast Satan

3432. Narrated `Ali: I heard the Prophet () saying, "Mary, the daughter of `Imran, was the best among the women (of the world of her time) and Khadija is the best amongst the women. (of this nation)

3433. Narrated Abu Musa Al-Ash'ari: The Prophet () said, "The superiority of `Aisha to other ladies is like the superiority of Tharid (i.e. meat and bread dish) to other meals. Many men reached the level of perfection, but no woman reached such a level except Mary, the daughter of `Imran and Asia, the wife of Pharaoh

3434. Narrated Abu Huraira: I heard Allah's Messenger () saying, "Amongst all those women who ride camels (i.e. Arabs), the ladies of Quraish are the best. They are merciful and kind to their off-spring and the best guardians of their husbands' properties." Abu Huraira added, "Mary the daughter of `Imran never rode a camel

3435. Narrated 'Ubada: The Prophet () said, "If anyone testifies that None has the right to be worshipped but Allah Alone Who has no partners, and that Muhammad is His Slave and His Apostle, and that Jesus is Allah's Slave and His Apostle and His Word which He bestowed on Mary and a Spirit created by Him, and that Paradise is true, and Hell is true, Allah will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junada, the sub-narrator said, " 'Ubada added, 'Such a person can enter Paradise through any of its eight gates he likes)

3436. Narrated Abu Huraira: The Prophet () said, "None spoke in cradle but three: (The first was) Jesus, (the second was), there was a man from Bani Israel called Juraij. While he was offering his prayers, his mother came and called him. He said (to himself), 'Shall I answer her or keep on praying?' (He went on praying) and

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did not answer her. His mother said, "O Allah! Do not let him die till he sees the faces of prostitutes." So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed the ablution and offered prayer, and then came to the child and said, 'O child! Who is your father?' The child replied, 'The shepherd.' (After hearing this) the people said, 'We shall rebuild your hermitage of gold,' but he said, 'No, of nothing but mud.' (The third was the hero of the following story) A lady from Bani Israel was nursing her child at her breast when a handsome rider passed by her. She said, 'O Allah! Make my child like him.' On that the child left her breast, and facing the rider said, 'O Allah! Do not make me like him.' The child then started to suck her breast again. (Abu Huraira further said, "As if I were now looking at the Prophet () sucking his finger (in way of demonstration.") After a while the people passed by, with a lady slave and she (i.e. the child's mother) said, 'O Allah! Do not make my child like this (slave girl)!', On that the child left her breast and said, 'O Allah! Make me like her.' When she asked why, the child replied, 'The rider is one of the tyrants while this slave girl is falsely accused of theft and illegal sexual intercourse

3437. Narrated Hisham: From Ma'mar as below. Narrated Abu Huraira: The Prophet () said, "I met Moses on the night of my Ascension to heaven." The Prophet () then described him saying, as I think, "He was a tall person with lank hair as if he belonged to the people of the tribe of Shanuah." The Prophet () further said, "I met Jesus." The Prophet () described him saying, "He was one of moderate height and was red-faced as if he had just come out of a bathroom. I saw Abraham whom I resembled more than any of his children did." The Prophet () further said, "(That night) I was given two cups; one full of milk and the other full of wine. I was asked to take either of them which I liked, and I took the milk and drank it. On that it was said to me, 'You have taken the right path (religion). If you had taken the wine, your (Muslim) nation would have gone astray

3438. Narrated Ibn `Abbas: The Prophet () said, "I saw Moses, Jesus and Abraham (on the night of my Ascension to the heavens). Jesus was of red complexion, curly hair and a broad chest. Moses was of brown complexion, straight hair and tall stature as if he was from the people of Az-Zutt

3439. Narrated `Abdullah: The Prophet () mentioned the Masih Ad-Dajjal in front of the people saying, Allah is not one-eyed while Masih Ad-Dajjal is blind in the right eye and his eye looks like a bulging out grape. While sleeping near the Ka'ba last night, I saw in my dream a man of brown color the best one can see amongst brown color and his hair was long that it fell between his shoulders. His hair was lank and water was dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Ka'ba. I asked, 'Who is this?' They replied, 'This is Jesus, son of Mary.' Behind him I saw a man who had very curly hair and was blind in the right eye, resembling Ibn Qatan (i.e. an infidel) in appearance. He was placing his hands on the shoulders of a person while performing Tawaf around the Ka'ba. I asked, 'Who is this?' They replied, 'The Masih, Ad-Dajjal

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3441. Narrated Salim from his father: No, By Allah, the Prophet () did not tell that Jesus was of red complexion but said, "While I was asleep circumambulating the Ka'ba (in my dream), suddenly I saw a man of brown complexion and lank hair walking between two men, and water was dropping from his head. I asked, 'Who is this?' The people said, 'He is the son of Mary.' Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye which looked like a bulging out grape. I asked, 'Who is this?' They replied, 'He is Ad-Dajjal.' The one who resembled to him among the people was Ibn Qatan." (Az-Zuhri said, "He (i.e. Ibn Qatan) was a man from the tribe Khuza'a who died in the pre-Islamic period

3442. Narrated Abu Huraira: I heard Allah's Messenger () saying, "I am the nearest of all the people to the son of Mary, and all the prophets are paternal brothers, and there has been no prophet between me and him (i.e. Jesus)

3443. Narrated Abu Huraira: Allah's Messenger () said, "Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The prophets are paternal brothers; their mothers are different, but their religion is one

3444. Narrated Abu Huraira: The Prophet () said, "Jesus, seeing a man stealing, asked him, 'Did you steal?', He said, 'No, by Allah, besides Whom there is none who has the right to be worshipped' Jesus said, 'I believe in Allah and suspect my eyes

3445. Narrated `Umar: I heard the Prophet () saying, "Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Apostle

3446. Narrated Abu Musa Al-Ash'ari: Allah's Messenger () said, "If a person teaches his slave girl good manners properly, educates her properly, and then manumits and marries her, he will get a double reward. And if a man believes in Jesus and then believes in me, he will get a double reward. And if a slave fears his Lord (i.e. Allah) and obeys his masters, he too will get a double reward

3447. Narrated Ibn `Abbas: Allah's Messenger () said, "You will be resurrected (and assembled) bare-footed, naked and uncircumcised." The Prophet () then recited the Divine Verse:-- "As We began the first creation, We shall repeat it: A promise We have undertaken. Truly We shall do it." (21.104) He added, "The first to

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

3448. Narrated Abu Huraira:Allah's Messenger () said, "By Him in Whose Hands my soul is, surely (Jesus,) the son of Mary will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the Cross and kill the pigs and there will be no Jizya (i.e. taxation taken from non Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it." Abu Huraira added "If you wish, you can recite (this verse of the Holy Book): -- 'And there is none Of the people of the Scriptures (Jews and Christians) But must believe in him (i.e. Jesus as an Apostle of Allah and a human being) Before his death. And on the Day of Judgment He will be a witness Against them.'" (4.159) (See Fath-ul-Bari, Page 302 Vol)

3449. Narrated Abu Huraira:Allah's Messenger () said "How will you be when the son of Mary (i.e. Jesus) descends amongst you and your imam is among you

3450. Narrated Rabi bin Hirash:Uqba bin `Amr said to Hudhaifa, "Won't you relate to us of what you have heard from Allah's Apostle ?" He said, "I heard him saying, "When Al-Dajjal appears, he will have fire and water along with him. What the people will consider as cold water, will be fire that will burn (things). So, if anyone of you comes across this, he should fall in the thing which will appear to him as fire, for in reality, it will be fresh cold water." Hudhaifa added, "I also heard him saying, 'From among the people preceding your generation, there was a man whom the angel of death visited to capture his soul. (So his soul was captured) and he was asked if he had done any good deed.' He replied, 'I don't remember any good deed.' He was asked to think it over. He said, 'I do not remember, except that I used to trade with the people in the world and I used to give a respite to the rich and forgive the poor (among my debtors). So Allah made him enter Paradise." Hudhaifa further said, "I also heard him saying, 'Once there was a man on his death-bed, who, losing every hope of surviving said to his family: When I die, gather for me a large heap of wood and make a fire (to burn me). When the fire eats my meat and reaches my bones, and when the bones burn, take and crush them into powder and wait for a windy day to throw it (i.e. the powder) over the sea. They did so, but Allah collected his particles and asked him: Why did you do so? He replied: For fear of You. So Allah forgave him.'" Uqba bin `Amr said, "I heard him saying that the Israeli used to dig the grave of the dead (to steal their shrouds)

3451. Narrated Rabi bin Hirash:Uqba bin `Amr said to Hudhaifa, "Won't you relate to us of what you have heard from Allah's Apostle ?" He said, "I heard him saying, "When Al-Dajjal appears, he will have fire and water along with him. What the people will consider as cold water, will be fire that will burn (things). So, if anyone of you comes across this, he should fall in the thing which will appear to him as fire, for in reality, it will be fresh cold water." Hudhaifa added, "I also heard him saying, 'From among the people preceding your generation, there was a man whom the angel of death visited to capture his soul. (So his soul was captured) and he was asked if he had done any good deed.' He replied, 'I don't remember any good deed.' He was asked to think it over. He said, 'I do not remember, except that I used to trade with the people in the world and I used to give a respite to the rich and forgive the poor (among my debtors). So Allah made him enter Paradise." Hudhaifa further said, "I also heard him saying, 'Once there was a man on his death-bed, who, losing every hope of surviving said to his family: When I die, gather for me a large heap of wood and make a fire (to burn me). When the fire eats my meat and reaches my bones, and when the bones burn, take and crush them into powder and wait for a windy day to throw it (i.e. the powder) over the sea. They did so, but Allah collected his particles and asked him: Why did you do so? He replied: For fear of You. So Allah forgave him.'" Uqba bin `Amr said, "I heard him saying that the Israeli used to dig the grave of the dead (to steal their shrouds)

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3453. Narrated `Aisha and Ibn `Abbas:On his death-bed Allah's Messenger () put a sheet over his-face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, "May Allah's Curse be on the Jews and the Christians for they build places of worship at the graves of their prophets." (By that) he intended to warn (the Muslim) from what they (i.e. Jews and Christians) had done

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3455. Narrated Abu Huraira: The Prophet () said, "The Israelis used to be ruled and guided by prophets: Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs who will increase in number." The people asked, "O Allah's Messenger (!) What do you order us (to do)?" He said, "Obey the one who will be given the pledge of allegiance first. Fulfil their (i.e. the Caliphs) rights, for Allah will ask them about (any shortcoming) in ruling those Allah has put under their guardianship

3456. Narrated Abu Sa'id: The Prophet () said, "You will follow the wrong ways, of your predecessors so completely and literally that if they should go into the hole of a mastigure, you too will go there." We said, "O Allah's Messenger (!) Do you mean the Jews and the Christians?" He replied, "Whom else?" (Meaning, of course, the Jews and the Christians)

3457. Narrated Anas: The people mentioned the fire and the bell (as means proposed for announcing the time of prayer) and by such a suggestion they referred to the Jews and the Christians. But Bilal was ordered, "Pronounce the words of the Adhan (i.e. call for the prayer) twice and the Iqama once only

3458. Narrated `Aisha: That she used to hate that one should keep his hands on his flanks while praying. She said that the Jews used to do so

3459. Narrated Ibn `Umar: Allah's Messenger () said, "Your period (i.e. the Muslims' period) in comparison to the periods of the previous nations, is like the period between the `Asr prayer and sunset. And your example in comparison to the Jews and the Christians is like the example of a person who employed some laborers and asked them, 'Who will work for me till midday for one Qirat each?' The Jews worked for half a day for one Qirat each. The person asked, 'Who will do the work for me from midday to the time of the `Asr (prayer) for one Qirat each?' The Christians worked from midday till the `Asr prayer for one Qirat. Then the person asked, 'Who will do the work for me from the `Asr till sunset for two Qirats each?' " The Prophet () added, "It is you (i.e. Muslims) who are doing the work from the `Asr till sunset, so you will have a double reward. The Jews and the Christians got angry and said, 'We have done more work but got less wages.' Allah said, 'Have I been unjust to you as regards your rights?' They said, 'No.' So Allah said, 'Then it is My Blessing which I bestow on whomever I like

3460. Narrated Ibn `Abbas: I heard `Umar saying, "May Allah Curse so-and-so! Doesn't he know that the Prophet () said, 'May Allah curse the Jews for, though they were forbidden (to eat) fat, they liquefied it and sold it

3461. Narrated `Abdullah bin `Amr: The Prophet () said, "Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire

3462. Narrated Abu Huraira: Allah's Messenger () said, "The Jews and the Christians do not dye (their grey hair), so you shall do the opposite of what they do (i.e. dye your grey hair and beards)

3463. Narrated Jundub: Allah's Messenger () said, "Amongst the nations before you there was a man who got a wound, and growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allah said, 'My Slave hurried to bring death upon himself so I have forbidden him (to enter) Paradise

3464. Narrated Abu Huraira: that he heard Allah's Messenger () saying, "Allah willed to test three Israelis who were a Leper, a blind man and a bald-headed man. So, he sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good color and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good color and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels (or cows).' (The narrator is in doubt, for either the leper or the bald-headed man demanded camels and the other demanded cows). So he (i.e. the leper) was given a pregnant she-camel, and the angel said (to him), 'May Allah bless you in it.' The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied, 'Cows,' The angel gave him a pregnant cow and said, 'May Allah bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allah may restore my eye-sight to me so that I may see the people.' The angel touched his eyes and Allah gave him back his eye-sight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allah and then you. In the Name of Him Who has given you such nice color and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination. The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you; were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allah gave you (all this property).' He replied, '(This is all wrong), I got this property through inheritance from my fore-fathers.' The angel said, 'If you are telling a lie, then let Allah make you as you were before.' Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allah make you as you were before.' The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveler, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allah, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eye-sight to give me a sheep, so that with its help, I may complete my journey.' The man said, 'No doubt, I was blind and Allah gave me back my eye-sight; I was poor and Allah made me rich; so

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take anything you wish from my property. By Allah, I will not stop you for taking anything (you need) of my property which you may take for Allah's sake.' The angel replied, 'Keep your property with you. You (i.e. the three men) have been tested, and Allah is pleased with you and is angry with your two companions

3465. Narrated Ibn `Umar:Allah's Messenger () said, "Once three persons (from the previous nations) were traveling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed while they were inside. They said to each other, 'O you! Nothing can save you except the truth, so each of you should ask Allah's Help by referring to such a deed as he thinks he did sincerely (i.e. just for gaining Allah's Pleasure).' So one of them said, 'O Allah! You know that I had a laborer who worked for me for one Faraq (i.e. three Sas) of rice, but he departed, leaving it (i.e. his wages). I sowed that Faraq of rice and with its yield I bought cows (for him). Later on when he came to me asking for his wages, I said (to him), 'Go to those cows and drive them away.' He said to me, 'But you have to pay me only a Faraq of rice,' I said to him, 'Go to those cows and take them, for they are the product of that Faraq (of rice).' So he drove them. O Allah! If you consider that I did that for fear of You, then please remove the rock.' The rock shifted a bit from the mouth of the cave. The second one said, 'O Allah, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e. my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it, I kept on waiting (for them to wake) till it dawned. O Allah! If You consider that I did that for fear of You, then please remove the rock.' So the rock shifted and they could see the sky through it. The (third) one said, 'O Allah! You know that I had a cousin (i.e. my paternal uncle's daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one-hundred Dinars (i.e. gold pieces). So I collected the amount and brought it to her, and she allowed me to sleep with her. But when I sat between her legs, she said, 'Be afraid of Allah, and do not deflower me but legally. 'I got up and left the hundred Dinars (for her). O Allah! If You consider that I did that for fear of You then please remove the rock. So Allah saved them and they came out (of the cave)

3466. Narrated Abu Huraira:That he heard Allah's Messenger () saying, "While a lady was nursing her child, a rider passed by and she said, 'O Allah! Don't let my child die till he becomes like this (rider).' The child said, 'O Allah! Don't make me like him,' and then returned to her breast (sucking it). (After a while) they passed by a lady who was being pulled and teased (by the people). The child's mother said, 'O Allah! Do not make my child like her.' The child said, 'O Allah! Make me like her.' Then he said, 'As for the rider, he is an infidel, while the lady is accused of illegal sexual intercourse (falsely) and she says: Allah is sufficient for me (He knows the truth)

3467. Narrated Abu Huraira:The Prophet () said, "While a dog was going round a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoe and watered it. So Allah forgave her because of that good deed

3468. Narrated Humaid bin `Abdur-Rahman:That he heard Muawiya bin Abi Sufyan (talking) on the pulpit in the year when he performed the Hajj. He took a tuft of hair that was in the hand of an orderly and said, "O people of Medina! Where are your learned men? I heard the Prophet () forbidding such a thing as this (i.e. false hair) and he used to say, 'The Israelis were destroyed when their ladies practiced this habit (of using false hair to lengthen their locks)

3469. Narrated Abu Huraira:The Prophet () said, "Amongst the people preceding you there used to be 'Muhaddithun' (i.e. persons who can guess things that come true later on, as if those persons have been inspired by a divine power), and if there are any such persons amongst my followers, it is `Umar bin Al-Khattab

3470. Narrated Abu Sa`id Al-Khudri:The Prophet () said, "Amongst the men of Bani Israel there was a man who had murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised to go to such and such village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allah ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So he was found to be one span closer to the village (he was going to). So he was forgiven

3471. Narrated Abu Huraira:Once Allah's Messenger (); offered the morning prayer and then faced the people and said, "While a man was driving a cow, he suddenly rode over it and beat it. The cow said, "We have not been created for this, but we have been created for ploughing." On that the people said astonishingly, "Glorified be Allah! A cow speaks!" The Prophet () said, "I believe this, and Abu Bakr and `Umar too, believe it, although neither of them was present there. While a person was amongst his sheep, a wolf attacked and took one of the sheep. The man chased the wolf till he saved it from the wolf, where upon the wolf said, 'You have saved it from me; but who will guard it on the day of the wild beasts when there will be no shepherd to guard them except me (because of riots and afflictions)? ' " The people said surprisingly, "Glorified be Allah! A wolf speaks!" The Prophet () said, "But I believe this, and Abu Bakr and `Umar too, believe this, although neither of them was present there." (See the Foot-note of page No. 10 Vol)

3472. Narrated Abu Huraira:Allah's Messenger () said, "A man bought a piece of land from another man, and the buyer found an earthenware jar filled with gold in the land. The buyer said to the seller. 'Take your gold, as I have bought only the land from you, but I have not bought the gold from you.' The (former) owner of the land said, "I have sold you the land with everything in it.' So both of them took their case before a man who asked, 'Do you have children?' One of them said, "I have a boy.' The other said, "I have a girl.' The man said, 'Marry the girl to the boy and spend the money on both of them and give the rest of it in charity

3473. Narrated Usama bin Zaid:Allah's Messenger () said, "Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don't approach it, and if a plague should appear in a land where you are present, then don't leave that land in order to run away from

it (i.e. plague)

3474. Narrated `Aisha:(the wife of the Prophet) I asked Allah's Messenger () about the plague. He told me that it was a Punishment sent by Allah on whom He wished, and Allah made it a source of mercy for the believers, for if one in the time of an epidemic plague stays in his country patiently hoping for Allah's Reward and believing that nothing will befall him except what Allah has written for him, he will get the reward of a martyr

3475. Narrated `Aisha:The people of Quraish worried about the lady from Bani Makhzum who had committed theft. They asked, "Who will intercede for her with Allah's Messenger ()?" Some said, "No one dare to do so except Usama bin Zaid the beloved one to Allah's Messenger () ." When Usama spoke about that to Allah's Apostle Allah's Messenger () said, (to him), "Do you try to intercede for somebody in a case connected with Allah's Prescribed Punishments?" Then he got up and delivered a sermon saying, "What destroyed the nations preceding you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allah's Legal punishment on him. By Allah, if Fatima, the daughter of Muhammad stole, I would cut off her hand

3476. Narrated Ibn Mas`ud:I heard a person reciting a (Qur'anic) Verse in a certain way, and I had heard the Prophet () reciting the same Verse in a different way. So I took him to the Prophet () and informed him of that but I noticed the sign of disapproval on his face, and then he said, "Both of you are correct, so don't differ, for the nations before you differed, so they were destroyed

3477. Narrated `Abdullah:As if I saw the Prophet () talking about one of the prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, "O Allah! Forgive my nation, for they have no knowledge

3478. Narrated Abu Sa`id:The Prophet () said, "Amongst the people preceding your age, there was a man whom Allah had given a lot of money. While he was in his death-bed, he called his sons and said, 'What type of father have I been to you? They replied, 'You have been a good father.' He said, 'I have never done a single good deed; so when I die, burn me, crush my body, and scatter the resulting ashes on a windy day.' His sons did accordingly, but Allah gathered his particles and asked (him), 'What made you do so?' He replied, 'Fear of You.' So Allah bestowed His Mercy upon him (forgave him)

3479. Narrated Rabi` bin Hirash:`Uqba said to Hudhaifa, "Won't you narrate to us what you heard from Allah's Messenger () ?" Hudhaifa said, "I heard him saying, 'Death approached a man and when he had no hope of surviving, he said to his family, 'When I die, gather for me much wood and build a fire (to burn me),. When the fire has eaten my flesh and reached my bones, take the bones and grind them and scatter the resulting powder in the sea on a hot (or windy) day.' (That was done.) But Allah collected his particles and asked (him), 'Why did you do so?' He replied, 'For fear of You.' So Allah forgave him." Narrated `Abdul Malik: As above, saying, "On a windy day

3480. Narrated Abu Huraira:Allah's Messenger () said, "A man used to give loans to the people and used to say to his servant, 'If the debtor is poor, forgive him, so that Allah may forgive us.' So when he met Allah (after his death), Allah forgave him

3481. Narrated Abu Huraira:The Prophet () said, "A man used to do sinful deeds, and when death came to him, he said to his sons, 'After my death, burn me and then crush me, and scatter the powder in the air, for by Allah, if Allah has control over me, He will give me such a punishment as He has never given to anyone else.' When he died, his sons did accordingly. Allah ordered the earth saying, 'Collect what you hold of his particles.' It did so, and behold! There he was (the man) standing. Allah asked (him), 'What made you do what you did?' He replied, 'O my Lord! I was afraid of You.' So Allah forgave him. " Another narrator said "The man said, Fear of You, O Lord

3482. Narrated `Abdullah bin `Umar:Allah's Messenger () said, "A lady was punished because of a cat which she had imprisoned till it died. She entered the (Hell) Fire because of it, for she neither gave it food nor water as she had imprisoned it, nor set it free to eat from the vermin of the earth

3483. Narrated Abu Masud: `Uqba said:The Prophet () said, "One of the sayings of the prophets which the people have got is, 'If you do not feel ashamed, then do whatever you like

3484. Narrated Abu Mas'ud:The Prophet () said, "One of the sayings of the prophets which the people have got is, 'If you do not feel ashamed, then do whatever you like

3485. Narrated Ibn `Umar:The Prophet () said, "While a man was walking, dragging his dress with pride, he was caused to be swallowed by the earth and will go on sinking in it till the Day of Resurrection

3486. Narrated Abu Huraira:The Prophet () said, "We are the last (to come) but we will be the foremost on the Day of Resurrection, nations were given the Book (i.e. Scripture) before us, and we were given the Holy Book after them. This (i.e. Friday) is the day about which they differed. So the next day (i.e. Saturday) was prescribed for the Jews and the day after it (i.e. Sunday) for the Christians. It is incumbent on every Muslim to wash his head and body on a Day (i.e. Friday) (at least) in every seven days

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3488. Narrated Sa`id bin Al-Musaiyab:When Muawiya bin Abu Sufyan came to Medina for the last time, he delivered a sermon before us. He took out a tuft of hair and said, "I never thought that someone other than the Jews would do such a thing (i.e. use false hair). The Prophet () named such a practice, 'Az-Zur' (i.e.

falsehood)," meaning the use of false hair

Virtues and Merits of the Prophet (pbuh) and his Companions

3489. Narrated Ibn `Abbas:Regarding the Verse: 'And (We) made you into Shu'ub and Qabail-- (49.13) that Shu'ub means the big Qabail (i.e. nations) while the Qabail (i.e. tribes) means the branch tribes

3490. Narrated Abu Huraira:Once Allah's Messenger () was asked, "Who is the most honorable amongst the people?" He said, "The most righteous (i.e. Allah-fearing) amongst you." They said, "We do not ask you about this." He said, "Then Joseph, the prophet of Allah

3491. Narrated Kulaib bin Wail:I asked Zainab bint Abi Salama (i.e. daughter of the wife of the Prophet, "Tell me about the Prophet (). Did he belong to the tribe of Mudar?" She replied, "Yes, he belonged to the tribe of Mudar and was from the offspring of An-Nadr bin Kinana

3492. Narrated Kulaib:I was told by the Rabiba (i.e. daughter of the wife of the Prophet) who, I think, was Zainab, that the Prophet (forbade the utensils (of wine called) Ad-Dubba, Al-Hantam, Al-Muqaiyar and Al-Muzaffat. I said to her, 'Tell me as to which tribe the Prophet () belonged; was he from the tribe of Mudar?' She replied, "He belonged to the tribe of Mudar and was from the offspring of An-Nadr bin Kinana

3493. Narrated Abu Huraira:Allah's Messenger () said, "You see that the people are of different natures. Those who were the best in the pre-Islamic period, are also the best in Islam if they comprehend religious knowledge. You see that the best amongst the people in this respect (i.e. ambition of ruling) are those who hate it most. And you see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (i.e. a hypocrite)

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3495. Narrated Abu Huraira:The Prophet () said, "The tribe of Quraish has precedence over the people in this connection (i.e. the right of ruling). The Muslims follow the Muslims amongst them, and the infidels follow the infidels amongst them. People are of different natures: The best amongst them in the pre-Islamic period are the best in Islam provided they comprehend the religious knowledge. You will find that the best amongst the people in this respect (i.e. of ruling) is he who hates it (i.e. the idea of ruling) most, till he is given the pledge of allegiance

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3497. Narrated Tawus:Ibn `Abbas recited the Qur'anic Verse:--'Except to be kind to me for my kin-ship to you--' (42.23) Sa'id bin Jubair said, "(The Verse implies) the kinship of Muhammad." Ibn `Abbas said, "There was not a single house (i.e. sub-tribe) of Quraish but had a kinship to the Prophet () and so the above Verse was revealed in this connection, and its interpretation is: 'O Quraish! You should keep good relation between me (i.e. Muhammad) and you

3498. Narrated Abi Mas'ud:The Prophet () said, "From this side from the east, afflictions will appear. Rudeness and lack of mercy are characteristics of the rural bedouins who are busy with their camels and cows (and pay no attention to religion). Such are the tribes of Rabi'a and Mudar

3499. Narrated Abu Huraira:I heard Allah's Messenger () saying, "Pride and arrogance are characteristics of the rural bedouins while calmness is found among the owners of sheep. Belief is Yemenite, and wisdom is also Yemenite i.e. the Yemenites are well-known for their true belief and wisdom)." Abu `Abdullah (Al-Bukhari) said, "Yemen was called so because it is situated to the right of the Ka'ba, and Sham was called so because it is situated to the left of the Ka'ba

3500. Narrated Muhammad bin Jubair bin Mut'im:That while he was with a delegation from Quraish to Muawiya, the latter heard the news that `Abdullah bin `Amr bin Al-`As said that there would be a king from the tribe of Qahtan. On that Muawiya became angry, got up and then praised Allah as He deserved, and said, "Now then, I have heard that some men amongst you narrate things which are neither in the Holy Book, nor have been told by Allah's Messenger (). Those men are the ignorant amongst you. Beware of such hopes as make the people go astray, for I heard Allah's Messenger () saying, 'Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allah will destroy him as long as they abide by the laws of the religion

3501. Narrated Ibn `Umar:The Prophet () said, "Authority of ruling will remain with Quraish, even if only two of them remained

3502. Narrated Jubair bin Mut'im:`Uthman bin `Affan went (to the Prophet) and said, "O Allah's Messenger (!) You gave property to Bani Al-Muttalib and did not give us, although we and they are of the same degree of relationship to you." The Prophet () said, "Only Bani Hashim and Bani Al Muttalib are one thing (as regards family status)

3503. Narrated `Urwa bin Az-Zubair: `Abdullah bin Az-Zubair went with some women of the tribe of Bani Zuhra to `Aisha who used to treat them nicely because of their relation to Allah's Messenger ()

3504. Narrated Abu Huraira:Allah's Messenger () said, "The tribe of Quraish, the Ansar, the (people of the tribe of) Julhaina, Muzaina, Aslam, Ashja', and Ghifar

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are my disciples and have no protectors except Allah and His Apostle

3505. Narrated `Urwa bin Az-Zubair: `Abdullah bin Az-Zubair was the most beloved person to `Aisha excluding the Prophet () and Abu Bakr, and he in his turn, was the most devoted to her, `Aisha used not to withhold the money given to her by Allah, but she used to spend it in charity. (`Abdullah) bin Az-Zubair said, " `Aisha should be stopped from doing so." (When `Aisha heard this), she said protestingly, "Shall I be stopped from doing so? I vow that I will never talk to `Abdullah bin Az-Zubair." On that, Ibn Az-Zubair asked some people from Quraish and particularly the two uncles of Allah's Messenger () to intercede with her, but she refused (to talk to him). Az-Zuhriyun, the uncles of the Prophet, including `Abdur-Rahman bin Al-Aswad bin `Abd Yaghuth and Al-Miswar bin Makhrama said to him, "When we ask for the permission to visit her, enter her house along with us (without taking her leave)." He did accordingly (and she accepted their intercession). He sent her ten slaves whom she manumitted as an expiation for (not keeping) her vow. `Aisha manumitted more slaves for the same purpose till she manumitted forty slaves. She said, "I wish I had specified what I would have done in case of not fulfilling my vow when I made the vow, so that I might have done it easily

3506. Narrated Anas: `Uthman called Zaid bin Thabit, `Abdullah bin Az-Zubair, Sa`id bin Al-`As and `AbdurRahman bin Al-Harith bin Hisham, and then they wrote the manuscripts of the Holy Qur'an in the form of book in several copies. `Uthman said to the three Quraishi persons, "If you differ with Zaid bin Thabit on any point of the Qur'an, then write it in the language of Quraish, as the Qur'an was revealed in their language." So they acted accordingly. (Zaid bin Thabit was an Ansari and not from Quraish)

3507. Narrated Salama: Allah's Messenger () passed by some people from the tribe of Aslam practicing archery. He said, "O children of Ishmael! Throw (arrows), for your father was an archer. I am on the side of Bani so-and-so," meaning one of the two teams. The other team stopped throwing, whereupon the Prophet () said, "What has happened to them?" They replied, "How shall we throw while you are with Bani so-and-so?" He said, "Throw for I am with all of you

3508. Narrated Abu Dhar: The Prophet () said, "If somebody claims to be the son of any other than his real father knowingly, he but disbelieves in Allah, and if somebody claims to belong to some folk to whom he does not belong, let such a person take his place in the (Hell) Fire

3509. Narrated Wathila bin Al-Asqa: Allah's Messenger () said, "Verily, one of the worst lies is to claim falsely to be the son of someone other than one's real father, or to claim to have had a dream one has not had, or to attribute to me what I have not said

3510. Narrated Ibn `Abbas: The delegates of `Abd-ul-Qais came to Allah's Messenger () and said, "O Allah's Messenger ()! We are from the tribe of Rabi'a and the infidels of Mudar tribe stand between us and you, so that we cannot come to you except in the Sacred Months. Therefore we would like you to give us some instructions which we may follow and convey to our people staying behind us." The Prophet () said, "I order you to observe four things and forbid you (to do) four things: (I order you) to believe in Allah testifying that None has the right to be worshipped except Allah; to offer the prayer perfectly; to pay the Zakat; and to give one-fifth of the war booty to Allah. And I forbid you to use Ad-Dubba, Al-Hantam, An-Naqir and Al- Muzaffat." (These are names of utensils in which alcoholic drinks were served)

3511. Narrated `Abdullah bin `Umar: I heard Allah's Messenger () on the pulpit saying, "Verily, afflictions (will start) from here," pointing towards the east, "whence the side of the head of Satan comes out

3512. Narrated Abu Huraira: The Prophet () said, "The tribes of Quraish, Al-Ansar, Juhaina, Muzaina, Aslam, Ghifar and Ashja' are my helpers, and they have no protector (i.e. Master) except Allah and His Apostle

3513. Narrated `Abdullah bin `Umar: While Allah's Messenger () was on the pulpit, he said, "May Allah forgive the tribe of Ghifar! And may Allah save the tribe of Aslam! The tribe of `Usaiya have disobeyed Allah and His Apostle

3514. Narrated Abu Huraira: The Prophet () said, "May Allah save the tribe of Aslam, and may Allah forgive the tribe of Ghifar

3515. Narrated Abu Bakra: The Prophet () said, "Do you think that the tribes of Juhaina, Muzaina, Aslam and Ghifar are better than the tribes of Bani Tamim, Bani Asad, Bani `Abdullah bin Ghatafan and Bani Amir bin Sasaa?" A man said, "They were unsuccessful and losers." The Prophet () added, "(Yes), they are better than the tribes of Bani Tamim, Bani Asad, Bani `Abdullah bin Ghatafan and Bani Amir bin Sasaa

3516. Narrated Abu Bakra: Al-Aqra' bin Habis said to the Prophet () "Nobody gave you the pledge of allegiance but the robbers of the pilgrims (i.e. those who used to rob the pilgrims) from the tribes of Aslam, Ghifar, Muzaina." (Ibn Abi Ya'qub is in doubt whether Al-Aqra' added. 'And Juhaina.') The Prophet () said, "Don't you think that the tribes of Aslam, Ghifar, Muzaina (and also perhaps) Juhaina are better than the tribes of Bani Tamim, Bani Amir, Asad, and Ghatafan?" Somebody said, "They were unsuccessful and losers!" The Prophet said, "Yes, by Him in Whose Hands my life is, they (i.e. the former) are better than they (i.e. the latter)

3517. Narrated Abu Hurairah (ra): The Prophet () said, "The hour will not be established unless a man from the tribe of Qahtan appears, driving the people with his stick (ruling them with violence and oppression)

3518. Narrated Jabir: We were in the company of the Prophet () in a Ghazwa. A large number of emigrants joined him and among the emigrants there was a person who used to play jokes (or play with spears); so he (jokingly) stroked an Ansari man on the hip. The Ansari got so angry that both of them called their people. The Ansari said, "Help, O Ansari!" And the emigrant said "Help, O emigrants!" The Prophet () came out and said, "What is wrong with the people (as they are calling) this call of the period of Ignorance?" Then he said, "What is the matter with them?" So he was told about the stroke of the emigrant to the Ansari. The Prophet () said, "Stop this (i.e. appeal for help) for it is an evil call. "Abdullah bin Ubai bin Salul (a hypocrite) said, "The emigrants have called and (gathered

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against us); so when we return to Medina, surely, the more honorable people will expel therefrom the meaner," Upon that `Umar said, "O Allah's Prophet! Shall we not kill this evil person (i.e. `Abdullah bin Ubai bin Salul)?" The Prophet said, "(No), lest the people should say that Muhammad used to kill his companions

3519. Narrated `Abdullah (bin Mas'ud):The Prophet () said, "Who-ever slaps his face or tears the bosom of his dress, or calls the calls of the Period of Ignorance, is not from us

3520. Narrated Abu Huraira:Allah's Messenger () said, "'Amr bin Luhai bin Qam'a bin Khindif was the father of Khuza'a

3521. Narrated Sa'id bin Al-Musaiyab:Al-Bahira was an animal whose milk was spared for the idols and other deities, and so nobody was allowed to milk it. As-Saiba was an animal which they (i.e. infidels) used to set free in the names of their gods so that it would not be used for carrying anything. Abu Huraira said, "The Prophet () said, 'I saw `Amr bin `Amir bin Luhai Al-Khuza'i dragging his intestines in the (Hell) Fire, for he was the first man who started the custom of releasing animals (for the sake of false gods)

3522. Narrated Abu Jamra:Ibn `Abbas said to us, "Shall I tell you the story of Abu Dhar's conversion to Islam?" We said, "Yes." He said, "Abu Dhar said: I was a man from the tribe of Ghifar. We heard that a man had appeared in Mecca, claiming to be a Prophet. I said to my brother, 'Go to that man and talk to him and bring me his news.' He set out, met him and returned. I asked him, 'What is the news with you?' He said, 'By Allah, I saw a man enjoining what is good and forbidding what is evil.' I said to him, 'You have not satisfied me with this little information.' So, I took a waterskin and a stick and proceeded towards Mecca. Neither did I know him (i.e. the Prophet ()), nor did I like to ask anyone about him. I kept on drinking Zam zam water and staying in the Mosque. Then `Ali passed by me and said, 'It seems you are a stranger?' I said, 'Yes.' He proceeded to his house and I accompanied him. Neither did he ask me anything, nor did I tell him anything. Next morning I went to the Mosque to ask about the Prophet but no-one told me anything about him. `Ali passed by me again and asked, 'Hasn't the man recognized his dwelling place yet?' I said, 'No.' He said, 'Come along with me.' He asked me, 'What is your business? What has brought you to this town?' I said to him, 'If you keep my secret, I will tell you.' He said, 'I will do.' I said to him, 'We have heard that a person has appeared here, claiming to be a Prophet. I sent my brother to speak to him and when he returned, he did not bring a satisfactory report; so I thought of meeting him personally.' `Ali said (to Abu Dhar), 'You have reached your goal; I am going to him just now, so follow me, and wherever I enter, enter after me. If I should see someone who may cause you trouble, I will stand near a wall pretending to mend my shoes (as a warning), and you should go away then.' `Ali proceeded and I accompanied him till he entered a place, and I entered with him to the Prophet () to whom I said, 'Present (the principles of) Islam to me.' When he did, I embraced Islam 'immediately. He said to me, 'O Abu Dhar! Keep your conversion as a secret and return to your town; and when you hear of our victory, return to us.' I said, 'By Him Who has sent you with the Truth, I will announce my conversion to Islam publicly amongst them (i.e. the infidels),' Abu Dhar went to the Mosque, where some people from Quraish were present, and said, 'O folk of Quraish ! I testify that None has the right to be worshipped except Allah, and I (also) testify that Muhammad is Allah's Slave and His Apostle.' (Hearing that) the Quraishi men said, 'Get at this Sabi (i.e. Muslim) !' They got up and beat me nearly to death. Al `Abbas saw me and threw himself over me to protect me. He then faced them and said, 'Woe to you! You want to kill a man from the tribe of Ghifar, although your trade and your communications are through the territory of Ghifar?' They therefore left me. The next morning I returned (to the Mosque) and said the same as I had said on the previous day. They again said, 'Get at this Sabi!' I was treated in the same way as on the previous day, and again Al-Abbas found me and threw himself over me to protect me and told them the same as he had said the day before.' So, that was the conversion of Abu Dhar (may Allah be Merciful to him) to Islam

3523. Narrated Abu Hurairah (ra):The Prophet () said, (The people of) Aslam, Ghifar and some people of Muzaina and Juhaina or said (some people of Juhaina or Muzaina) are better with Allah or said (on the Day of resurrection) than the tribe of Asad, Tamim, Hawazin and Ghatafan

3524. Narrated Ibn `Abbas:If you wish to know about the ignorance of the Arabs, refer to Surat-al-Anam after Verse No. 130:-- Indeed lost are those who have killed their children From folly without knowledge and have forbidden that which Allah has provided for them, inventing a lie against Allah. They have indeed gone astray and were not guided

3525. Narrated Ibn `Abbas:When the Verse:-- 'And warn your tribe of near kindred.' (26.214) was revealed, the Prophet () started calling (the 'Arab tribes), "O Bani Fihir, O Bani `Adi" mentioning first the various branch tribes of Quraish

3526. Narrated Ibn `Abbas: When the Verse:-- 'And warn your tribe of near kindred' (26.214). was revealed, the Prophet () started calling every tribe by its name

3527. Narrated Abu Huraira:The Prophet () said, "O Bani `Abd Manaf! Buy yourselves from Allah; O Bani `Abdul-Muttalib! Buy yourselves from Allah; O mother of Az-Zubair bin Al-Awwam, the aunt of Allah's Messenger (), and O Fatima bint Muhammad! Buy yourselves from Allah, for I cannot defend you before Allah. You (both) can ask me from my property as much as you like

3528. Narrated Anas:The Prophet () sent for the Ansar (and when they came), he asked, 'Is there any stranger amongst you?' They said, "No except the son of our sister." Allah's Messenger () said, "The son of the sister of some people belongs to them

3529. Narrated `Aisha:That during the Mina days, Abu Bakr came to her, while there were two girls with her, beating drums, and the Prophet () was (lying) covering himself with his garment. Abu Bakr rebuked the two girls, but the Prophet () uncovered his face and said, "O Abu Bakr! Leave them, for these are the days of Id (festival)." Those days were the days of Mina-. `Aisha added, "I was being screened by the Prophet () while I was watching the Ethiopians playing in the Mosque. `Umar rebuked them, but the Prophet () said, "Leave them, O Bani Arfida! Play. (for) you are safe

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3531. Narrated `Aisha:Once Hassan bin Thabit asked the permission of the Prophet () to lampoon (i.e. compose satirical poetry defaming) the infidels. The Prophet () said, "What about the fact that I have common descent with them?" Hassan replied, "I shall take you out of them as a hair is taken out of dough." Narrated `Urwa: I started abusing Hassan in front of `Aisha, whereupon she said. "Don't abuse him, for he used to defend the Prophet (with his poetry)

3532. Narrated Jubair bin Mut'im:Allah's Messenger () said, "I have five names: I am Muhammad and Ahmad; I am Al-Mahi through whom Allah will eliminate infidelity; I am Al-Hashir who will be the first to be resurrected, the people being resurrected thereafter; and I am also Al-'Aqib (i.e. There will be no prophet after me)

3533. Narrated Abu Huraira:Allah's Messenger () said, "Doesn't it astonish you how Allah protects me from the Quraish's abusing and cursing? They abuse Mudhammam and curse Mudhammam while I am Muhammad (and not Mudhammam)

3534. Narrated Jabir bin `Abdullah:The Prophet () said, "My similitude in comparison with the other prophets is that of a man who has built a house completely and excellently except for a place of one brick. When the people enter the house, they admire its beauty and say: 'But for the place of this brick (how splendid the house will be)

3535. Narrated Abu Huraira:Allah's Messenger () said, "My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets

3536. Narrated `Aisha:The Prophet () died when he was sixty three years old

3537. Narrated Anas:While the Prophet () was in the market, a man called (somebody), "O Abu-l-Qasim!" The Prophet () turned to him and said "Name yourselves after me but do not call yourselves by my Kuniya

3538. Narrated Jabir:The Prophet () said, "Name yourselves after me, but do not call yourselves by my Kuniya

3539. Narrated Abu Huraira:Abu-l-Qasim said, "Name yourselves after me, but do not call yourselves by my Kuniya

3540. Narrated Al-Ju'aid bin `Abdur Rahman:I saw As-Sa'ib bin Yazid when he was ninety-four years old, quite strong and of straight figure. He said, "I know that I enjoyed my hearing and seeing powers only because of the invocation of Allah's Apostle . My aunt took me to him and said, 'O Allah's Messenger ()! My nephew is sick; will you invoke Allah for him?' So he invoked (Allah) for me

3541. Narrated As-Sa'ib bin Yazid:My aunt took me to Allah's Messenger () and said, "O Allah's Messenger ()! My nephew is sick." The Prophet () passed his hands over my head and blessed me. Then he performed ablution and I drank the remaining water, and standing behind him, I saw the seal in between his shoulders

3542. Narrated `Uqba bin Al-Harith:(Once) Abu Bakr offered the `Asr prayer and then went out walking and saw Al-Hasan playing with the boys. He lifted him on to his shoulders and said, " Let my parents be sacrificed for your sake! (You) resemble the Prophet () and not `Ali," while `Ali was smiling

3543. Narrated Abu Juhaifa:I saw the Prophet, and Al-Hasan resembled him

3544. Narrated Isma'il bin Abi Khalid:I heard Abu Juhaifa saying, "I saw the Prophet, and Al-Hasan bin `Ali resembled him." I said to Abu- Juhaifa, "Describe him for me." He said, "He was white and his beard was black with some white hair. He promised to give us 13 young she-camels, but he expired before we could get them

3545. Narrated Wahb Abu Juhaifa As-Suwai:I saw the Prophet () and saw some white hair below his lower lip above the chin

3546. Narrated Hariz bin `Uthman:That he asked `Abdullah bin Busr (i.e. the companion of the Prophet), "Did you see the Prophet () when he was old?" He said, "He had a few white hairs between the lower lip and the chin

3547. Narrated Rabi'a bin Abi `Abdur-Rahman:I heard Anas bin Malik describing the Prophet () saying, "He was of medium height amongst the people, neither tall nor short; he had a rosy color, neither absolutely white nor deep brown; his hair was neither completely curly nor quite lank. Divine Inspiration was revealed to him when he was forty years old. He stayed ten years in Mecca receiving the Divine Inspiration, and stayed in Medina for ten more years. When he expired, he had scarcely twenty white hairs in his head and beard." Rabi'a said, "I saw some of his hairs and it was red. When I asked about that, I was told that it turned red because of scent

3548. Narrated Anas:Allah's Messenger () was neither very tall nor short, neither absolutely white nor deep brown. His hair was neither curly nor lank. Allah sent him (as an Apostle) when he was forty years old. Afterwards he resided in Mecca for ten years and in Medina for ten more years. When Allah took him unto Him, there were scarcely twenty white hairs in his head and beard

3549. Narrated Al-Bara:Allah's Messenger () was the handsomest of all the people, and had the best appearance. He was neither very tall nor short

3550. Narrated Qatada:I asked Anas, "Did the Prophet () use to dye (his) hair?" He said, "No, for there were only a few white hairs on his temples

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3551. Narrated Al-Bara: The Prophet (ﷺ) was of moderate height having broad shoulders (long) hair reaching his ear-lobes. Once I saw him in a red cloak and I had never seen a more handsome man than him
3552. Narrated Abu 'Is-haq: Al-Bara' was asked, "Was the face of the Prophet (as bright) as a sword?" He said, "No, but (as bright) as a moon
3553. Narrated Abu Juhaifa: Once Allah's Messenger (ﷺ) went to Al-Batha' at noon, performed the ablution and offered' a two rak`at Zuh'r prayer and a two-rak`at `Asr prayer while a spearheaded stick was planted before him and the passersby were passing in front of it. (After the prayer), the people got up and held the hands of the Prophet and passed them on their faces. I also took his hand and kept it on my face and noticed that it was colder than ice, and its smell was nicer than musk
3554. Narrated Ibn `Abbas: The Prophet (ﷺ) was the most generous of all the people, and he used to become more generous in Ramadan when Gabriel met him. Gabriel used to meet him every night during Ramadan to revise the Qur'an with him. Allah's Messenger (ﷺ) then used to be more generous than the fast wind
3555. Narrated `Aisha: That Allah's Messenger (ﷺ) came to her in a happy mood with his features glittering with joy, and said, "Have you not heard what the Qaif has said about Zaid and Us-ama? He saw their feet and remarked. These belong to each other." (i.e. They are father and son)
3556. Narrated `Abdullah bin Ka'b: I heard Ka'b bin Malik talking after his failure to join (the Ghazwa of) Tabuk. He said, "When I greeted Allah's Messenger (ﷺ) whose face was glittering with happiness, for whenever Allah's Messenger (ﷺ) was happy, his face used to glitter, as if it was a piece of the moon, and we used to recognize it (i.e. his happiness) from his face
3557. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "I have been sent (as an Apostle) in the best of all the generations of Adam's offspring since their Creation
3558. Narrated Ibn `Abbas: Allah's Messenger (ﷺ) used to let his hair hang down while the infidels used to part their hair. The people of the Scriptures were used to letting their hair hang down and Allah's Messenger (ﷺ) liked to follow the people of the Scriptures in the matters about which he was not instructed otherwise. Then Allah's Messenger (ﷺ) parted his hair
3559. Narrated `Abdullah bin `Amr: The Prophet (ﷺ) never used bad language neither a "Fahish nor a Muta-fahish. He used to say "The best amongst you are those who have the best manners and character." (See Hadith No. 56 (B) Vol
3560. Narrated `Aisha: Whenever Allah's Messenger (ﷺ) was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it. Allah's Messenger (ﷺ) never took revenge (over anybody) for his own sake but (he did) only when Allah's Legal Bindings were outraged in which case he would take revenge for Allah's Sake
3561. Narrated Anas: I have never touched silk or Dibaj (i.e. thick silk) softer than the palm of the Prophet (ﷺ) nor have I smelt a perfume nicer than the sweat of the Prophet
3562. Narrated Abu Sa`id Al-Khudri: The Prophet (ﷺ) was shier than a veiled virgin girl
- 3562.2. Narrated Shuba: A similar Hadith (i.e. No. 762) with this addition: And if he (i.e. the Prophet) disliked something, the sign of aversion would appear on his face
3563. Narrated Abu Huraira: The Prophet (ﷺ) never criticized any food (presented to him), but he would eat it if he liked it; otherwise, he would leave it (without expressing his dislike)
3564. Narrated `Abdullah bin Malik bin Buhaina Al-Asdi: When the Prophet (ﷺ) prostrated, he used to keep his arms so widely apart that we used to see his armpits. (The sub-narrator, Ibn Bukair said, "The whiteness of his armpits)
3565. Narrated Anas: Allah's Messenger (ﷺ) did not use to raise his hands in his invocations except in the Istisqa (i.e. invoking Allah for the rain) in which he used to raise his hands so high that one could see the whiteness of his armpits. (Note: It may be that Anas did not see the Prophet (ﷺ) raising his hands but it has been narrated that the Prophet (ﷺ) used to raise his hands for invocations other than Istisqa. See Hadith No. 612 Vol. 5. and Hadith No. 807 & 808 Vol
3566. Narrated Abu Juhaifa: By chance I went to the Prophet (ﷺ) at noon while he was at Al-Abtah (resting) in a tent. Bilal came out (of the tent) and pronounced the Adhan for the prayer, and entering again, he brought out the water which was left after Allah's Messenger (ﷺ) had performed the ablution. The people rushed to take some of the water. Bilal again went in and brought out a spear-headed stick, and then Allah's Messenger (ﷺ) came out. As if I were now looking at the whiteness of his leg. Bilal fixed the stick and the Prophet (ﷺ) offered a two-rak`at Zuh'r prayer and a two-rak`at `Asr prayer, while women and donkeys were passing in front of the Prophet (beyond the stick)
3567. Narrated `Aisha: The Prophet (ﷺ) used to talk so clearly that if somebody wanted to count the number of his words, he could do so. Narrated `Urwa bin Az-Zubair: `Aisha said (to me), "Don't you wonder at Abu so-and-so who came and sat by my dwelling and started relating the traditions of Allah's Messenger (ﷺ) intending to let me hear that, while I was performing an optional prayer. He left before I finished my optional prayer. Had I found him still there. I would have said to him, 'Allah's Messenger (ﷺ) never talked so quickly and vaguely as you do
3568. Narrated `Aisha: The Prophet (ﷺ) used to talk so clearly that if somebody wanted to count the number of his words, he could do so. Narrated `Urwa bin Az-Zubair: `Aisha said (to me), "Don't you wonder at Abu so-and-so who came and sat by my dwelling and started relating the traditions of Allah's Messenger (ﷺ) intending to let me hear that, while I was performing an optional prayer. He left before I finished my optional prayer. Had I found him still there. I would have said

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3569. Narrated Abu Salama bin `Abdur-Rahman: That he asked `Aisha "How was the prayer of Allah's Messenger () in the month of Ramadan?" She replied, "He used not to pray more than eleven rak'at whether in Ramadan or in any other month. He used to offer four rak'at, let alone their beauty and length, and then four rak'at, let alone their beauty and length. Afterwards he would offer three rak'at. I said, 'O Allah's Messenger (!) Do you go to bed before offering the witr prayer?' He said, 'My eyes sleep, but my heart does not sleep

3570. Narrated Sharik bin `Abdullah bin Abi Namir: I heard Anas bin Malik telling us about the night when the Prophet () was made to travel from the Ka'ba Mosque. Three persons (i.e. angels) came to the Prophet () before he was divinely inspired (as an Apostle), while he was sleeping in Al-Masjid-ul-Haram. The first (of the three angels) said, "Which of them is he?" The second said, "He is the best of them." That was all that happened then, and he did not see them till they came at another night and he perceived their presence with his heart, for the eyes of the Prophet () were closed when he was asleep, but his heart was not asleep (not unconscious). This is characteristic of all the prophets: Their eyes sleep but their hearts do not sleep. Then Gabriel took charge of the Prophet () and ascended along with him to the Heaven

3571. Narrated `Imran bin Husain: That they were with the Prophet () on a journey. They travelled the whole night, and when dawn approached, they took a rest and sleep overwhelmed them till the sun rose high in the sky. The first to get up was Abu Bakr. Allah's Messenger () used not to be awakened from his sleep, but he would wake up by himself. `Umar woke up and then Abu Bakr sat by the side of the Prophet's head and started saying: Allahu-Akbar raising his voice till the Prophet () woke up, (and after traveling for a while) he dismounted and led us in the morning prayer. A man amongst the people failed to join us in the prayer. When the Prophet () had finished the prayer, he asked (the man), "O so-and-so! What prevented you from offering the prayer with us?" He replied, "I am Junub." Allah's Apostle ordered him to perform Tayammam with clean earth. The man then offered the prayer. Allah's Messenger () ordered me and a few others to go ahead of him. We had become very thirsty. While we were on our way (looking for water), we came across a lady (riding an animal), hanging her legs between two water-skins. We asked her, "Where can we get water?" She replied, "Oh ! There is no water." We asked, "how far is your house from the water?" She replied, "A distance of a day and a night travel." We said, "Come on to Allah's Messenger ()." She asked, "What is Allah's Messenger ()?" So we brought her to Allah's Messenger () against her will, and she told him what she had told us before and added that she was the mother of orphans. So the Prophet () ordered that her two water-skins be brought and he rubbed the mouths of the water-skins. As we were thirsty, we drank till we quenched our thirst and we were forty men. We also filled all our waterskins and other utensils with water, but we did not water the camels. The waterskin was so full that it was almost about to burst. The Prophet () then said, "Bring what (foodstuff) you have." So some dates and pieces of bread were collected for the lady, and when she went to her people, she said, "I have met either the greatest magician or a prophet as the people claim." So Allah guided the people of that village through that lady. She embraced Islam and they all embraced Islam

3572. Narrated Anas: A bowl of water was brought to the Prophet () while he was at Az-Zawra. He placed his hand in it and the water started flowing among his fingers. All the people performed ablution (with that water). Qatada asked Anas, "How many people were you?" Anas replied, "Three hundred or nearly three hundred

3573. Narrated Anas bin Malik: I saw Allah's Messenger () at the 'time when the `Asr prayer was due. Then the people were searching for water for ablution but they could not find any. Then some water was brought to Allah's Messenger () and he placed his hand in the pot and ordered the people to perform the ablution with the water. I saw water flowing from underneath his fingers and the people started performing the ablution till all of them did it

3574. Narrated Anas bin Malik: The Prophet () went out on one of his journeys with some of his companions. They went on walking till the time of the prayer became due. They could not find water to perform the ablution. One of them went away and brought a little amount of water in a pot. The Prophet () took it and performed the ablution, and then stretched his four fingers on to the pot and said (to the people), "Get up to perform the ablution." They started performing the ablution till all of them did it, and they were seventy or so persons

3575. Narrated Humaid: Anas bin Malik said, "Once the time of the prayer became due and the people whose houses were close to the Mosque went to their houses to perform ablution, while the others remained (sitting there). A stone pot containing water was brought to the Prophet, who wanted to put his hand in it, but it was too small for him to spread his hand in it, and so he had to bring his fingers together before putting his hand in the pot. Then all the people performed the ablution (with that water)." I asked Anas, "How many persons were they." He replied, "There were eighty men

3576. Narrated Salim bin Abi Aj-Jad: Jabir bin `Abdullah said, "The people became very thirsty on the day of Al-Hudaibiya (Treaty). A small pot containing some water was in front of the Prophet () and when he had finished the ablution, the people rushed towards him. He asked, 'What is wrong with you?' They replied, 'We have no water either for performing ablution or for drinking except what is present in front of you.' So he placed his hand in that pot and the water started flowing among his fingers like springs. We all drank and performed ablution (from it)." I asked Jabir, "How many were you?" he replied, "Even if we had been one-hundred-thousand, it would have been sufficient for us, but we were fifteen-hundred

3577. Narrated Al-Bara: We were one-thousand-and-four-hundred persons on the day of Al-Hudaibiya (Treaty), and (at) Al-Hudaibiya (there) was a well. We drew out its water not leaving even a single drop. The Prophet () sat at the edge of the well and asked for some water with which he rinsed his mouth and then he threw it out into the well. We stayed for a short while and then drew water from the well and quenched our thirst, and even our riding animals drank water to their satisfaction

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3578. Narrated Anas bin Malik: Abu Talha said to Um Sulaim, "I have noticed feebleness in the voice of Allah's Messenger (ﷺ) which I think, is caused by hunger. Have you got any food?" She said, "Yes." She brought out some loaves of barley and took out a veil belonging to her, and wrapped the bread in part of it and put it under my arm and wrapped part of the veil round me and sent me to Allah's Messenger (ﷺ). I went carrying it and found Allah's Messenger (ﷺ) in the Mosque sitting with some people. When I stood there, Allah's Messenger (ﷺ) asked, "Has Abu Talha sent you?" I said, "Yes". He asked, "With some food?" I said, "Yes" Allah's Apostle then said to the men around him, "Get up!" He set out (accompanied by them) and I went ahead of them till I reached Abu Talha and told him (of the Prophet's visit). Abu Talha said, "O Um Sulaim! Allah's Messenger (ﷺ) is coming with the people and we have no food to feed them." She said, "Allah and His Apostle know better." So Abu Talha went out to receive Allah's Messenger (ﷺ). Allah's Apostle came along with Abu Talha. Allah's Messenger (ﷺ) said, "O Um Sulaim! Bring whatever you have." She brought the bread which Allah's Messenger (ﷺ) ordered to be broken into pieces. Um Sulaim poured on them some butter from an oilskin. Then Allah's Messenger (ﷺ) recited what Allah wished him to recite, and then said, "Let ten persons come (to share the meal)." Ten persons were admitted, ate their fill and went out. Then he again said, "Let another ten do the same." They were admitted, ate their fill and went out. Then he again said, ""Let another ten persons (do the same)." They were admitted, ate their fill and went out. Then he said, "Let another ten persons come." In short, all of them ate their fill, and they were seventy or eighty men

3579. Narrated `Abdullah: We used to consider miracles as Allah's Blessings, but you people consider them to be a warning. Once we were with Allah's Messenger (ﷺ) on a journey, and we ran short of water. He said, "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said, "Come to the blessed water, and the Blessing is from Allah." I saw the water flowing from among the fingers of Allah's Messenger (ﷺ), and no doubt, we heard the meal glorifying Allah, when it was being eaten (by him)

3580. Narrated Jabir: My father had died in debt. So I came to the Prophet (ﷺ) and said, "My father (died) leaving unpaid debts, and I have nothing except the yield of his date palms; and their yield for many years will not cover his debts. So please come with me, so that the creditors may not misbehave with me." The Prophet (ﷺ) went round one of the heaps of dates and invoked (Allah), and then did the same with another heap and sat on it and said, "Measure (for them)." He paid them their rights and what remained was as much as had been paid to them

3581. Narrated `Abdur-Rahman bin Abi Bakr: The companions of Suffa were poor people. The Prophet (ﷺ) once said, "Whoever has food enough for two persons, should take a third one (from among them), and whoever has food enough for four persons, should take a fifth or a sixth (or said something similar)." Abu Bakr brought three persons while the Prophet (ﷺ) took ten. And Abu Bakr with his three family members (who were I, my father and my mother) (the sub-narrator is in doubt whether `Abdur-Rahman said, "My wife and my servant who was common for both my house and Abu Bakr's house.") Abu Bakr took his supper with the Prophet (ﷺ) and stayed there till he offered the `Isha' prayers. He returned and stayed till Allah's Messenger (ﷺ) took his supper. After a part of the night had passed, he returned to his house. His wife said to him, "What has detained you from your guests?" He said, "Have you served supper to them?" She said, "They refused to take supper until you come. They (i.e. some members of the household) presented the meal to them but they refused (to eat)" I went to hide myself and he said, "O Ghunthar!" He invoked Allah to cause my ears to be cut and he rebuked me. He then said (to them): Please eat!" and added, I will never eat the meal." By Allah, whenever we took a handful of the meal, the meal grew from underneath more than that handful till everybody ate to his satisfaction; yet the remaining food was more than the original meal. Abu Bakr saw that the food was as much or more than the original amount. He called his wife, "O sister of Bani Firas!" She said, "O pleasure of my eyes. The food has been tripled in quantity." Abu Bakr then started eating thereof and said, "It (i.e. my oath not to eat) was because of Satan." He took a handful from it, and carried the rest to the Prophet. So that food was with the Prophet (ﷺ). There was a treaty between us and some people, and when the period of that treaty had elapsed, he divided us into twelve groups, each being headed by a man. Allah knows how many men were under the command of each leader. Anyhow, the Prophet (ﷺ) surely sent a leader with each group. Then all of them ate of that meal

3582. Narrated Anas: Once during the lifetime of Allah's Messenger (ﷺ), the people of Medina suffered from drought. So while the Prophet was delivering a sermon on a Friday a man got up saying, "O Allah's Messenger (ﷺ)! The horses and sheep have perished. Will you invoke Allah to bless us with rain?" The Prophet (ﷺ) lifted both his hands and invoked. The sky at that time was as clear as glass. Suddenly a wind blew, raising clouds that gathered together, and it started raining heavily. We came out (of the Mosque) wading through the flowing water till we reached our homes. It went on raining till the next Friday, when the same man or some other man stood up and said, "O Allah's Messenger (ﷺ)! The houses have collapsed; please invoke Allah to withhold the rain." On that the Prophet (ﷺ) smiled and said, "O Allah, (let it rain) around us and not on us." I then looked at the clouds to see them separating forming a sort of a crown round Medina

3583. Narrated Ibn `Umar: The Prophet (ﷺ) used to deliver his sermons while standing beside a trunk of a datepalm. When he had the pulpit made, he used it instead. The trunk started crying and the Prophet (ﷺ) went to it, rubbing his hand over it (to stop its crying)

3584. Narrated Jabir bin `Abdullah: The Prophet (ﷺ) used to stand by a tree or a date-palm on Friday. Then an Ansari woman or man said. "O Allah's Messenger (ﷺ)! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit (for delivering the sermon). The datepalm cried like a child! The Prophet (ﷺ) descended (the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet (ﷺ) said, "It was crying for (missing) what it used to hear of religious knowledge given near to it

3585. Narrated Anas bin Malik: That he heard Jabir bin `Abdullah saying, "The roof of the Mosque was built over trunks of datepalms working as pillars. When the Prophet (ﷺ) delivered a sermon, he used to stand by one of those trunks till the pulpit was made for him, and he used it instead. Then we heard the trunk sending a sound like of a pregnant she-camel till the Prophet (ﷺ) came to it, and put his hand over it, then it became quiet

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3586. Narrated Hudhaifa:Once `Umar bin Al-Khattab said, "Who amongst you remembers the statement of Allah's Apostle regarding the afflictions?" Hudhaifa replied, "I remember what he said exactly." `Umar said, "Tell (us), you are really a daring man!" Hudhaifa said, "Allah's Messenger () said, 'A man's afflictions (i.e. wrong deeds) concerning his relation to his family, his property and his neighbors are expiated by his prayers, giving in charity and enjoining what is good and forbidding what is evil.' " `Umar said, "I don't mean these afflictions but the afflictions that will be heaving up and down like waves of the sea." Hudhaifa replied, "O chief of the believers! You need not fear those (afflictions) as there is a closed door between you and them." `Umar asked, "Will that door be opened or broken?" Hudhaifa replied, "No, it will be broken." `Umar said, "Then it is very likely that the door will not be closed again." Later on the people asked Hudhaifa, "Did `Umar know what that door meant?" He said, "Yes, `Umar knew it as everyone knows that there will be night before the tomorrow morning. I narrated to `Umar an authentic narration, not lies." We dared not ask Hudhaifa; therefore we requested Masruq who asked him, "What does the door stand for?" He said, ""Umar

3587. Narrated Abu Huraira:The Prophet () said, "The Hour will not be established till you fight a nation wearing hairy shoes, and till you fight the Turks, who will have small eyes, red faces and flat noses; and their faces will be like flat shields. And you will find that the best people are those who hate responsibility of ruling most of all till they are chosen to be the rulers. And the people are of different natures: The best in the pre-Islamic period are the best in Islam. A time will come when any of you will love to see me rather than to have his family and property doubled

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3590. Narrated Abu Huraira:The Prophet () said, "The Hour will not be established till you fight with the Khudh and the Kirman from among the non-Arabs. They will be of red faces, flat noses and small eyes; their faces will look like flat shields, and their shoes will be of hair

3591. Narrated Abu Huraira:I enjoyed the company of Allah's Messenger () for three years, and during the other years of my life, never was I so anxious to understand the (Prophet's) traditions as I was during those three years. I heard him saying, beckoning with his hand in this way, "Before the Hour you will fight with people who will have hairy shoes and live in Al-Bariz." (Sufyan, the sub-narrator once said, "And they are the people of Al-Bazar)

3592. Narrated `Umar bin Taghlib:I heard Allah's Messenger () saying, "Near the Hour you will fight with people who will wear hairy shoes; and you will also fight people with flat faces like shields

3593. Narrated `Abdullah bin `Umar:I heard Allah's Messenger () saying, "The Jews will fight with you, and you will be given victory over them so that a stone will say, 'O Muslim! There is a Jew behind me; kill him

3594. Narrated Abu Sa'id Al-Khudri:The Prophet () said, "A time will come when the people will wage holy war, and it will be asked, 'Is there any amongst you who has enjoyed the company of Allah's Messenger ()?' They will say: 'Yes.' And then victory will be bestowed upon them. They will wage holy war again, and it will be asked: 'Is there any among you who has enjoyed the company of the companions of Allah's Messenger () ?' They will say: 'Yes.' And then victory will be bestowed on them

3595. Narrated `Adi bin Hatim:While I was in the city of the Prophet, a man came and complained to him (the Prophet,) of destitution and poverty. Then another man came and complained of robbery (by highwaymen). The Prophet said, "Adi! Have you been to Al-Hira?" I said, "I haven't been to it, but I was informed about it." He said, "If you should live for a long time, you will certainly see that a lady in a Howdah traveling from Al-Hira will (safely reach Mecca and) perform the Tawaf of the Ka'ba, fearing none but Allah." I said to myself, "What will happen to the robbers of the tribe of Tai who have spread evil throughout the country?" The Prophet () further said, "If you should live long, the treasures of Khosrau will be opened (and taken as spoils)." I asked, "You mean Khosrau, son of Hurmuz?" He said, "Khosrau, son of Hurmuz. And if you should live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him. And any of you, when meeting Allah, will meet Him without needing an interpreter between him and Allah to interpret for him, and Allah will say to him: 'Didn't I send a messenger to teach you?' He will say: 'Yes.' Allah will say: 'Didn't I give you wealth and do you favors?' He will say: 'Yes.' Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell." `Adi further said: I heard the Prophet () saying, "Save yourself from the (Hell) Fire even with half a date (to be given in charity) and if you do not find a half date, then with a good pleasant word." `Adi added: (later on) I saw a lady in a Howdah traveling from Al-Hira till she performed the Tawaf of the Ka'ba, fearing none but Allah. And I was one of those who opened (conquered) the treasures of Khosrau, son of Hurmuz. If you should live long, you will see what the Prophet () Abu-l-Qasim had said: 'A person will come out with a handful of gold...etc

3595.2. Narrated `Adi:as above (i.e. Hadith No)

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3596. Narrated `Uqba bin `Amr: The Prophet (ﷺ) once came out and offered the funeral prayer for the martyrs of Uhud, and proceeded to the pulpit and said, "I shall be your predecessor and a witness on you, and I am really looking at my sacred Fount now, and no doubt, I have been given the keys of the treasures of the world. By Allah, I am not afraid that you will worship others along with Allah, but I am afraid that you will envy and fight one another for worldly fortunes

3597. Narrated Usama: Once the Prophet (ﷺ) stood on one of the high buildings (of Medina) and said, "Do you see what I see? I see affliction pouring among your houses like raindrops

3598. Narrated Zainab bint Jahsh: That the Prophet (ﷺ) came to her in a state of fear saying, "None has the right to be worshiped but Allah! Woe to the Arabs because of evil that has come near. Today a hole has been made in the wall of Gog and Magog as large as this." pointing with two of his fingers making a circle. Zainab said, "I said, 'O Allah's Messenger (ﷺ)! Shall we be destroyed though amongst us there are pious people?' He said, 'Yes, if evil increases

3599. Um Salama said: The Prophet (ﷺ) woke up and said, "Glorified be Allah: What great (how many) treasures have been sent down, and what great (how many) afflictions have been sent down

3600. Narrated Sasaa: Abu Sa'id Al-Khudri said to me, "I notice that you like sheep and you keep them; so take care of them and their food, for I have heard Allah's Messenger (ﷺ) saying, 'A time will come upon the people when the best of a Muslim's property will be sheep, which he will take to the tops of mountains and to the places of rain-falls to run away with his religion in order to save it from afflictions

3601. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "There will be afflictions (and at the time) the sitting person will be better than the standing one, and the standing one will be better than the walking, and the walking will be better than the running. And whoever will look towards those afflictions, they will overtake him, and whoever will find a refuge or a shelter, should take refuge in it." The same narration is reported by Abu Bakr, with the addition, "(The Prophet (ﷺ) said), 'Among the prayers there is a prayer the missing of which will be to one like losing one's family and property

3602. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "There will be afflictions (and at the time) the sitting person will be better than the standing one, and the standing one will be better than the walking, and the walking will be better than the running. And whoever will look towards those afflictions, they will overtake him, and whoever will find a refuge or a shelter, should take refuge in it." The same narration is reported by Abu Bakr, with the addition, "(The Prophet (ﷺ) said), 'Among the prayers there is a prayer the missing of which will be to one like losing one's family and property

3603. Narrated Ibn Mas'ud: The Prophet (ﷺ) said, "Soon others will be preferred to you, and there will be things which you will not like." The companions of the Prophet (ﷺ) asked, "O Allah's Messenger (ﷺ)! What do you order us to do (in this case)?" He said, "(I order you) to give the rights that are on you and to ask your rights from Allah

3604. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "This branch from Quraish will ruin the people." The companions of the Prophet (ﷺ) asked, "What do you order us to do (then)?" He said, "I would suggest that the people keep away from them

3605. Narrated Sa'id Al-Umawi: I was with Marwan and Abu Huraira and heard Abu Huraira saying, "I heard the trustworthy, truly inspired one (i.e. the Prophet (ﷺ)) saying, 'The destruction of my followers will be brought about by the hands of some youngsters from Quraish.' Marwan asked, "Youngsters?" Abu Huraira said, "If you wish, I would name them: They are the children of so-and-so and the children of so-and-so

3606. Narrated Hudhaifa bin Al-Yaman: The people used to ask Allah's Messenger (ﷺ) about good, but I used to ask him about evil for fear that it might overtake me. Once I said, "O Allah's Messenger (ﷺ)! We were in ignorance and in evil and Allah has bestowed upon us the present good; will there be any evil after this good?" He said, "Yes." I asked, "Will there be good after that evil?" He said, "Yes, but it would be tainted with Dakhan (i.e. Little evil)." I asked, "What will its Dakhan be?" He said, "There will be some people who will lead (people) according to principles other than my tradition. You will see their actions and disapprove of them." I said, "Will there be any evil after that good?" He said, "Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them)." I said, "O Allah's Messenger (ﷺ)! Describe those people to us." He said, "They will belong to us and speak our language" I asked, "What do you order me to do if such a thing should take place in my life?" He said, "Adhere to the group of Muslims and their Chief." I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said, "Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allah while you are still in that state

3607. Narrated Hudhaifa: My companions learned (something about) good (through asking the Prophet) while I learned (something about) evil

3608. Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "The Day of (Judgment) will not be established till there is a war between two groups whose claims (or religion) will be the same

3609. Narrated Abu Huraira: The Prophet (ﷺ) said, "The Hour will not be established till there is a war between two groups among whom there will be a great number of casualties, though the claims (or religion) of both of them will be one and the same. And the Hour will not be established till there appear about thirty liars, all of whom will be claiming to be the messengers of Allah

3610. Narrated Abu Sa'id Al-Khudri: While we were with Allah's Messenger (ﷺ) who was distributing (i.e. some property), there came Dhu-l- Khuwaisira, a man from the tribe of Bani Tamim and said, "O Allah's Messenger (ﷺ)! Do Justice." The Prophet said, "Woe to you! Who could do justice if I did not? I would be a desperate loser if I did not do justice." Umar said, "O Allah's Messenger (ﷺ)! Allow me to chop his head off." The Prophet (ﷺ) said, "Leave him, for he has companions who pray and fast in such a way that you will consider your fasting negligible in comparison to theirs. They recite Qur'an but it does not go beyond their throats (i.e.

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they do not act on it) and they will desert Islam as an arrow goes through a victim's body, so that the hunter, on looking at the arrow's blade, would see nothing on it; he would look at its Risaf and see nothing: he would look at its Nadi and see nothing, and he would look at its Qudhath (1) and see nothing (neither meat nor blood), for the arrow has been too fast even for the blood and excretions to smear. The sign by which they will be recognized is that among them there will be a black man, one of whose arms will resemble a woman's breast or a lump of meat moving loosely. Those people will appear when there will be differences amongst the people." I testify that I heard this narration from Allah's Messenger () and I testify that `Ali bin Abi Talib fought with such people, and I was in his company. He ordered that the man (described by the Prophet ()) should be looked for. The man was brought and I looked at him and noticed that he looked exactly as the Prophet () had described him

3611. Narrated `Ali:I relate the traditions of Allah's Messenger () to you for I would rather fall from the sky than attribute something to him falsely. But when I tell you a thing which is between you and me, then no doubt, war is guile. I heard Allah's Messenger () saying, "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e. the Qur'an) and they will abandon Islam as an arrow going through the game. Their belief will not go beyond their throats (i.e. they will have practically no belief), so wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Resurrection

3612. Narrated Khabbab bin Al-Arat:We complained to Allah's Messenger () (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka'ba, leaning over his Burd (i.e. covering sheet). We said to him, "Would you seek help for us? Would you pray to Allah for us?" He said, "Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allah, this religion (i.e. Islam) will prevail till a traveler from Sana (in Yemen) to Hadrarmaut will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty

3613. Narrated Anas bin Malik:The Prophet () noticed the absence of Thabit bin Qais. A man said, "O Allah's Messenger (! I shall bring you his news." So he went to him and saw him sitting in his house drooping his head (sadly). He asked Thabit, "What's the matter?" Thabit replied, "An evil situation: A man used to raise his voice over the voice of the Prophet () and so all his good deeds have been annulled and he is from the people of Hell." The man went back and told the Prophet () that Thabit had said so-and-so. (The sub-narrator, Musa bin Anas said, "The man went to Thabit again with glad tidings)." The Prophet () said to him, "Go and say to Thabit: 'You are not from the people of Fire, but from the people of Paradise

3614. Narrated Al-Bara' bin `Azib:A man recited Surat-al-Kahf (in his prayer) and in the house there was a (riding) animal which got frightened and started jumping. The man finished his prayer with Taslim, but behold! A mist or a cloud hovered over him. He informed the Prophet () of that and the Prophet () said, "O so-and-so! Recite, for this (mist or cloud) was a sign of peace descending for the recitation of Qur'an

3615. Narrated Al-Bara' bin `Azib:Abu Bakr came to my father who was at home and purchased a saddle from him. He said to `Azib, "Tell your son to carry it with me." So I carried it with him and my father followed us so as to take the price (of the saddle). My father said, "O Abu Bakr! Tell me what happened to you on your night journey with Allah's Messenger () (during Migration)." He said, "Yes, we travelled the whole night and also the next day till midday. when nobody could be seen on the way (because of the severe heat) . Then there appeared a long rock having shade beneath it, and the sunshine had not come to it yet. So we dismounted there and I levelled a place and covered it with an animal hide or dry grass for the Prophet () to sleep on (for a while). I then said, 'Sleep, O Allah's Messenger (), and I will guard you.' So he slept and I went out to guard him. Suddenly I saw a shepherd coming with his sheep to that rock with the same intention we had when we came to it. I asked (him), 'To whom do you belong, O boy?' He replied, 'I belong to a man from Medina or Mecca.' I said, 'Do your sheep have milk?' He said, 'Yes.' I said, 'Will you milk for us?' He said, 'Yes.' He caught hold of a sheep and I asked him to clean its teat from dust, hairs and dirt. (The sub-narrator said that he saw Al-Bara' striking one of his hands with the other, demonstrating how the shepherd removed the dust.) The shepherd milked a little milk in a wooden container and I had a leather container which I carried for the Prophet () to drink and perform the ablution from. I went to the Prophet, hating to wake him up, but when I reached there, the Prophet () had already awakened; so I poured water over the middle part of the milk container, till the milk was cold. Then I said, 'Drink, O Allah's Messenger (!' He drank till I was pleased. Then he asked, 'Has the time for our departure come?' I said, 'Yes.' So we departed after midday. Suraqa bin Malik followed us and I said, 'We have been discovered, O Allah's Messenger (!' He said, Don't grieve for Allah is with us.' The Prophet () invoked evil on him (i.e. Suraqa) and so the legs of his horse sank into the earth up to its belly. (The subnarrator, Zuhair is not sure whether Abu Bakr said, "(It sank) into solid earth.") Suraqa said, 'I see that you have invoked evil on me. Please invoke good on me, and by Allah, I will cause those who are seeking after you to return.' The Prophet () invoked good on him and he was saved. Then, whenever he met somebody on the way, he would say, 'I have looked for him here in vain.' So he caused whomever he met to return. Thus Suraqa fulfilled his promise

3616. Narrated Ibn `Abbas:The Prophet () paid a visit to a sick bedouin. The Prophet () when visiting a patient used to say, "No harm will befall you! May Allah cure you! May Allah cure you!" So the Prophet () said to the bedouin. "No harm will befall you. May Allah cure you!" The bedouin said, "You say, may Allah cure me? No, for it is a fever which boils in (the body of) an old man, and will lead him to the grave." The Prophet () said, "Yes, then may it be as you say

3617. Narrated Anas:There was a Christian who embraced Islam and read Surat-al-Baqara and Al-`Imran, and he used to write (the revelations) for the Prophet. Later on he returned to Christianity again and he used to say: "Muhammad knows nothing but what I have written for him." Then Allah caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muhammad and his companions. They dug

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the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muhammad and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground)

3618. Narrated Abu Huraira:Allah's Messenger () said, "When Khosrau perishes, there will be no (more) Khosrau after him, and when Caesar perishes, there will be no more Caesar after him. By Him in Whose Hands Muhammad's life is, you will spend the treasures of both of them in Allah's Cause

3619. Narrated Jabir bin Samura:The Prophet () said, "When Khosrau perishes, there will be no more Khosrau after him, and when Caesar perishes, there will be no more Caesar after him." The Prophet () also said, "You will spend the treasures of both of them in Allah's Cause

3620. Narrated Ibn `Abbas:Musailama-al-Kadhdhab (i.e. the liar) came in the life-time of Allah's Messenger () with many of his people (to Medina) and said, "If Muhammad makes me his successor, I will follow him." Allah's Messenger () went up to him with Thabit bin Qais bin Shams; and Allah's Messenger () was carrying a piece of a datepalm leaf in his hand. He stood before Musailama (and his companions) and said, "If you asked me even this piece (of a leaf), I would not give it to you. You cannot avoid the fate you are destined to, by Allah. If you reject Islam, Allah will destroy you. I think that you are most probably the same person whom I have seen in the dream." Abu Huraira told me that Allah's Messenger (); said, "While I was sleeping, I saw (in a dream) two gold bracelets round my arm, and that worried me too much. Then I was instructed divinely in my dream, to blow them off and so I blew them off, and they flew away. I interpreted the two bracelets as symbols of two liars who would appear after me. And so one of them was Al-Ansi and the other was Musailama Al-Kadhdhab from Al-Yamama

3621. Narrated Ibn `Abbas:Musailama-al-Kadhdhab (i.e. the liar) came in the life-time of Allah's Messenger () with many of his people (to Medina) and said, "If Muhammad makes me his successor, I will follow him." Allah's Messenger () went up to him with Thabit bin Qais bin Shams; and Allah's Messenger () was carrying a piece of a datepalm leaf in his hand. He stood before Musailama (and his companions) and said, "If you asked me even this piece (of a leaf), I would not give it to you. You cannot avoid the fate you are destined to, by Allah. If you reject Islam, Allah will destroy you. I think that you are most probably the same person whom I have seen in the dream." Abu Huraira told me that Allah's Messenger (); said, "While I was sleeping, I saw (in a dream) two gold bracelets round my arm, and that worried me too much. Then I was instructed divinely in my dream, to blow them off and so I blew them off, and they flew away. I interpreted the two bracelets as symbols of two liars who would appear after me. And so one of them was Al-Ansi and the other was Musailama Al-Kadhdhab from Al-Yamama

3622. Narrated Abu Musa:The Prophet () said, "In a dream I saw myself migrating from Mecca to a place having plenty of date trees. I thought that it was Al-Yamama or Hajar, but it came to be Medina i.e. Yathrib. In the same dream I saw myself moving a sword and its blade got broken. It came to symbolize the defeat which the Muslims suffered from, on the Day of Uhud. I moved the sword again, and it became normal as before, and that was the symbol of the victory Allah bestowed upon Muslims and their gathering together. I saw cows in my dream, and by Allah, that was a blessing, and they symbolized the believers on the Day of Uhud. And the blessing was the good Allah bestowed upon us and the reward of true belief which Allah gave us after the day of Badr

3623. Narrated `Aisha:Once Fatima came walking and her gait resembled the gait of the Prophet () . The Prophet () said, "Welcome, O my daughter!" Then he made her sit on his right or on his left side, and then he told her a secret and she started weeping. I asked her, "Why are you weeping?" He again told her a secret and she started laughing. I said, "I never saw happiness so near to sadness as I saw today." I asked her what the Prophet () had told her. She said, "I would never disclose the secret of Allah's Messenger ()." When the Prophet () died, I asked her about it. She replied. "The Prophet () said: 'Every year Gabriel used to revise the Qur'an with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.' So I started weeping. Then he said. 'Don't you like to be the chief of all the ladies of Paradise or the chief of the believing women? So I laughed for that

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3625. Narrated `Aisha:The Prophet () in his fatal illness, called his daughter Fatima and told her a secret because of which she started weeping. Then he called her and told her another secret, and she started laughing. When I asked her about that, she replied, The Prophet () told me that he would die in his fatal illness, and so I wept, but then he secretly told me that from amongst his family, I would be the first to join him, and so I laughed

3626. Narrated `Aisha:The Prophet () in his fatal illness, called his daughter Fatima and told her a secret because of which she started weeping. Then he called her and told her another secret, and she started laughing. When I asked her about that, she replied, The Prophet () told me that he would die in his fatal illness, and so I wept, but then he secretly told me that from amongst his family, I would be the first to join him, and so I laughed

3627. Narrated Sa`id bin Jubair>About Ibn `Abbas: `Umar bin Al-Khattab used to treat Ibn `Abbas very favorably `Abdur Rahman bin `Auf said to him. "We also have sons that are equal to him (but you are partial to him.)" `Umar said, "It is because of his knowledge." Then `Umar asked Ibn `Abbas about the interpretation of the Verse:- 'When come the Help of Allah and the conquest (of Mecca) (110.1) Ibn `Abbas said. "It portended the death of Allah's Messenger (), which Allah had informed him of." `Umar said, "I do not know from this Verse but what you know

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3628. Narrated Ibn `Abbas:Allah's Messenger () in his fatal illness came out, wrapped with a sheet, and his head was wrapped with an oiled bandage. He sat on the pulpit, and praising and glorifying Allah, he said, "Now then, people will increase but the Ansar will decrease in number, so much so that they, compared with the people, will be just like the salt in the meals. So, if any of you should take over the authority by which he can either benefit some people or harm some others, he should accept the goodness of their good people (i.e. Ansar) and excuse the faults of their wrong-doers." That was the last gathering which the Prophet () attended

3629. Narrated Abu Bakra:Once the Prophet () brought out Al-Hasan and took him up the pulpit along with him and said, "This son of mine is a Saiyid (i.e. chief) and I hope that Allah will help him bring about reconciliation between two Muslim groups

3630. Narrated Anas bin Malik:The Prophet () had informed us of the death of Ja'far and Zaid before the news of their death reached us, and his eyes were shedding tears

3631. Narrated Jabir:(Once) the Prophet () said, "Have you got carpets?" I replied, "Whence can we get carpets?" He said, "But you shall soon have carpets." I used to say to my wife, "Remove your carpets from my sight," but she would say, "Didn't the Prophet () tell you that you would soon have carpets?" So I would give up my request

3632. Narrated `Abdullah bin Mas`ud:Sa'd bin Mu'adh came to Mecca with the intention of performing `Umra, and stayed at the house of Umaiya bin Khalaf Abi Safwan, for Umaiya himself used to stay at Sa'd's house when he passed by Medina on his way to Sham. Umaiya said to Sa'd, "Will you wait till midday when the people are (at their homes), then you may go and perform the Tawaf round the Ka'ba?" So, while Sa'd was going around the Ka'ba, Abu Jahl came and asked, "Who is that who is performing Tawaf?" Sa'd replied, "I am Sa'd." Abu Jahl said, "Are you circumambulating the Ka'ba safely although you have given refuge to Muhammad and his companions?" Sa'd said, "Yes," and they started quarreling. Umaiya said to Sa'd, "Don't shout at Abi-l-Hakam (i.e. Abu Jahl), for he is chief of the valley (of Mecca)." Sa'd then said (to Abu Jahl). 'By Allah, if you prevent me from performing the Tawaf of the Ka'ba, I will spoil your trade with Sham." Umaiya kept on saying to Sa'd, "Don't raise your voice." and kept on taking hold of him. Sa'd became furious and said, (to Umaiya), "Be away from me, for I have heard Muhammad saying that he will kill you." Umaiya said, "Will he kill me?" Sa'd said, "Yes,." Umaiya said, "By Allah! When Muhammad says a thing, he never tells a lie." Umaiya went to his wife and said to her, "Do you know what my brother from Yathrib (i.e. Medina) has said to me?" She said, "What has he said?" He said, "He claims that he has heard Muhammad claiming that he will kill me." She said, By Allah! Muhammad never tells a lie." So when the infidels started to proceed for Badr (Battle) and declared war (against the Muslims), his wife said to him, "Don't you remember what your brother from Yathrib told you?" Umaiya decided not to go but Abu Jahl said to him, "You are from the nobles of the valley (of Mecca), so you should accompany us for a day or two." He went with them and thus Allah got him killed

3633. Narrated `Abdullah:Allah's Messenger () said, "I saw (in a dream) the people assembled in a gathering, and then Abu Bakr got up and drew one or two buckets of water (from a well) but there was weakness in his drawing. May Allah forgive him. Then `Umar took the bucket and in his hands it turned into a very large bucket. I had never seen anyone amongst: the people who could draw the water as strongly as `Umar till all the people drank their fill and watered their camels that knelt down there

3634. Narrated Abu `Uthman:I got the news that Gabriel came to the Prophet () while Um Salama was present. Gabriel started talking (to the Prophet ()) and then left. The Prophet () said to Um Salama, "(Do you know) who it was?" (or a similar question). She said, "It was Dihya (a handsome person amongst the companions of the Prophet ())." Later on Um Salama said, "By Allah! I thought he was none but Dihya, till I heard the Prophet () talking about Gabriel in his sermon." (The Sub-narrator asked Abu `Uthman, "From where have you heard this narration?" He replied, "From Usama bin Zaid)

3635. Narrated `Abdullah bin `Umar:The Jews came to Allah's Messenger () and told him that a man and a woman from amongst them had committed illegal sexual intercourse. Allah's Messenger () said to them, "What do you find in the Torah (old Testament) about the legal punishment of Ar-Rajm (stoning)?" They replied, (But) we announce their crime and lash them." `Abdullah bin Salam said, "You are telling a lie; Torah contains the order of Rajm." They brought and opened the Torah and one of them placed his hand on the Verse of Rajm and read the verses preceding and following it. `Abdullah bin Salam said to him, "Lift your hand." When he lifted his hand, the Verse of Rajm was written there. They said, "Muhammad has told the truth; the Torah has the Verse of Rajm. The Prophet () then gave the order that both of them should be stoned to death. (`Abdullah bin `Umar said, "I saw the man leaning over the woman to shelter her from the stones)

3636. Narrated `Abdullah bin Masud:During the lifetime of the Prophet () the moon was split into two parts and on that the Prophet () said, "Bear witness (to this)

3637. Narrated Anas:That the Meccan people requested Allah's Messenger () to show them a miracle, and so he showed them the splitting of the moon

3638. Narrated Ibn `Abbas:The moon was split into two parts during the lifetime of the Prophet

3639. Narrated Anas:Once two men from the companions of Allah's Messenger () went out of the house of the Prophet () on a very dark night. They were accompanied by two things that resembled two lamps lighting the way in front of them, and when they parted, each of them was accompanied by one of those two things (lamps) till they reached their homes

3640. Narrated Al-Mughira bin Shu'ba:The Prophet () said, "Some of my followers will remain victorious (and on the right path) till the Last Day comes, and they

will still be victorious

3641. Narrated Muawiya: I heard the Prophet (ﷺ) saying, "A group of people amongst my followers will remain obedient to Allah's orders and they will not be harmed by anyone who will not help them or who will oppose them, till Allah's Order (the Last Day) comes upon them while they are still on the right path

3642. Narrated `Urwa: That the Prophet (ﷺ) gave him one Dinar so as to buy a sheep for him. `Urwa bought two sheep for him with the money. Then he sold one of the sheep for one Dinar, and brought one Dinar and a sheep to the Prophet. On that, the Prophet (ﷺ) invoked Allah to bless him in his deals. So `Urwa used to gain (from any deal) even if he bought dust. (In another narration) `Urwa said, "I heard Allah's Messenger (ﷺ) saying, "There is always goodness in horses till the Day of Resurrection." (The subnarrator added, "I saw 70 horses in `Urwa's house.") (Sufyan said, "The Prophet (ﷺ) asked `Urwa to buy a sheep for him as a sacrifice

3643. Narrated `Urwa: That the Prophet (ﷺ) gave him one Dinar so as to buy a sheep for him. `Urwa bought two sheep for him with the money. Then he sold one of the sheep for one Dinar, and brought one Dinar and a sheep to the Prophet. On that, the Prophet (ﷺ) invoked Allah to bless him in his deals. So `Urwa used to gain (from any deal) even if he bought dust. (In another narration) `Urwa said, "I heard Allah's Messenger (ﷺ) saying, "There is always goodness in horses till the Day of Resurrection." (The subnarrator added, "I saw 70 horses in `Urwa's house.") (Sufyan said, "The Prophet (ﷺ) asked `Urwa to buy a sheep for him as a sacrifice

3644. Narrated Ibn `Umar: Allah's Messenger (ﷺ) said, "There is always goodness in horses till the Day of Resurrection

3645. Narrated Anas: The Prophet (ﷺ) said, "There is always goodness in horses

3646. Narrated Abu Huraira: The Prophet (ﷺ) said, "A horse may be kept for one of three purposes: for a man it may be a source of reward; for another it may be a means of living; and for a third it may be a burden (a source of committing sins). As for the one for whom it is a source of reward, he is the one who keeps his horse for the sake of Jihad in Allah's Cause; he ties it with a long rope on a pasture or in a garden. So whatever its rope allows it to eat, will be regarded as good rewardable deeds (for its owner). And if it breaks off its rope and jumps over one or two hillocks, even its dung will be considered amongst his good deeds. And if it passes by a river and drinks water from it, that will be considered as good deeds for his benefit) even if he has had no intention of watering it. A horse is a shelter for the one who keeps it so that he may earn his living honestly and takes it as a refuge to keep him from following illegal ways (of gaining money), and does not forget the rights of Allah (i.e. paying the Zakat and allowing others to use it for Allah's Sake). But a horse is a burden (and a source of committing sins for him who keeps it out of pride and pretense and with the intention of harming the Muslims." The Prophet (ﷺ) was asked about donkeys. He replied, "Nothing has been revealed to me concerning them except this comprehensive Verse (which covers everything) :--'Then whosoever has done good equal to the weight of an atom (or a small ant), Shall see it (its reward) And whosoever has done evil equal to the weight of an atom (or a small) ant), Shall see it (Its punishment)

3647. Narrated Anas bin Malik: Allah's Messenger (ﷺ) reached Khaibar in the early morning and the people of Khaibar came out with their spades, and when they saw the Prophet (ﷺ) they said, "Muhammad and his army!" and returned hurriedly to take refuge in the fort. The Prophet (ﷺ) raised his hands and said, "Allah is Greater! Khaibar is ruined ! If we approach a nation, then miserable is the morning of those who are warned

3648. Narrated Abu Huraira: I said, "O Allah's Messenger (!) I hear many narrations from you but I forget them." He said, "Spread your covering sheet." I spread my sheet and he moved both his hands as if scooping something and emptied them in the sheet and said, "Wrap it." I wrapped it round my body, and since then I have never forgotten

Companions of the Prophet

3649. Narrated Abu Sa'id Al-Khudri: "Allah's Messenger (ﷺ) said, "A time will come upon the people, when a group of people will wage a holy war and it will be said, 'Is there amongst you anyone who has accompanied Allah's Messenger (ﷺ)?' They will say, 'Yes.' And so victory will be bestowed on them. Then a time will come upon the people when a group of people will wage a holy war, and it will be said, "Is there amongst you anyone who has accompanied the companions of Allah's Messenger (ﷺ)?' They will say, 'Yes.' And so victory will be bestowed on them. Then a time will come upon the people when a group of people will wage a holy war, and it will be said, "Is there amongst you anyone who has been in the company of the companions of the companions of Allah's Messenger (ﷺ) ?' They will say, 'Yes.' And victory will be bestowed on them

3650. Narrated `Imran bin Husain: "Allah's Messenger (ﷺ) said, 'The best of my followers are those living in my generation (i.e. my contemporaries). and then those who will follow the latter" `Imran added, "I do not remember whether he mentioned two or three generations after his generation, then the Prophet (ﷺ) added, 'There will come after you, people who will bear witness without being asked to do so, and will be treacherous and untrustworthy, and they will vow and never fulfill their vows, and fatness will appear among them

3651. Narrated `Abdullah: The Prophet (ﷺ) said, "The best people are those living in my generation, and then those who will follow them, and then those who will follow the latter. Then there will come some people who will bear witness before taking oaths, and take oaths before bearing witness." (Ibrahim, a sub-narrator said, "They used to beat us for witnesses and covenants when we were still children)

3652. Narrated Al-Bara': Abu Bakr bought a (camel) saddle from `Azib for thirteen Dirhams. Abu Bakr said to `Azib, "Tell Al- Bara' to carry the saddle for me." `Azib said, "No, unless you relate to me what happened to you and Allah's Messenger (ﷺ) when you left Mecca while the pagans were in search of you." Abu Bakr said, "We left Mecca and we traveled continuously for that night and the following day till it was midday. I looked (around) searching for shade to take as shelter, and suddenly I came across a rock, and found a little shade there. So I cleaned the place and spread a bed for the Prophet (ﷺ) in the shade and said to him, 'Lie down,

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O Allah's Messenger (ﷺ). So the Prophet (ﷺ) lay down and I went out, looking around to see if there was any person pursuing us. Suddenly I saw a shepherd driving his sheep towards the rock, seeking what we had already sought from it. I asked him, 'To whom do you belong, O boy?' He said, 'I belong to a man from Quraish.' He named the man and I recognized him. I asked him, 'Is there any milk with your sheep?' He said, 'Yes.' I said, 'Will you then milk (some) for us?' He said, 'Yes.' Then I asked him to tie the legs of one of the sheep and clean its udder, and then ordered him to clean his hands from dust. Then the shepherd cleaned his hands by striking his hands against one another. After doing so, he milked a small amount of milk. I used to keep for Allah's Messenger (ﷺ) a leather water-container, the mouth of which was covered with a piece of cloth. I poured water on the milk container till its lower part was cold. Then I took the milk to the Prophet (ﷺ) whom I found awake. I said to him, 'Drink, O Allah's Messenger (ﷺ).' So he drank till I became pleased. Then I said, 'It is time for us to move, O Allah's Apostle!' He said, 'Yes.' So we set out while the people (i.e. Quraish pagans) were searching for us, but none found us except Suraqah bin Malik bin Ju'shum who was riding his horse. I said, 'These are our pursuers who have found us. O Allah's Messenger (ﷺ)!' He said, 'Do not grieve, for Allah is with us

3653. Narrated Abu Bakr: I said to the Prophet (ﷺ) while I was in the Cave. "If any of them should look under his feet, he would see us." He said, "O Abu Bakr! What do you think of two (persons) the third of whom is Allah?

3654. Narrated Abu Sa'id Al-Khudri: Allah's Messenger (ﷺ) addressed the people saying, "Allah has given option to a slave to choose this world or what is with Him. The slave has chosen what is with Allah." Abu Bakr wept, and we were astonished at his weeping caused by what the Prophet (ﷺ) mentioned as to a Slave (of Allah) who had been offered a choice, (we learned later on) that Allah's Messenger (ﷺ) himself was the person who was given the choice, and that Abu Bakr knew best of all of us. Allah's Messenger (ﷺ) added, "The person who has favored me most of all both with his company and wealth, is Abu Bakr. If I were to take a Khalil other than my Lord, I would have taken Abu Bakr as such, but (what relates us) is the Islamic brotherhood and friendliness. All the gates of the Mosque should be closed except the gate of Abu Bakr

3655. Narrated Ibn 'Umar: We used to compare the people as to who was better during the lifetime of Allah's Messenger (ﷺ). We used to regard Abu Bakr as the best, then 'Umar, and then 'Uthman

3656. Narrated Ibn 'Abbas: The Prophet (ﷺ) said, "If I were to take a Khalil, I would have taken Abu Bakr, but he is my brother and my companion (in Islam)

3657. Narrated Aiyub: The Prophet (ﷺ) said, "If I were to take a Khalil, I would have taken him (i.e. Abu Bakr) as a Khalil, but the Islamic brotherhood is better

3658. Narrated 'Abdullah bin Abi Mulaika: The people of Kufa sent a letter to Ibn Az-Zubair, asking about (the inheritance of) (paternal) grandfather. He replied that the right of the inheritance of (paternal) grandfather is the same as that of father if the father is dead) and added, "Allah's Messenger (ﷺ) said, 'If I were to take a Khalil from this nation, I would have taken him (i.e. Abu Bakr)

3659. Narrated Jubair bin Mut'im: A woman came to the Prophet (ﷺ) who ordered her to return to him again. She said, "What if I came and did not find you?" as if she wanted to say, "If I found you dead?" The Prophet (ﷺ) said, "If you should not find me, go to Abu Bakr

3660. Narrated 'Ammar: I saw Allah's Messenger (ﷺ) and there was none with him but five slaves, two women and Abu Bakr (i.e. those were the only converts to Islam then)

3661. Narrated Abu Ad-Darda: While I was sitting with the Prophet, Abu Bakr came, lifting up one corner of his garment uncovering his knee. The Prophet (ﷺ) said, "Your companion has had a quarrel." Abu Bakr greeted (the Prophet (ﷺ)) and said, "O Allah's Messenger (ﷺ)! There was something (i.e. quarrel) between me and the Son of Al-Khattab. I talked to him harshly and then regretted that, and requested him to forgive me, but he refused. This is why I have come to you." The Prophet (ﷺ) said thrice, "O Abu Bakr! May Allah forgive you." In the meanwhile, 'Umar regretted (his refusal of Abu Bakr's excuse) and went to Abu Bakr's house and asked if Abu Bakr was there. They replied in the negative. So he came to the Prophet (ﷺ) and greeted him, but signs of displeasure appeared on the face of the Prophet (ﷺ) till Abu Bakr pitied ('Umar), so he knelt and said twice, "O Allah's Messenger (ﷺ)! By Allah! I was more unjust to him (than he to me)." The Prophet (ﷺ) said, "Allah sent me (as a Prophet) to you (people) but you said (to me), 'You are telling a lie,' while Abu Bakr said, 'He has said the truth,' and consoled me with himself and his money." He then said twice, "Won't you then give up harming my companion?" After that nobody harmed Abu Bakr

3662. Narrated 'Amr bin Al-As: The Prophet (ﷺ) deputed me to lead the Army of Dhat-as-Salasil. I came to him and said, "Who is the most beloved person to you?" He said, "'Aisha." I asked, "Among the men?" He said, "Her father." I said, "Who then?" He said, "Then 'Umar bin Al-Khattab." He then named other men

3663. Narrated Abu Huraira: I heard Allah's Messenger (ﷺ) saying, "While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said, 'Who will be its guard on the day of wild animals when nobody except I will be its shepherd?' And while a man was driving a cow with a load on it, it turned towards him and spoke to him saying, 'I have not been created for this purpose, but for ploughing.'" The people said, "Glorified be Allah." The Prophet said, "But I believe in it and so do Abu Bakr and 'Umar

3664. Narrated Abu Huraira: I heard Allah's Messenger (ﷺ) saying, "While I was sleeping, I saw myself standing at a well, on it there was a bucket. I drew water from the well as much as Allah wished. Then Ibn Abi Quhafa (i.e. Abu Bakr) took the bucket from me and brought out one or two buckets (of water) and there was weakness in his drawing the water. May Allah forgive his weakness for him. Then the bucket turned into a very big one and Ibn Al-Khattab took it over and I had never seen such a mighty person amongst the people as him in performing such hard work, till the people drank to their satisfaction and watered their camels that knelt down there

3665. Narrated 'Abdullah bin 'Umar: That Allah's Messenger (ﷺ) said, "Allah will not look on the Day of Judgment at him who drags his robe (behind him) out of

pride." Abu Bakr said "One side of my robe slacks down unless I get very cautious about it." Allah's Messenger () said, "But you do not do that with pride

3666. Narrated Abu Huraira: I heard Allah's Messenger () saying, "Anybody who spends a pair of something in Allah's Cause will be called from all the gates of Paradise, "O Allah's slave! This is good.' He who is amongst those who pray will be called from the gate of the prayer (in Paradise) and he who is from the people of Jihad will be called from the gate of Jihad, and he who is from those' who give in charity (i.e. Zakat) will be called from the gate of charity, and he who is amongst those who observe fast will be called from the gate of fasting, the gate of Raiyan." Abu Bakr said, "He who is called from all those gates will need nothing," He added, "Will anyone be called from all those gates, O Allah's Messenger ()?" He said, "Yes, and I hope you will be among those, O Abu Bakr

3667. Narrated 'Aisha: (the wife of the Prophet) Allah's Messenger () died while Abu Bakr was at a place called As-Sunah (Al-'Aliya) 'Umar stood up and said, "By Allah! Allah's Messenger () is not dead!" 'Umar (later on) said, "By Allah! Nothing occurred to my mind except that." He said, "Verily! Allah will resurrect him and he will cut the hands and legs of some men." Then Abu Bakr came and uncovered the face of Allah's Messenger (), kissed him and said, "Let my mother and father be sacrificed for you, (O Allah's Messenger ()), you are good in life and in death. By Allah in Whose Hands my life is, Allah will never make you taste death twice." Then he went out and said, "O oath-taker! Don't be hasty." When Abu Bakr spoke, 'Umar sat down. Abu Bakr praised and glorified Allah and said, No doubt! Whoever worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, then Allah is Alive and shall never die." Then he recited Allah's Statement:-- "(O Muhammad) Verily you will die, and they also will die." (39.30) He also recited:-- "Muhammad is no more than an Apostle; and indeed many Apostles have passed away, before him, If he dies Or is killed, will you then Turn back on your heels? And he who turns back On his heels, not the least Harm will he do to Allah And Allah will give reward to those Who are grateful." (3.144) The people wept loudly, and the Ansar were assembled with Sad bin 'Ubada in the shed of Bani Saida. They said (to the emigrants). "There should be one 'Amir from us and one from you." Then Abu Bakr, Umar bin Al-Khattab and Abu 'baida bin Al-Jarrah went to them. 'Umar wanted to speak but Abu Bakr stopped him. 'Umar later on used to say, "By Allah, I intended only to say something that appealed to me and I was afraid that Abu Bakr would not speak so well. Then Abu Bakr spoke and his speech was very eloquent. He said in his statement, "We are the rulers and you (Ansars) are the ministers (i.e. advisers)," Hubab bin Al-Mundhir said, "No, by Allah we won't accept this. But there must be a ruler from us and a ruler from you." Abu Bakr said, "No, we will be the rulers and you will be the ministers, for they (i.e. Quraish) are the best family amongst the 'Arabs and of best origin. So you should elect either 'Umar or Abu 'Ubaida bin Al-Jarrah as your ruler." 'Umar said (to Abu Bakr), "No but we elect you, for you are our chief and the best amongst us and the most beloved of all of us to Allah's Messenger ()." So 'Umar took Abu Bakr's hand and gave the pledge of allegiance and the people too gave the pledge of allegiance to Abu Bakr. Someone said, "You have killed Sad bin Ubada." 'Umar said, "Allah has killed him

3668. Narrated 'Aisha: (the wife of the Prophet) Allah's Messenger () died while Abu Bakr was at a place called As-Sunah (Al-'Aliya) 'Umar stood up and said, "By Allah! Allah's Messenger () is not dead!" 'Umar (later on) said, "By Allah! Nothing occurred to my mind except that." He said, "Verily! Allah will resurrect him and he will cut the hands and legs of some men." Then Abu Bakr came and uncovered the face of Allah's Messenger (), kissed him and said, "Let my mother and father be sacrificed for you, (O Allah's Messenger ()), you are good in life and in death. By Allah in Whose Hands my life is, Allah will never make you taste death twice." Then he went out and said, "O oath-taker! Don't be hasty." When Abu Bakr spoke, 'Umar sat down. Abu Bakr praised and glorified Allah and said, No doubt! Whoever worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, then Allah is Alive and shall never die." Then he recited Allah's Statement:-- "(O Muhammad) Verily you will die, and they also will die." (39.30) He also recited:-- "Muhammad is no more than an Apostle; and indeed many Apostles have passed away, before him, If he dies Or is killed, will you then Turn back on your heels? And he who turns back On his heels, not the least Harm will he do to Allah And Allah will give reward to those Who are grateful." (3.144) The people wept loudly, and the Ansar were assembled with Sad bin 'Ubada in the shed of Bani Saida. They said (to the emigrants). "There should be one 'Amir from us and one from you." Then Abu Bakr, Umar bin Al-Khattab and Abu 'baida bin Al-Jarrah went to them. 'Umar wanted to speak but Abu Bakr stopped him. 'Umar later on used to say, "By Allah, I intended only to say something that appealed to me and I was afraid that Abu Bakr would not speak so well. Then Abu Bakr spoke and his speech was very eloquent. He said in his statement, "We are the rulers and you (Ansars) are the ministers (i.e. advisers)," Hubab bin Al-Mundhir said, "No, by Allah we won't accept this. But there must be a ruler from us and a ruler from you." Abu Bakr said, "No, we will be the rulers and you will be the ministers, for they (i.e. Quraish) are the best family amongst the 'Arabs and of best origin. So you should elect either 'Umar or Abu 'Ubaida bin Al-Jarrah as your ruler." 'Umar said (to Abu Bakr), "No but we elect you, for you are our chief and the best amongst us and the most beloved of all of us to Allah's Messenger ()." So 'Umar took Abu Bakr's hand and gave the pledge of allegiance and the people too gave the pledge of allegiance to Abu Bakr. Someone said, "You have killed Sad bin Ubada." 'Umar said, "Allah has killed him

3669. Aisha said (in another narration), ("When the Prophet () was on his death-bed) he looked up and said thrice, (Amongst) the Highest Companion (See Qur'an 4.69) Aisha said, Allah benefited the people by their two speeches. 'Umar frightened the people some of whom were hypocrites whom Allah caused to abandon Islam because of 'Umar's speech. Then Abu Bakr led the people to True Guidance and acquainted them with the right path they were to follow so that they went out reciting:-- "Muhammad is no more than an Apostle and indeed many Apostles have passed away before him

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3671. Narrated Muhammad bin Al-Hanafiya: I asked my father ('Ali bin Abi Talib), "Who are the best people after Allah's Messenger () ?" He said, "Abu Bakr." I

asked, "Who then?" He said, "Then `Umar. " I was afraid he would say "Uthman, so I said, "Then you?" He said, "I am only an ordinary person

3672. Narrated `Aisha: We went out with Allah's Messenger (ﷺ) on one of his journeys till we reached Al-Baida or Dhatul-Jaish where my necklace got broken (and lost). Allah's Messenger (ﷺ) stopped to search for it and the people too stopped with him. There was no water at that place and they had no water with them. So they went to Abu Bakr and said, "Don't you see what `Aisha has done? She has made Allah's Messenger (ﷺ) and the people stop where there is no water and they have no water with them. Abu Bakr came while Allah's Apostle was sleeping with his head on my thigh and said, "You detained Allah's Apostle and the people where there is no water and they have no water." He then admonished me and said what Allah wished and pinched me at my flanks with his hands, but I did not move because the head of Allah's Messenger (ﷺ) was on my thigh. Allah's Messenger (ﷺ) kept on sleeping till he got up in the morning and found no water. Then Allah revealed the Divine Verse of Tayammum, and the people performed Tayammum. Usaid bin Al-Hudair said. "O family of Abu Bakr! This is not the first blessing of yours." We urged the camel on which I was sitting to get up from its place and the necklace was found under it

3673. Narrated Abu Sa`id: The Prophet (ﷺ) said, "Do not abuse my companions for if any one of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud or even a half Mud spent by one of them

3674. Narrated Abu Musa Al-Ash`ari: I performed ablution in my house and then went out and said, "Today I shall stick to Allah's Messenger (ﷺ) and stay with him all this day of mine (in his service)." I went to the Mosque and asked about the Prophet. They said, "He had gone in this direction." So I followed his way, asking about him till he entered a place called Bir Aris. I sat at its gate that was made of date-palm leaves till the Prophet (ﷺ) finished answering the call of nature and performed ablution. Then I went up to him to see him sitting at the well of Aris at the middle of its edge with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate. I said, "Today I will be the gatekeeper of the Prophet." Abu Bakr came and pushed the gate. I asked, "Who is it?" He said, "Abu Bakr." I told him to wait, went in and said, "O Allah's Messenger (ﷺ)! Abu Bakr asks for permission to enter." He said, "Admit him and give him the glad tidings that he will be in Paradise." So I went out and said to Abu Bakr, "Come in, and Allah's Messenger (ﷺ) gives you the glad tidings that you will be in Paradise" Abu Bakr entered and sat on the right side of Allah's Messenger (ﷺ) on the built edge of the well and hung his legs in the well as the Prophet (ﷺ) did and uncovered his legs. I then returned and sat (at the gate). I had left my brother performing ablution and he intended to follow me. So I said (to myself). "If Allah wants good for so-and-so (i.e. my brother) He will bring him here." Suddenly somebody moved the door. I asked, "Who is it?" He said, "'Umar bin Al-Khattab." I asked him to wait, went to Allah's Messenger (ﷺ), greeted him and said, 'Umar bin Al-Khattab asks the permission to enter." He said, "Admit him, and give him the glad tidings that he will be in Paradise." I went to "'Umar and said "Come in, and Allah's Messenger (ﷺ), gives you the glad tidings that you will be in Paradise." So he entered and sat beside Allah's Messenger (ﷺ) on the built edge of the well on the left side and hung his legs in the well. I returned and sat (at the gate) and said, (to myself), "If Allah wants good for so-and-so, He will bring him here." Somebody came and moved the door. I asked "Who is it?" He replied, "Uthman bin `Affan." I asked him to wait and went to the Prophet (ﷺ) and informed him. He said, "Admit him, and give him the glad tidings of entering Paradise, after a calamity that will befall him." So I went up to him and said to him, "Come in; Allah's Apostle gives you the glad tidings of entering Paradise after a calamity that will befall you. "Uthman then came in and found that the built edge of the well was occupied, so he sat opposite to the Prophet (ﷺ) on the other side. Sa`id bin Al-Musaiyab said, "I interpret this (narration) in terms of their graves

3675. Narrated Anas bin Malik: The Prophet (ﷺ) once climbed the mountain of Uhud with Abu Bakr, `Umar and `Uthman. The mountain shook with them. The Prophet (ﷺ) said (to the mountain), "Be firm, O Uhud! For on you there are no more than a Prophet, a Siddiq and two martyrs

3676. Narrated `Abdullah bin `Umar: Allah's Messenger (ﷺ) said. "While (in a dream), I was standing by a well, drawing water from it. Abu Bakr and `Umar came to me. Abu Bakr took the bucket (from me) and drew one or two buckets of water, and there was some weakness in his drawing. May Allah forgive him. Then Ibn Al-Khattab took the bucket from Abu Bakr, and the bucket turned into a very large one in his hands. I had never seen such a mighty person amongst the people as him in performing such hard work. He drew so much water that the people drank to their satisfaction and watered their camels." (Wahab, a sub-narrator said, "till their camels drank and knelt down)

3677. Narrated Ibn `Abbas: While I was standing amongst the people who were invoking Allah for `Umar bin Al-Khattab who was lying (dead) on his bed, a man behind me rested his elbows on my shoulder and said, "(O `Umar!) May Allah bestow His Mercy on you. I always hoped that Allah will keep you with your two companions, for I often heard Allah's Messenger (ﷺ) saying, "I, Abu Bakr and `Umar were (somewhere). I, Abu Bakr and `Umar did (something). I, Abu Bakr and `Umar set out.' So I hoped that Allah will keep you with both of them." I turned back to see that the speaker was `Ali bin Abi Talib

3678. Narrated `Urwa bin Az-Zubair: I asked `Abdullah bin `Amr, "What was the worst thing the pagans did to Allah's Messenger (ﷺ)?" He said, "I saw `Uqba bin Abi Mu`ait coming to the Prophet (ﷺ) while he was praying.' `Uqba put his sheet round the Prophet's neck and squeezed it very severely. Abu Bakr came and pulled `Uqba away from the Prophet and said, "Do you intend to kill a man just because he says: 'My Lord is Allah, and he has brought forth to you the Evident Signs from your Lord?

3679. Narrated Jabir bin `Abdullah: The Prophet (ﷺ) said, "I saw myself (in a dream) entering Paradise, and behold! I saw Ar-Rumaisa', Abu Talha's wife. I heard footsteps. I asked, Who is it? Somebody said, 'It is Bilal.' Then I saw a palace and a lady sitting in its courtyard. I asked, 'For whom is this palace?' Somebody replied, 'It is for `Umar.' I intended to enter it and see it, but I thought of your (`Umar's) Ghira (and gave up the attempt)." `Umar said, "Let my parents be sacrificed for you, O Allah's Messenger (ﷺ)! How dare I think of my Ghira (self-respect) being offended by you?

3680. Narrated Abu Huraira: While we were with Allah's Messenger (ﷺ) he said, "While I was sleeping, I saw myself in Paradise, and suddenly I saw a woman

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performing ablution beside a palace. I asked, 'For whom is this palace?' They replied, 'It is for `Umar.' Then I remembered `Umar's Ghira (self-respect) and went away quickly." `Umar wept and said, O Allah's Messenger ()! How dare I think of my ghira (self-respect) being offended by you?

3681. Narrated Hamza's father:Allah's Messenger () said, "While I was sleeping, I saw myself drinking (i.e. milk), and I was so contented that I saw the milk flowing through my nails. Then I gave (the milk) to `Umar." They (i.e. the companions of the Prophet) asked, "What do you interpret it?" He said, "Knowledge

3682. Narrated `Abdullah bin `Umar:The Prophet () said, "In a dream I saw myself drawing water from a well with a bucket. Abu Bakr came and drew a bucket or two weakly. May Allah forgive him. Then `Umar bin Al-Khattab came and the bucket turned into a very large one in his hands. I had never seen such a mighty person as he in doing such hard work till all the people drank to their satisfaction and watered their camels that knelt down there

3683. Narrated Sa'd bin Abi Waqqas:`Umar bin Al-Khattab asked the permission of Allah's Messenger () to see him while some Quraishi women were sitting with him, talking to him and asking him for more expenses, raising their voices above the voice of Allah's Messenger (). When `Umar asked for the permission to enter, the women quickly put on their veils. Allah's Apostle allowed him to enter and `Umar came in while Allah's Messenger () was smiling, `Umar said "O Allah's Apostle! May Allah always keep you smiling." The Prophet () said, "These women who have been here, roused my wonder, for as soon as they heard your voice, they quickly put on their veils." `Umar said, "O Allah's Messenger ()! You have more right to be feared by them than I." Then `Umar addressed the women saying, "O enemies of yourselves! You fear me more than you do Allah's Messenger ()?" They said, "Yes, for you are harsher and sterner than Allah's Messenger ()." Then Allah's Messenger () said, "O Ibn Al-Khattab! By Him in Whose Hands my life is! Never does Satan find you going on a way, but he takes another way other than yours

3684. Narrated `Abdullah:We have been powerful since `Umar embraced Islam

3685. Narrated Ibn `Abbas:When (the dead body of) `Umar was put on his deathbed, the people gathered around him and invoked (Allah) and prayed for him before the body was taken away, and I was amongst them. Suddenly I felt somebody taking hold of my shoulder and found out that he was `Ali bin Abi Talib. `Ali invoked Allah's Mercy for `Umar and said, "O `Umar! You have not left behind you a person whose deeds I like to imitate and meet Allah with more than I like your deeds. By Allah! I always thought that Allah would keep you with your two companions, for very often I used to hear the Prophet () saying, 'I, Abu Bakr and `Umar went (somewhere); I, Abu Bakr and `Umar entered (somewhere); and I, Abu Bakr and `Umar went out

3686. Narrated Anas bin Malik:The Prophet () ascended the mountain of Uhud and he was accompanied by Abu Bakr, `Umar and `Uthman. The mountain shook beneath them. The Prophet () hit it with his foot and said, "O Uhud! Be firm, for on you there is none but a Prophet, a Siddiq and a martyr (i.e. and two martyrs)

3687. Narrated Aslam:Ibn `Umar asked me about some matters concerning `Umar. He said, "Since Allah's Messenger () died. I have never seen anybody more serious, hard working and generous than `Umar bin Al-Khattab (till the end of his life)

3688. Narrated Anas:A man asked the Prophet () about the Hour (i.e. Day of Judgment) saying, "When will the Hour be?" The Prophet () said, "What have you prepared for it?" The man said, "Nothing, except that I love Allah and His Apostle." The Prophet () said, "You will be with those whom you love." We had never been so glad as we were on hearing that saying of the Prophet (i.e., "You will be with those whom you love.") Therefore, I love the Prophet, Abu Bakr and `Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs

3689. Narrated Abu Huraira: Allah's Messenger () said, "Among the nations before you there used to be people who were inspired (though they were not prophets). And if there is any of such persons amongst my followers, it is 'Umar." Narrated Abu Huraira: The Prophet () said, "Among the nation of Bani Israel who lived before you, there were men who used to be inspired with guidance though they were not prophets, and if there is any of such persons amongst my followers, it is 'Umar

3690. Narrated Abu Huraira:Allah's Messenger () said, "Whilst a shepherd was amongst his sheep, a wolf attacked them and took away a sheep. The shepherd chased it and got that sheep freed from the wolf. The wolf turned towards the shepherd and said, 'Who will guard the sheep on the day of wild animals when it will have no shepherd except myself?' The people said, "Glorified be Allah." The Prophet () said, "But I believe in it and so do Abu Bakr and `Umar although Abu Bakr and `Umar were not present there (at the place of the event)

3691. Narrated Abu Sa'id Al-Khudri:I heard Allah's Messenger () saying, "While I was sleeping, the people were presented to me (in a dream). They were wearing shirts, some of which were merely covering their (chests). and some were a bit longer. `Umar was presented before me and his shirt was so long that he was dragging it." They asked, "How have you interpreted it, O Allah's Messenger ()?" He said, "Religion

3692. Narrated Al-Miswar bin Makhrama:When `Umar was stabbed, he showed signs of agony. Ibn `Abbas, as if intending to encourage `Umar, said to him, "O Chief of the believers! Never mind what has happened to you, for you have been in the company of Allah's Messenger () and you kept good relations with him and you parted with him while he was pleased with you. Then you were in the company of Abu Bakr and kept good relations with him and you parted with him (i.e. he died) while he was pleased with you. Then you were in the company of the Muslims, and you kept good relations with them, and if you leave them, you will leave them while they are pleased with you." `Umar said, (to Ibn `Abbas), "As for what you have said about the company of Allah's Messenger () and his being pleased with me, it is a favor, Allah did to me; and as for what you have said about the company of Abu Bakr and his being pleased with me, it is a favor Allah did to me; and concerning my impatience which you see, is because of you and your companions. By Allah! If (at all) I had gold equal to the earth, I would have ransomed myself with it from the Punishment of Allah before I meet Him

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3693. Narrated Abu Musa:While I was with the Prophet () in one of the gardens of Medina, a man came and asked me to open the gate. The Prophet () said to me, "Open the gate for him and give him the glad tidings that he will enter Paradise." I opened (the gate) for him, and behold! It was Abu Bakr. I informed him of the glad tidings the Prophet () had said, and he praised Allah. Then another man came and asked me to open the gate. The Prophet () said to me "Open (the gate) and give him the glad tidings of entering Paradise." I opened (the gate) for him, and behold! It was `Umar. I informed him of what the Prophet () had said, and he praised Allah. Then another man came and asked me to open the gate. The Prophet () said to me. "Open (the gate) for him and inform him of the glad tidings, of entering Paradise with a calamity which will befall him. " Behold ! It was `Uthman, I informed him of what Allah's Messenger () had said. He praised Allah and said, "I seek Allah's Aid

3694. Narrated `Abdullah bin Hisham:We were with the Prophet () while he was holding `Umar bin Al-Khattab by the hand

3695. Narrated Abu Musa:The Prophet () entered a garden and ordered me to guard its gate. A man came and asked permission to enter. The Prophet () said, "Admit him and give him the glad tidings of entering Paradise." Behold! It was Abu Bakr. Another man came and asked the permission to enter. The Prophet () said, "Admit him and give him the glad tidings of entering Paradise." Behold! It was `Umar. Then another man came, asking the permission to enter. The Prophet () kept silent for a short while and then said, "Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him." Behold! It was `Uthman bin `Affan. `Asim, in another narration, said that the Prophet () was sitting in a place where there was water, and he was uncovering both his knees or his knee, and when `Uthman entered, he covered them (or it)

3696. Narrated `Ubaidullah bin `Adi bin Al-Khiyar:Al-Miswar bin Makhrama and `Abdur-Rahman bin Al-Aswad bin `Abd Yaghuth said (to me), "What forbids you to talk to `Uthman about his brother Al-Walid because people have talked much about him?" So I went to `Uthman and when he went out for prayer I said (to him), "I have something to say to you and it is a piece of advice for you " `Uthman said, "O man, from you." (Ma`mar said: I see that he said, "I seek Refuge with Allah from you.") So I left him and went to them. Then the messenger of `Uthman came and I went to him (i.e. `Uthman), `Uthman asked, "What is your advice?" I replied, "Allah sent Muhammad with the Truth, and revealed the Divine Book (i.e. Qur'an) to him; and you were amongst those who followed Allah and His Apostle, and you participated in the two migrations (to Ethiopia and to Medina) and enjoyed the company of Allah's Messenger () and saw his way. No doubt, the people are talking much about Al-Walid." `Uthman said, "Did you receive your knowledge directly from Allah's Messenger () ?" I said, "No, but his knowledge did reach me and it reached (even) to a virgin in her seclusion." `Uthman said, "And then Allah sent Muhammad with the Truth and I was amongst those who followed Allah and His Apostle and I believed in what ever he (i.e. the Prophet) was sent with, and participated in two migrations, as you have said, and I enjoyed the company of Allah's Messenger () and gave the pledge of allegiance to him. By Allah! I never disobeyed him, nor did I cheat him till Allah took him unto Him. Then I treated Abu Bakr and then `Umar similarly and then I was made Caliph. So, don't I have rights similar to theirs?" I said, "Yes." He said, "Then what are these talks reaching me from you people? Now, concerning what you mentioned about the question of Al-Walid, Allah willing, I shall deal with him according to what is right." Then he called `Ali and ordered him to flog him, and `Ali flogged him (i.e. Al-Walid) eighty lashes

3697. Narrated Ibn `Umar:During the lifetime of the Prophet () we considered Abu Bakr as peerless and then `Umar and then `Uthman (coming next to him in superiority) and then we used not to differentiate between the companions of the Prophet

3698. Narrated `Uthman:(the son of Mawhab) An Egyptian who came and performed the Hajj to the Ka`ba saw some people sitting. He enquired, "Who are these people?" Somebody said, "They are the tribe of Quraish." He said, "Who is the old man sitting amongst them?" The people replied, "He is `Abdullah bin `Umar." He said, "O Ibn `Umar! I want to ask you about something; please tell me about it. Do you know that `Uthman fled away on the day (of the battle) of Uhud?" Ibn `Umar said, "Yes." The (Egyptian) man said, "Do you know that `Uthman was absent on the day (of the battle) of Badr and did not join it?" Ibn `Umar said, "Yes." The man said, "Do you know that he failed to attend the Ar Ridwan pledge and did not witness it (i.e. Hudaibiya pledge of allegiance)?" Ibn `Umar said, "Yes." The man said, "Allahu Akbar!" Ibn `Umar said, "Let me explain to you (all these three things). As for his flight on the day of Uhud, I testify that Allah has excused him and forgiven him; and as for his absence from the battle of Badr, it was due to the fact that the daughter of Allah's Messenger () was his wife and she was sick then. Allah's Messenger () said to him, "You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if you stay with her).' As for his absence from the Ar-Ridwan pledge of allegiance, had there been any person in Mecca more respectable than `Uthman (to be sent as a representative). Allah's Messenger () would have sent him instead of him. No doubt, Allah's Messenger () had sent him, and the incident of the Ar-Ridwan pledge of Allegiance happened after `Uthman had gone to Mecca. Allah's Messenger () held out his right hand saying, 'This is `Uthman's hand.' He stroke his (other) hand with it saying, 'This (pledge of allegiance) is on the behalf of `Uthman.' Then Ibn `Umar said to the man, 'Bear (these) excuses in mind with you

3699. Narrated Anas:The Prophet () ascended the mountain of Uhud and Abu Bakr, `Umar and `Uthman were accompanying him. The mountain gave a shake (i.e. trembled underneath them) . The Prophet () said, "O Uhud ! Be calm." I think that the Prophet () hit it with his foot, adding, "For upon you there are none but a Prophet, a Siddiq and two martyrs

3700. Narrated `Amr bin Maimun:I saw `Umar bin Al-Khattab a few days before he was stabbed in Medina. He was standing with Hudhaifa bin Al-Yaman and `Uthman bin Hunaif to whom he said, "What have you done? Do you think that you have imposed more taxation on the land (of As-Swad i.e. 'Iraq) than it can bear?" They replied, "We have imposed on it what it can bear because of its great yield." `Umar again said, "Check whether you have imposed on the land what it can not bear." They said, "No, (we haven't)." `Umar added, "If Allah should keep me alive I will let the widows of Iraq need no men to support them after me." But only four days had elapsed when he was stabbed (to death) . The day he was stabbed, I was standing and there was nobody between me and him (i.e. `Umar)

except `Abdullah bin `Abbas. Whenever `Umar passed between the two rows, he would say, "Stand in straight lines." When he saw no defect (in the rows), he would go forward and start the prayer with Takbir. He would recite Surat Yusuf or An-Nahl or the like in the first rak`a so that the people may have the time to join the prayer. As soon as he said Takbir, I heard him saying, "The dog has killed or eaten me," at the time he (i.e. the murderer) stabbed him. A non-Arab infidel proceeded on carrying a double-edged knife and stabbing all the persons he passed by on the right and left (till) he stabbed thirteen persons out of whom seven died. When one of the Muslims saw that, he threw a cloak on him. Realizing that he had been captured, the non-Arab infidel killed himself, `Umar held the hand of `Abdur-Rahman bin `Auf and let him lead the prayer. Those who were standing by the side of `Umar saw what I saw, but the people who were in the other parts of the Mosque did not see anything, but they lost the voice of `Umar and they were saying, "Subhan Allah! Subhan Allah! (i.e. Glorified be Allah)." `Abdur-Rahman bin `Auf led the people a short prayer. When they finished the prayer, `Umar said, "O Ibn `Abbas! Find out who attacked me." Ibn `Abbas kept on looking here and there for a short time and came to say. "The slave of Al Mughira." On that `Umar said, "The craftsman?" Ibn `Abbas said, "Yes." `Umar said, "May Allah curse him. I did not treat him unjustly. All the Praises are for Allah Who has not caused me to die at the hand of a man who claims himself to be a Muslim. No doubt, you and your father (Abbas) used to love to have more non-Arab infidels in Medina." Al-Abbas had the greatest number of slaves. Ibn `Abbas said to `Umar. "If you wish, we will do." He meant, "If you wish we will kill them." `Umar said, "You are mistaken (for you can't kill them) after they have spoken your language, prayed towards your Qibla, and performed Hajj like yours." Then `Umar was carried to his house, and we went along with him, and the people were as if they had never suffered a calamity before. Some said, "Do not worry (he will be Alright soon)." Some said, "We are afraid (that he will die)." Then an infusion of dates was brought to him and he drank it but it came out (of the wound) of his belly. Then milk was brought to him and he drank it, and it also came out of his belly. The people realized that he would die. We went to him, and the people came, praising him. A young man came saying, "O chief of the believers! Receive the glad tidings from Allah to you due to your company with Allah's Messenger () and your superiority in Islam which you know. Then you became the ruler (i.e. Caliph) and you ruled with justice and finally you have been martyred." `Umar said, "I wish that all these privileges will counterbalance (my shortcomings) so that I will neither lose nor gain anything." When the young man turned back to leave, his clothes seemed to be touching the ground. `Umar said, "Call the young man back to me." (When he came back) `Umar said, "O son of my brother! Lift your clothes, for this will keep your clothes clean and save you from the Punishment of your Lord." `Umar further said, "O `Abdullah bin `Umar! See how much I am in debt to others." When the debt was checked, it amounted to approximately eighty-six thousand. `Umar said, "If the property of `Umar's family covers the debt, then pay the debt thereof; otherwise request it from Bani `Adi bin Ka'b, and if that too is not sufficient, ask for it from Quraish tribe, and do not ask for it from any one else, and pay this debt on my behalf." `Umar then said (to `Abdullah), "Go to `Aisha (the mother of the believers) and say: "Umar is paying his salutation to you. But don't say: 'The chief of the believers,' because today I am not the chief of the believers. And say: "Umar bin Al-Khattab asks the permission to be buried with his two companions (i.e. the Prophet, and Abu Bakr)." `Abdullah greeted `Aisha and asked for the permission for entering, and then entered to her and found her sitting and weeping. He said to her, "'Umar bin Al-Khattab is paying his salutations to you, and asks the permission to be buried with his two companions." She said, "I had the idea of having this place for myself, but today I prefer `Umar to myself." When he returned it was said (to `Umar), "'Abdullah bin `Umar has come." `Umar said, "Make me sit up." Somebody supported him against his body and `Umar asked (`Abdullah), "What news do you have?" He said, "O chief of the believers! It is as you wish. She has given the permission." `Umar said, "Praise be to Allah, there was nothing more important to me than this. So when I die, take me, and greet `Aisha and say: "Umar bin Al-Khattab asks the permission (to be buried with the Prophet ()), and if she gives the permission, bury me there, and if she refuses, then take me to the grave-yard of the Muslims." Then Hafsa (the mother of the believers) came with many other women walking with her. When we saw her, we went away. She went in (to `Umar) and wept there for sometime. When the men asked for permission to enter, she went into another place, and we heard her weeping inside. The people said (to `Umar), "O chief of the believers! Appoint a successor." `Umar said, "I do not find anyone more suitable for the job than the following persons or group whom Allah's Messenger () had been pleased with before he died." Then `Umar mentioned `Ali, `Uthman, Az-Zubair, Talha, Sa'd and `Abdur-Rahman (bin `Auf) and said, "Abdullah bin `Umar will be a witness to you, but he will have no share in the rule. His being a witness will compensate him for not sharing the right of ruling. If Sa'd becomes the ruler, it will be alright: otherwise, whoever becomes the ruler should seek his help, as I have not dismissed him because of disability or dishonesty." `Umar added, "I recommend that my successor takes care of the early emigrants; to know their rights and protect their honor and sacred things. I also recommend that he be kind to the Ansar who had lived in Medina before the emigrants and Belief had entered their hearts before them. I recommend that the (ruler) should accept the good of the righteous among them and excuse their wrong-doers, and I recommend that he should do good to all the people of the towns (Al-Ansar), as they are the protectors of Islam and the source of wealth and the source of annoyance to the enemy. I also recommend that nothing be taken from them except from their surplus with their consent. I also recommend that he do good to the 'Arab bedouin, as they are the origin of the 'Arabs and the material of Islam. He should take from what is inferior, amongst their properties and distribute that to the poor amongst them. I also recommend him concerning Allah's and His Apostle's protectees (i.e. Dhimmis) to fulfill their contracts and to fight for them and not to overburden them with what is beyond their ability." So when `Umar expired, we carried him out and set out walking. `Abdullah bin `Umar greeted (`Aisha) and said, "'Umar bin Al-Khattab asks for the permission." `Aisha said, "Bring him in." He was brought in and buried beside his two companions. When he was buried, the group (recommended by `Umar) held a meeting. Then `Abdur-Rahman said, "Reduce the candidates for rulership to three of you." Az-Zubair said, "I give up my right to `Ali." Talha said, "I give up my right to `Uthman." Sa'd said, "I give up my right to `Abdur-Rahman bin `Auf." `Abdur-Rahman then said (to `Uthman and `Ali), "Now which of you is willing to give up his right of candidacy so that he may choose the better of the (remaining) two, bearing in mind that Allah and Islam will be his witnesses." So both the sheiks (i.e. `Uthman and `Ali) kept silent. `Abdur-Rahman said, "Will you both leave this matter to me, and I take Allah as my Witness that I will not choose but the better of you?" They said, "Yes." So `Abdur-Rahman took the hand of one of them (i.e. `Ali) and said, "You are related to Allah's Messenger () and one of the earliest Muslims as you know well. So I

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ask you by Allah to promise that if I select you as a ruler you will do justice, and if I select `Uthman as a ruler you will listen to him and obey him." Then he took the other (i.e. `Uthman) aside and said the same to him. When `Abdur-Rahman secured (their agreement to) this covenant, he said, "O `Uthman! Raise your hand." So he (i.e. `Abdur-Rahman) gave him (i.e. `Uthman) the solemn pledge, and then `Ali gave him the pledge of allegiance and then all the (Medina) people gave him the pledge of allegiance

3701. Narrated Sahl bin Sa'd:Allah's Messenger () said, "Tomorrow I will give the flag to a man with whose leadership Allah will grant (the Muslims) victory." So the people kept on thinking the whole night as to who would be given the flag. The next morning the people went to Allah's Messenger () and every one of them hoped that he would be given the flag. The Prophet () said, "Where is `Ali bin Abi Talib?" The people replied, "He is suffering from eye trouble, O Allah's Messenger ()." He said, "Send for him and bring him to me." So when `Ali came, the Prophet () spat in his eyes and invoked good on him, and he became alright as if he had no ailment. The Prophet () then gave him the flag. `Ali said, "O Allah's Messenger ()! Shall I fight them (i.e. enemy) till they become like us?" The Prophet () said, "Proceed to them steadily till you approach near to them and then invite them to Islam and inform them of their duties towards Allah which Islam prescribes for them, for by Allah, if one man is guided on the right path (i.e. converted to Islam) through you, it would be better for you than (a great number of) red camels

3702. Narrated Salama: `Ali happened to stay behind the Prophet () and (did not join him) during the battle of Khaibar for he was having eye trouble. Then he said, "How could I remain behind Allah's Messenger ()?" So `Ali set out following the Prophet () , When it was the eve of the day in the morning of which Allah helped (the Muslims) to conquer it, Allah's Messenger () said, "I will give the flag (to a man), or tomorrow a man whom Allah and His Apostle love will take the flag," or said, "A man who loves Allah and His Apostle; and Allah will grant victory under his leadership." Suddenly came `Ali whom we did not expect. The people said, "This is `Ali." Allah's Messenger () gave him the flag and Allah granted victory under his leadership

3703. Narrated Abu Hazim:A man came to Sahl bin Sa'd and said, "This is so-and-so," meaning the Governor of Medina, "He is calling `Ali bad names near the pulpit." Sahl asked, "What is he saying?" He (i.e. the man) replied, "He calls him (i.e. `Ali) Abu Turab." Sahl laughed and said, "By Allah, none but the Prophet () called him by this name and no name was dearer to `Ali than this." So I asked Sahl to tell me more, saying, "O Abu `Abbas! How (was this name given to `Ali)?" Sahl said, "`Ali went to Fatima and then came out and slept in the Mosque. The Prophet () asked Fatima, "Where is your cousin?" She said, "In the Mosque." The Prophet () went to him and found that his (i.e. `Ali's) covering sheet had slipped off his back and dust had soiled his back. The Prophet () started wiping the dust off his back and said twice, "Get up! O Abu Turab (i.e. O. man with the dust)

3704. Narrated Sa'd bin `Ubaida:A man came to Ibn `Umar and asked about `Uthman and Ibn `Umar mentioned his good deeds and said to the questioner. "Perhaps these facts annoy you?" The other said, "Yes." Ibn `Umar said, "May Allah stick your nose in the dust (i.e. degrade you)!" Then the man asked him about `Ali. Ibn `Umar mentioned his good deeds and said, "It is all true, and that is his house in the midst of the houses of the Prophet. Perhaps these facts have hurt you?" The questioner said, "Yes." Ibn `Umar said, "May Allah stick your nose in the dust (i.e. degrade you or make you do things which you hate) ! Go away and do whatever you can against me

3705. Narrated `Ali:Fatima complained of the suffering caused to her by the hand mill. Some Captives were brought to the Prophet, so she came to him but did not find him at home. `Aisha was present there to whom she told (of her desire for a servant). When the Prophet () came, Aisha informed him about Fatima's visit. `Ali added "So the Prophet () came to us, while we had gone to our bed. I wanted to get up but the Prophet () said, "Remain at your place". Then he sat down between us till I found the coolness of his feet on my chest. Then he said, "Shall I teach you a thing which is better than what you have asked me? When you go to bed, say, 'Allahu-Akbar' thirty-four times, and 'Subhan Allah thirty-three times, and 'Al hamdu-li l-lah thirty-three times for that is better for you both than a servant

3706. And narrated Sad that the Prophet () said to `Ali, "Will you not be pleased from this that you are to me like Aaron was to Moses?

3707. Narrated Ubaida: Ali said (to the people of 'Iraq), "Judge as you used to judge, for I hate differences (and I do my best) till the people unite as one group, or I die as my companions have died

3708. Narrated Abu Huraira:The people used to say, "Abu Huraira narrates too many narrations." In fact I used to keep close to Allah's Messenger () and was satisfied with what filled my stomach. I ate no leavened bread and dressed no decorated striped clothes, and never did a man or a woman serve me, and I often used to press my belly against gravel because of hunger, and I used to ask a man to recite a Qur'anic Verse to me although I knew it, so that he would take me to his home and feed me. And the most generous of all the people to the poor was Ja'far bin Abi Talib. He used to take us to his home and offer us what was available therein. He would even offer us an empty folded leather container (of butter) which we would split and lick whatever was in it

3709. Narrated Ash-Shu'bi:Whenever Ibn `Umar greeted Ibn Jafar, he used to say: "As-salamu-'Alaika (i.e. Peace be on you) O son of Dhu-l-Janahain (son of the two-winged person)

3710. Narrated Anas:Whenever there was drought, `Umar bin Al-Khattab used to ask Allah for rain through Al-`Abbas bin `Abdul Muttalib, saying, "O Allah! We used to request our Prophet to ask You for rain, and You would give us. Now we request the uncle of our Prophet to ask You for rain, so give us rain." And they would be given rain

3711. Narrated `Aisha: Fatima sent somebody to Abu Bakr asking him to give her her inheritance from the Prophet () from what Allah had given to His Apostle

through Fai (i.e. booty gained without fighting). She asked for the Sadaqa (i.e. wealth assigned for charitable purposes) of the Prophet () at Medina, and Fadak, and what remained of the Khumus (i.e., one-fifth) of the Khaibar booty. Abu Bakr said, "Allah's Messenger () said, 'We (Prophets), our property is not inherited, and whatever we leave is Sadaqa, but Muhammad's Family can eat from this property, i.e. Allah's property, but they have no right to take more than the food they need.' By Allah! I will not bring any change in dealing with the Sadaqa of the Prophet (and will keep them) as they used to be observed in his (i.e. the Prophet's) life-time, and I will dispose with it as Allah's Messenger () used to do," Then 'Ali said, "I testify that None has the right to be worshipped but Allah, and that Muhammad is His Apostle," and added, "O Abu Bakr! We acknowledge your superiority." Then he (i.e. 'Ali) mentioned their own relationship to Allah's Apostle and their right. Abu Bakr then spoke saying, "By Allah in Whose Hands my life is. I love to do good to the relatives of Allah's Apostle rather than to my own relatives

3712. Narrated 'Aisha: Fatima sent somebody to Abu Bakr asking him to give her her inheritance from the Prophet () from what Allah had given to His Apostle through Fai (i.e. booty gained without fighting). She asked for the Sadaqa (i.e. wealth assigned for charitable purposes) of the Prophet () at Medina, and Fadak, and what remained of the Khumus (i.e., one-fifth) of the Khaibar booty. Abu Bakr said, "Allah's Messenger () said, 'We (Prophets), our property is not inherited, and whatever we leave is Sadaqa, but Muhammad's Family can eat from this property, i.e. Allah's property, but they have no right to take more than the food they need.' By Allah! I will not bring any change in dealing with the Sadaqa of the Prophet (and will keep them) as they used to be observed in his (i.e. the Prophet's) life-time, and I will dispose with it as Allah's Messenger () used to do," Then 'Ali said, "I testify that None has the right to be worshipped but Allah, and that Muhammad is His Apostle," and added, "O Abu Bakr! We acknowledge your superiority." Then he (i.e. 'Ali) mentioned their own relationship to Allah's Apostle and their right. Abu Bakr then spoke saying, "By Allah in Whose Hands my life is. I love to do good to the relatives of Allah's Apostle rather than to my own relatives

3713. Abu Bakr said: Look at Muhammad through his family (i.e. if you are no good to his family you are not good to him)

3714. Narrated Al-Miswar bin Makhrama:Allah's Messenger () said, "Fatima is a part of me, and he who makes her angry, makes me angry

3715. Narrated 'Aisha:The Prophet () called his daughter Fatima during his illness in which he died, and told her a secret whereupon she wept. Then he called her again and told her a secret whereupon she laughed. When I asked her about that, she replied, "The Prophet () spoke to me in secret and informed me that he would die in the course of the illness during which he died, so I wept. He again spoke to me in secret and informed me that I would be the first of his family to follow him (after his death) and on that I laughed

3716. Narrated 'Aisha:The Prophet () called his daughter Fatima during his illness in which he died, and told her a secret whereupon she wept. Then he called her again and told her a secret whereupon she laughed. When I asked her about that, she replied, "The Prophet () spoke to me in secret and informed me that he would die in the course of the illness during which he died, so I wept. He again spoke to me in secret and informed me that I would be the first of his family to follow him (after his death) and on that I laughed

3717. Narrated Marwan bin Al-Hakam:`Uthman bin `Affan was afflicted with severe nose-bleeding in the year when such illness was prevalent and that prevented him from performing Hajj, and (because of it) he made his will. A man from Quraish came to him and said, "Appoint your successor." `Uthman asked, "Did the people name him? (i.e. the successor) the man said, "Yes." `Uthman asked, "Who is that?" The man remained silent. Another man came to `Uthman and I think it was Al-Harith. He also said, "Appoint your successor." `Uthman asked, "Did the people name him?" The man replied "Yes." `Uthman said, "Who is that?" The man remained silent. `Uthman said, "Perhaps they have mentioned Az-Zubair?" The man said, "Yes." `Uthman said, "By Him in Whose Hands my life is, he is the best of them as I know, and the dearest of them to Allah's Messenger ()

3718. Narrated Marwan bin Al-Hakam:While I was with `Uthman, a man came to him and said, "Appoint your successor." `Uthman said, "Has such successor been named?" He replied, "Yes, Az-Zubair." `Uthman said, thrice, "By Allah! Indeed you know that he is the best of you

3719. Narrated Jabir:The Prophet () said, "Every prophet used to have a Hawari (i.e. disciple), and my Hawari is Az-Zubair bin Al-`Awwam

3720. Narrated `Abdullah bin Az-Zubair:During the battle of Al-Ahzab, I and `Umar bin Abi-Salama were kept behind with the women. Behold! I saw (my father) Az-Zubair riding his horse, going to and coming from Bani Quraiza twice or thrice. So when I came back I said, "O my father! I saw you going to and coming from Bani Quraiza?" He said, "Did you really see me, O my son?" I said, "Yes." He said, "Allah's Messenger () said, 'Who will go to Bani Quraiza and bring me their news?' So I went, and when I came back, Allah's Apostle mentioned for me both his parents saying, "Let my father and mother be sacrificed for you

3721. Narrated `Urwa:On the day of the battle of Al-Yarmuk, the companions of the Prophet () said to Az-Zubair, "Will you attack the enemy vigorously so that we may attack them along with you?" So Az-Zubair attacked them, and they inflicted two wounds over his shoulder, and in between these two wounds there was an old scar he had received on the day of the battle of Badr When I was a child, I used to insert my fingers into those scars in play

3722. Narrated Abu `Uthman:During one of the Ghazawat in which Allah's Messenger () was fighting, none remained with the Prophet () but Talha and Sa'd

3723. Narrated Abu `Uthman:During one of the Ghazawat in which Allah's Messenger () was fighting, none remained with the Prophet () but Talha and Sa'd

3724. Narrated Qais bin Abi Hazim:I saw Talha's paralyzed hand with which he had protected the Prophet (from an arrow)

3725. Narrated Sa'd:On the day of the battle of Uhud the Prophet () mentioned for me both his parents (i.e. saying, "Let my parents be sacrificed for you)

3726. Narrated Sa'd:No doubt, (for some time) I stood for one-third of the Muslims

3727. Narrated Sa'd bin Abi Waqqas:No man embraced Islam before the day on which I embraced Islam, and no doubt, I remained for seven days as one third of

the then extant Muslims

3728. Narrated Qais: I heard Sa'd saying, "I was the first amongst the 'Arabs who shot an arrow for Allah's Cause. We used to fight along with the Prophet, while we had nothing to eat except the leaves of trees so that one's excrete would look like the excrete balls of camel or a sheep, containing nothing to mix them together. Today Banu Asad tribe blame me for not having understood Islam. I would be a loser if my deeds were in vain." Those people complained about Sa'd to 'Umar, claiming that he did not offer his prayers perfectly

3729. Narrated Al-Miswar bin Makhrama: 'Ali demanded the hand of the daughter of Abu Jahl. Fatima heard of this and went to Allah's Messenger () saying, "Your people think that you do not become angry for the sake of your daughters as 'Ali is now going to marry the daughter of Abu Jahl. "On that Allah's Messenger () got up and after his recitation of Tashah-hud. I heard him saying, "Then after! I married one of my daughters to Abu Al-'As bin Al- Rabi' (the husband of Zainab, the daughter of the Prophet ()) before Islam and he proved truthful in whatever he said to me. No doubt, Fatima is a part of me, I hate to see her being troubled. By Allah, the daughter of Allah's Messenger () and the daughter of Allah's Enemy cannot be the wives of one man." So 'Ali gave up that engagement. 'Al-Miswar further said: I heard the Prophet () talking and he mentioned a son-in-law of his belonging to the tribe of Bani 'Abd-Shams. He highly praised him concerning that relationship and said (whenever) he spoke to me, he spoke the truth, and whenever he promised me, he fulfilled his promise

3730. Narrated 'Abdullah bin 'Umar: The Prophet () sent an army under the command of Usama bin Zaid. When some people criticized his leadership, the Prophet () said, "If you are criticizing Usama's leadership, you used to criticize his father's leadership before. By Allah! He was worthy of leadership and was one of the dearest persons to me, and (now) this (i.e. Usama) is one of the dearest to me after him (i.e. Zaid)

3731. Narrated 'Urwa: Aisha said, "A Qaif (i.e. one skilled in recognizing the lineage of a person through Physiognomy and through examining the body parts of an infant) came to me while the Prophet () was present, and Usama bin Zaid and Zaid bin Haritha were lying asleep. The Qa'if said. These feet (of Usama and his father) are of persons belonging to the same lineage." The Prophet () was pleased with that saying which won his admiration, and he told 'Aisha of it

3732. Narrated 'Aisha: The people of the Quraish tribe were worried about the Makhzumiya woman. They said. "Nobody dare speak to him (i.e. the Prophet ()) except Usama bin Zaid as he is the most beloved to Allah's Messenger ()

3733. Aisha said, "A woman from Bani Makhzumiya committed a theft and the people said, "Who can intercede with the Prophet () for her?" So nobody dared speak to him (i.e. the Prophet) but Usama bin Zaid spoke to him. The Prophet said, 'If a reputable man amongst the children of Bani Israel committed a theft, they used to forgive him, but if a poor man committed a theft, they would cut his hand. But I would cut even the hand of Fatima (i.e. the daughter of the Prophet) if she committed a theft

3734. Narrated 'Abdullah bin Dinar: One day Ibn 'Umar, while in the Mosque, looked at a man who was dragging his clothes while walking in one of the corners of the Mosque He said, "See who is that. I wish he was near to me." Somebody then said (to Ibn 'Umar), "Don't you know him, O Abu 'Abdur-Rahman? He is Muhammad bin Usama." On that Ibn 'Umar bowed his head and dug the earth with his hands and then, said, "If Allah's Messenger () saw him, he would have loved him

3735. Narrated Usama bin Zaid: That the Prophet () used to take him (i.e. Usama) and Al-Hasan (in his lap) and say: "O Allah! Love them, as I love them

3736. The freed slave of Usama bin Zaid said, "Al-Hajjaj bin Aiman bin Um Aiman and Aiman Ibn Um Aiman was Usama's brother from the maternal side, and he was one of the Ansar. He was seen by Ibn 'Umar not performing his bowing and prostrations in a perfect manner. So Ibn 'Umar told him to repeat his prayer

3737. Harmala, the freed slave of Usama bin Zaid said that while he was in the company of 'Abdullah bin 'Umar, Al-Hajjaj bin Aiman came in and (while praying) he did not perform his bowing and prostrations properly. So Ibn 'Umar told him to repeat his prayer. When he went away, Ibn 'Umar asked me, "Who is he?" I said, "Al-Hajjaj bin Um Aiman." Ibn 'Umar said, "If Allah's Messenger () saw him, he would have loved him." Then Ibn 'Umar mentioned the love of the Prophet () for the children of Um Aiman. Sulaiman said that Um Aiman was one of the nurses of the Prophet

3738. Narrated Ibn 'Umar: If a man saw a dream during the lifetime of the Prophet () he would narrate it to the Prophet. Once I wished to see a dream and narrate it to the Prophet () I was young, unmarried, and used to sleep in the Mosque during the lifetime of the Prophet. I dreamt that two angels took me and went away with me towards the (Hell) Fire which looked like a well with the inside walls built up, and had two side-walls like those of a well. There I saw some people in it whom I knew. I started saying, "I seek Refuge with Allah from the (Hell) Fire, I seek Refuge with Allah from the (Hell) Fire." Then another angel met the other two and said to me, "Do not be afraid." I narrated my dream to Hafsa who, in her turn, narrated it to the Prophet. He said, "What an excellent man 'Abdullah is if he only observes the night prayer." (Salim, a sub-narrator said, "Abdullah used not to sleep at night but very little hence forward)

3739. Narrated Ibn 'Umar: If a man saw a dream during the lifetime of the Prophet () he would narrate it to the Prophet. Once I wished to see a dream and narrate it to the Prophet () I was young, unmarried, and used to sleep in the Mosque during the lifetime of the Prophet. I dreamt that two angels took me and went away with me towards the (Hell) Fire which looked like a well with the inside walls built up, and had two side-walls like those of a well. There I saw some people in it whom I knew. I started saying, "I seek Refuge with Allah from the (Hell) Fire, I seek Refuge with Allah from the (Hell) Fire." Then another angel met the other two and said to me, "Do not be afraid." I narrated my dream to Hafsa who, in her turn, narrated it to the Prophet. He said, "What an excellent man 'Abdullah is if he only observes the night prayer." (Salim, a sub-narrator said, "Abdullah used not to sleep at night but very little hence forward)

3740. Narrated Ibn 'Umar from Hafsa his sister: That the Prophet () had said to her, "'Abdullah is a pious man

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3741. Narrated Ibn `Umar from Hafsa his sister: That the Prophet (ﷺ) had said to her, "Abdullah is a pious man

3742. Narrated 'Alqama: I went to Sham and offered a two-rak`at prayer and then said, "O Allah! Bless me with a good pious companion." So I went to some people and sat with them. An old man came and sat by my side. I asked, "Who is he?" They replied, "(He is) Abu-Ad-Darda.' I said (to him), "I prayed to Allah to bless me with a pious companion and He sent you to me." He asked me, "From where are you?" I replied, "From the people of Al-Kufa." He said, "Isn't there amongst you Ibn Um `Abd, the one who used to carry the shoes, the cushion (or pillow) and the water for ablution? Is there amongst you the one whom Allah gave Refuge from Satan through the request of His Prophet. Is there amongst you the one who keeps the secrets of the Prophet (ﷺ) which nobody knows except him?" Abu Darda further asked, "How does `Abdullah (bin Mas`ud) recite the Sura starting with, 'By the Night as it conceals (the light).' (92.1) Then I recited before him: 'By the Night as it envelops: And by the Day as it appears in brightness; And by male and female.'" (91.1-3) On this Abu Ad-Darda' said, "By Allah, the Prophet (ﷺ) made me recite the Sura in this way while I was listening to him (reciting it)

3743. Narrated Ibrahim: 'Alqama went to Sham and when he entered the mosque, he said, "O Allah ! Bless me with a pious companion." So he sat with Abu Ad-Darda. Abu Ad-Darda' asked him, "Where are you from?" 'Alqama replied, "From the people of Kufa." Abu Ad-Darda said, "Isn't there amongst you the Keeper of the secret which nobody else knows i.e. Hudhaifa?" Al-qama said, "Yes." Then Abu Ad-Darda further said, "Isn't there amongst you the person whom Allah gave Refuge from Satan through the invocation of His Prophet namely `Ammar?" Alqama replied in the affirmative Abu Ad-Darda said, "Isn't there amongst you the person who carries the Siwak (or the Secret) (i.e. of the Prophet (ﷺ) namely `Abdullah bin Mas'ud)?" Alqama said, "Yes." Then Abu Ad-Darda asked, "How (Abdullah bin Masud) used to recite the Sura starting with: "By the night as it envelopes; By the day as it appears in brightness?" (92.1-2). Alqama said "And by male and female." Abu Ad-Darda then said, "These people (of Sham) tried hard to make me accept something other than what I had heard from the Prophet

3744. Narrated Anas bin Malik: Allah's Messenger (ﷺ) said, "Every nation has an extremely trustworthy man, and the trustworthy man of this (i.e. Muslim) nation is Abu `Ubaida bin Al-Jarrah

3745. Narrated Hudhaifa: The Prophet (ﷺ) said to the people of Najran, "I will send you the most trustworthy man." (Every one of) the companions of the Prophet (ﷺ) was looking forward (to be that person). He then sent Abu `Ubaida

3746. Narrated Abu Bakra: I heard the Prophet (ﷺ) talking at the pulpit while Al-Hasan was sitting beside him, and he (i.e. the Prophet (ﷺ)) was once looking at the people and at another time Al-Hasan, and saying, "This son of mine is a Saiyid (i.e. chief) and perhaps Allah will bring about an agreement between two sects of the Muslims through him

3747. Narrated Usama bin Zaid: That the Prophet (ﷺ) used to take him and Al-Hasan, and used to say, "O Allah! I love them, so please love them," or said something similar

3748. Narrated Muhammad: Anas bin Malik said, "The head of Al-Husain was brought to `Ubaidullah bin Ziyad and was put in a tray, and then Ibn Ziyad started playing with a stick at the nose and mouth of Al-Husain's head and saying something about his handsome features." Anas then said (to him), "Al-Husain resembled the Prophet more than the others did." Anas added, "His (i.e. Al-Husain's) hair was dyed with Wasma (i.e. a kind of plant used as a dye)

3749. Narrated Al-Bara: I saw the Prophet (ﷺ) carrying Al-Hasan on his shoulder and saying, "O Allah! I love him, so please love him

3750. Narrated `Uqba bin Al-Harith: I saw Abu Bakr carrying Al-Hasan and saying, "Let my father be sacrificed for you; you resemble the Prophet and not `Ali," while `Ali was laughing at this

3751. Narrated Ibn `Umar: Abu Bakr used to say, "Look after Muhammad (ﷺ) in (looking after) his family

3752. Narrated Anas: None resembled the Prophet (ﷺ) more than Al-Hasan bin `Ali did

3753. Narrated Ibn Abi Nu'm: A person asked `Abdullah bin `Umar whether a Muslim could kill flies. I heard him saying (in reply). "The people of Iraq are asking about the killing of flies while they themselves murdered the son of the daughter of Allah's Messenger (ﷺ). The Prophet (ﷺ) said, They (i.e. Hasan and Husain) are my two sweet basils in this world

3754. Narrated Jabir bin `Abdullah: `Umar used to say, "Abu Bakr is our chief, and he manumitted our chief," meaning Bilal

3755. Narrated Qais: Bilal said to Abu Bakr, "If you have bought me for yourself then keep me (for yourself), but if you have bought me for Allah's Sake, then leave me for Allah's Work

3756. Narrated Ibn `Abbas: Once the Prophet (ﷺ) embraced me (pressed me to his chest) and said, "O Allah, teach him wisdom (i.e. the understanding of the knowledge of Qur'an)

3756.2. Narrated 'Abdul Warith: The same but said, "O Allah, teach him (Ibn Abbas) the Book (i.e. the understanding of the knowledge of Qur'an)." Narrated Khalid: As above

3757. Narrated Anas: The Prophet (ﷺ) had informed the people about the death of Zaid, Ja'far and Ibn Rawaha before the news of their death reached them. He said with his eyes flowing with tears, "Zaid took the flag and was martyred; then Ja'far took the flag and was martyred, and then Ibn Rawaha took the flag and was martyred. Finally the flag was taken by one of Allah's Swords (i.e. Khalid bin Al-Walid) and Allah gave them (i.e. the Muslims) victory

3758. Narrated Masruq: `Abdullah (bin Mas`ud) was mentioned before `Abdullah bin `Amr. The latter said, "That is a man I continue to love because I heard Allah's

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Messenger () saying, ' Learn the recitation of the Qur'an from (any of these) four persons: `Abdullah bin Masud, Salim the freed slave of Abu Hudhaifa, Ubai bin Ka'b, and Mu'adh bin Jabal." I do not remember whether he mentioned Ubai first or Mu'adh

3759. Narrated `Abdullah bin `Amr:Allah's Messenger () neither talked in an insulting manner nor did he ever speak evil intentionally. He used to say, "The most beloved to me amongst you is the one who has the best character and manners." He added, " Learn the Qur'an from (any of these) four persons. `Abdullah bin Mas`ud, Salim the freed slave of Abu Hudhaifa, Ubai bin Ka'b, and Mu'adh bin Jabal

3760. Narrated `Abdullah bin `Amr:Allah's Messenger () neither talked in an insulting manner nor did he ever speak evil intentionally. He used to say, "The most beloved to me amongst you is the one who has the best character and manners." He added, " Learn the Qur'an from (any of these) four persons. `Abdullah bin Mas`ud, Salim the freed slave of Abu Hudhaifa, Ubai bin Ka'b, and Mu'adh bin Jabal

3761. Narrated Alqama:I went to Sham and was offering a two-rak`at prayer; I said, "O Allah! Bless me with a (pious) companion." Then I saw an old man coming towards me, and when he came near I said, (to myself), "I hope Allah has given me my request." The man asked (me), "Where are you from?" I replied, "I am from the people of Kufa." He said, "Weren't there amongst you the Carrier of the (Prophet's) shoes, Siwak and the ablution water container? Weren't there amongst you the man who was given Allah's Refuge from the Satan? And weren't there amongst you the man who used to keep the (Prophet's) secrets which nobody else knew? How did Ibn Um `Abd (i.e. `Abdullah bin Mas`ud) use to recite Surat-al-lail (the Night:92)?" I recited:-- "By the Night as it envelops By the Day as it appears in brightness. And by male and female." (92.1- 3) On that, Abu Darda said, "By Allah, the Prophet () made me read the Verse in this way after listening to him, but these people (of Sham) tried their best to let me say something different

3762. Narrated `Abdur-Rahman bin Yazid:We asked Hudhaifa to tell us of a person resembling (to some extent) the Prophet () in good appearance and straight forward behavior so that we may learn from him (good manners and acceptable conduct). Hudhaifa replied, "I do not know anybody resembling the Prophet (to some extent) in appearance and conduct more than Ibn Um `Abd

3763. Narrated Abu Musa Al-Ash`ari:My brother and I came from Yemen, and for some time we continued to consider `Abdullah bin Mas`ud as one of the members of the family of the Prophet () because we used to see him and his mother going in the house of the Prophet () very often

3764. Narrated Ibn Abu Mulaika:Muawiya offered one rak`a witr prayer after the `Isha prayer, and at that time a freed slave of Ibn `Abbas was present. He (i.e. the slave) went to Ibn `Abbas (and told him that Muawiya offered one rak`a witr prayer). Ibn `Abbas said, "Leave him, for he was in the company of Allah's Messenger ()

3765. Narrated Ibn Abi Mulaika:Somebody said to Ibn `Abbas, "Can you speak to the chief of the believers Mu`awiyah, as he does not pray except one rak`a as witr?" Ibn `Abbas replied, "He is a Faqih (i.e. a learned man who can give religious verdicts)

3766. Narrated Humran bin Aban:Muawiya said (to the people), "You offer a prayer which we, who were the companions of the Prophet () never saw the Prophet () offering, and he forbade its offering," i.e. the two rak`at after the compulsory `Asr prayer

3767. Narrated Al-Miswar bin Makhrama:Allah's Messenger () said, "Fatima is a part of me, and whoever makes her angry, makes me angry

3768. Narrated Abu Salama:`Aisha said, "Once Allah's Messenger () said (to me), 'O Aish (`Aisha)! This is Gabriel greeting you.' I said, 'Peace and Allah's Mercy and Blessings be on him, you see what I don't see' " She was addressing Allah's Apostle

3769. Narrated Abu Musa Al-Ash`ari:Allah's Messenger () said, "Many amongst men attained perfection but amongst women none attained the perfection except Mary, the daughter of `Imran and Asiya, the wife of Pharaoh. And the superiority of `Aisha to other women is like the superiority of Tharid (i.e. an Arabic dish) to other meals

3770. Narrated Anas bin Malik:Allah's Messenger () said, "The superiority of `Aisha over other women is like the superiority of Tharid to other meals

3771. Narrated Al-Qasim bin Muhammad:Once `Aisha became sick and Ibn `Abbas went to see her and said, "O mother of the believers! You are leaving for truthful fore-runners i.e. for Allah's Messenger () and Abu Bakr

3772. Narrated Abu Wail:When `Ali sent `Ammar and Al-Hasan to (the people of) Kufa to urge them to fight, `Ammar addressed them saying, "I know that she (i.e. `Aisha) is the wife of the Prophet () in this world and in the Hereafter (world to come), but Allah has put you to test, whether you will follow Him (i.e. Allah) or her

3773. Narrated `Aisha:That she borrowed a necklace from Asma' and it was lost. Allah's Messenger () sent some of his companions to look for it. During their journey the time of prayer was due and they prayed without ablution. When they returned to the Prophet () they complained about it. So the Divine Verse of Tayammum was revealed. Usaid bin Hudair said (to `Aisha), "May Allah reward you handsomely. By Allah, whenever you have a difficulty, Allah took you out of it and brought with it, a Blessing for the Muslims

3774. Narrated Hisham's father:When Allah's Messenger () was in his fatal illness, he started visiting his wives and saying, "Where will I be tomorrow?" He was anxious to be in `Aisha's home. `Aisha said, "So when it was my day, the Prophet became silent (no longer asked the question)

3775. Narrated Hisham's father:The people used to send presents to the Prophet () on the day of `Aisha's turn. `Aisha said, "My companions (i.e. the other wives of the Prophet) gathered in the house of Um Salama and said, "O Um Salama! By Allah, the people choose to send presents on the day of `Aisha's turn and we too, love the good (i.e. presents etc.) as `Aisha does. You should tell Allah's Messenger () to tell the people to send their presents to him wherever he may be, or

wherever his turn may be." Um Salama said that to the Prophet and he turned away from her, and when the Prophet () returned to her (i.e. Um Salama), she repeated the same, and the Prophet () again turned away, and when she told him the same for the third time, the Prophet () said, "O Um Salama! Don't trouble me by harming `Aisha, for by Allah, the Divine Inspiration never came to me while I was under the blanket of any woman amongst you except her

Merits of the Helpers in Madinah (Ansaar)

3776. Narrated Ghailan bin Jarir: I asked Anas, "Tell me about the name 'Al-Ansar.; Did you call yourselves by it or did Allah call you by it?" He said, "Allah called us by it." We used to visit Anas (at Basra) and he used to narrate to us the virtues and deeds of the Ansar, and he used to address me or a person from the tribe of Al-Azd and say, "Your tribe did so-and-so on such-and-such a day

3777. Narrated `Aisha: The day of Bu'ath (i.e. Day of fighting between the two tribes of the Ansar, the Aus and Khazraj) was brought about by Allah for the good of His Apostle so that when Allah's Messenger () reached (Medina), the tribes of Medina had already divided and their chiefs had been killed and wounded. So Allah had brought about the battle for the good of H is Apostle in order that they (i.e. the Ansar) might embrace Islam

3778. Narrated Anas: On the day of the Conquest of Mecca, when the Prophet () had given (from the booty) to the Quraish, the Ansar said, "By Allah, this is indeed very strange: While our swords are still dribbling with the blood of Quraish, our war booty is distributed amongst them." When this news reached the Prophet () he called the Ansar and said, "What is this news that has reached me from you?" They used not to tell lies, so they replied, "What has reached you is true." He said, "Doesn't it please you that the people take the booty to their homes and you take Allah's Messenger () to your homes? If the Ansar took their way through a valley or a mountain pass, I would take the Ansar's valley or a mountain pass

3779. Narrated Abu Huraira: The Prophet () or Abul-Qasim said, "If the Ansar took their way through a valley or a mountain pass, I would take Ansar's valley. And but for the migration, I would have been one of the Ansar." Abu Huraira used to say, "The Prophet () is not unjust (by saying so). May my parents be sacrificed for him, for the Ansar sheltered and helped him," or said a similar sentence

3780. Narrated Sa'd's father: When the emigrants reached Medina. Allah's Messenger () established the bond of fraternity between `Abdur-Rahman and Sa'd bin Ar-Rabi. Sa'd said to `Abdur-Rahman, "I am the richest of all the Ansar, so I want to divide my property (between us), and I have two wives, so see which of the two you like and tell me, so that I may divorce her, and when she finishes her prescribed period (i.e. 'Idda) of divorce, then marry her." `Abdur-Rahman said, "May Allah bless your family and property for you; where is your market?" So they showed him the Qainuqa' market. (He went there and) returned with a profit in the form of dried yogurt and butter. He continued going (to the market) till one day he came, bearing the traces of yellow scent. The Prophet () asked, "What is this (scent)?" He replied, "I got married." The Prophet () asked, "How much Mahr did you give her?" He replied, "I gave her a datestone of gold or a gold piece equal to the weight of a date-stone." (The narrator, Ibrahim, is in doubt as to which is correct)

3781. Narrated Anas: When `Abdur-Rahman bin `Auf came to us, Allah's Messenger () made a bond of fraternity between him and Sa'd bin Ar-Rabi` who was a rich man, Sa'd said, "The Ansar know that I am the richest of all of them, so I will divide my property into two parts between me and you, and I have two wives; see which of the two you like so that I may divorce her and you can marry her after she becomes lawful to you by her passing the prescribed period (i.e. 'Idda) of divorce. `Abdur Rahman said, "May Allah bless you your family (i.e. wives) for you." (But `Abdur-Rahman went to the market) and did not return on that day except with some gain of dried yogurt and butter. He went on trading just a few days till he came to Allah's Messenger () bearing the traces of yellow scent over his clothes. Allah's Messenger () asked him, "What is this scent?" He replied, "I have married a woman from the Ansar." Allah's Apostle asked, "How much Mahr have you given?" He said, "A date-stone weight of gold or a golden date-stone." The Prophet () said, "Arrange a marriage banquet even with a sheep

3782. Narrated Abu Huraira: The Ansar said (to the Prophet ()), "Please divide the date-palm trees between us and them (i.e. emigrants)." The Prophet () said, "No." The Ansar said, "Let them (i.e. the emigrants) do the labor for us in the gardens and share the date-fruits with us." The emigrants said, "We accepted this

3783. Narrated Al-Bara: I heard the Prophet () saying (or the Prophet () said), "None loves the Ansar but a believer, and none hates them but a hypocrite. So Allah will love him who loves them, and He will hate him who hates them

3784. Narrated Anas bin Malik: The Prophet () said, "The sign of Belief is to love the Ansar, and the sign of hypocrisy is to hate the Ansar

3785. Narrated Anas: The Prophet () saw the women and children (of the Ansar) coming forward. (The sub-narrator said, "I think that Anas said, 'They were returning from a wedding party.'") The Prophet () stood up and said thrice, "By Allah! You are from the most beloved people to me

3786. Narrated Anas bin Malik: Once an Ansari woman, accompanied by a son of hers, came to Allah's Messenger (). Allah's Messenger () spoke to her and said twice, "By Him in Whose Hand my life is, you are the most beloved people to me

3787. Narrated Zaid bin Al-Arqam: The Ansar said, "O Allah's Messenger (!) Every prophet has his own followers and we have followed you. So will you invoke Allah to let our followers be considered from us (as Ansar too)?" So he invoked Allah accordingly

3788. Narrated Abu Hamza: (A man from the Ansar) The Ansar said, "Every nation has followers and (O Prophet) we have followed you, so invoke Allah to let our followers be considered from us (as Ansar like ourselves)." So the Prophet () said, "O Allah! Let their followers be considered as Ansar like themselves

3789. Narrated Abu Usaid: The Prophet () said, "The best of the Ansar's families (homes) are those of Banu An-Najjar and then (those of) Banu `Abdul Ash-hal, then (those of) Banu Al-Harith bin Al-Khazraj and then (those of) Banu Sa`ida; nevertheless, there is good in all the families (houses) of the Ansar." On this, Sa'd

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(bin Ubada) said, "I see that the Prophet () has preferred some people to us." Somebody said (to him), "No, but he has given you superiority to many." (Hadith similar to above with a different chain)

3790. Narrated Abu Usaid: That he heard the Prophet () saying, "The best of the Ansar, or the best of the Ansar families (homes) are Banu An-Najjar, Bani `Abdul Ash-hal, Banu Al-Harith and Banu Sai'da

3791. Narrated Abu Humaid: The Prophet () said, "The best of the Ansar families (homes) are the families (homes) of Banu An- Najjar, and then that of Banu `Abdul Ash-hal, and then that of Banu Al-Harith, and then that of Banu Saidah; and there is good in all the families (homes) of the Ansar." Sa'd bin 'Ubada followed us and said, "O Abu Usaid ! Don't you see that the Prophet () compared the Ansar and made us the last of them in superiority? Then Sa'd met the Prophet () and said, "O Allah's Messenger (! In comparing the Ansar's families (homes) as to the degree of superiority, you have made us the last of them." Allah's Messenger () replied, "Isn't it sufficient that you are regarded amongst the best?

3792. Narrated Usaid bin Hudair: A man from the Ansar said, "O Allah's Messenger (! Will you appoint me as you have appointed so-and-so?" The Prophet () said, "After me you will see others given preference to you; so be patient till you meet me at the Tank (i.e. Lake of Kauthar). (on the Day of Resurrection)

3793. Narrated Anas bin Malik: The Prophet () said to the Ansar, "After me you will see others given preference to you; so be patient till you meet me, and your promised place (of meeting) will be the Tank (i.e. Lake of Kauthar)

3794. Narrated Yahya bin Sa'id: That he heard Anas bin Malik when he went with him to Al-Walid, saying, "Once the Prophet () called the Ansar in order to give them the territory of Bahrain they said, 'No, unless you give to our emigrant brethren a similar share.' On that he said 'If you do not agree to it, then be patient till you meet me, for after me others will be given preference to you

3795. Narrated Anas bin Malik: Allah's Messenger () said, "There is no life except the life of the Hereafter; so, O Allah! Improve the state of the Ansar and the Muhajirun." And Anas added that the Prophet () also said, "O Allah! Forgive the Ansar

3796. Narrated Anas bin Malik: On the day of the battle of the Trench (i.e. Ghazwat-ul-Khandaq) the Ansar used to say, "We are those who have given the pledge of allegiance to Muhammad for Jihad (i.e. holy fighting) as long as we live." The Prophet (), replied to them, "O Allah! There is no life except the life of the Hereafter; so please honor the Ansar and the Emigrants

3797. Narrated Sahl: Allah's Messenger () came to us while we were digging the trench and carrying out the earth on our backs. Allah's Messenger () then said, "O Allah ! There is no life except the life of the Hereafter, so please forgive the Emigrants and the Ansar

3798. Narrated Abu Huraira: A man came to the Prophet. The Prophet () sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allah's Messenger () said, "Who will take this (person) or entertain him as a guest?" An Ansar man said, "I." So he took him to his wife and said to her, "Entertain generously the guest of Allah's Messenger () " She said, "We have got nothing except the meals of my children." He said, "Prepare your meal, light your lamp and let your children sleep if they ask for supper." So she prepared her meal, lighted her lamp and made her children sleep, and then stood up pretending to mend her lamp, but she put it off. Then both of them pretended to be eating, but they really went to bed hungry. In the morning the Ansari went to Allah's Messenger () who said, "Tonight Allah laughed or wondered at your action." Then Allah revealed: "But give them (emigrants) preference over themselves even though they were in need of that And whosoever is saved from the covetousness Such are they who will be successful

3799. Narrated Anas bin Malik: Abu Bakr and Al-'Abbas passed by one of the gatherings of the Ansar who were weeping then. He (i.e. Abu Bakr or Al-'Abbas) asked, "Why are you weeping?" They replied, "We are weeping because we remember the gathering of the Prophet () with us." So Abu Bakr went to the Prophet () and told him of that. The Prophet () came out, tying his head with a piece of the hem of a sheet. He ascended the pulpit which he never ascended after that day. He glorified and praised Allah and then said, "I request you to take care of the Ansar as they are my near companions to whom I confided my private secrets. They have fulfilled their obligations and rights which were enjoined on them but there remains what is for them. So, accept the good of the good-doers amongst them and excuse the wrongdoers amongst them

3800. Narrated Ibn `Abbas: Allah's Messenger () (in his fatal illness) came out wrapped in a sheet covering his shoulders and his head was tied with an oily tape of cloth till he sat on the pulpit, and after praising and glorifying Allah, he said, "Then-after, O people! The people will go on increasing, but the Ansar will go on decreasing till they become just like salt in a meal. So whoever amongst you will be the ruler and has the power to harm or benefit others, should accept the good of the good-doers amongst them and excuse the wrongdoers amongst them

3801. Narrated Anas bin Malik: The Prophet () said, "The Ansar are my near companions to whom I confided my private secrets, People will go on increasing but the Ansar will go on decreasing; so accept the good of the good-doers amongst them and excuse the wrong-doers amongst them

3802. Narrated Al-Bara: A silken cloth was given as a present to the Prophet () . His companions started touching it and admiring its softness. The Prophet () said, "Are you admiring its softness? The handkerchiefs of Sa'd bin Mu'adh (in Paradise) are better and softer than it

3803. Narrated Jabir: I heard the Prophet () saying, "The Throne (of Allah) shook at the death of Sa'd bin Mu'adh." Through another group of narrators, Jabir added, "I heard the Prophet () : saying, 'The Throne of the Beneficent shook because of the death of Sa'd bin Mu'adh

3804. Narrated Abu Sa'id Al-Khudri: Some people (i.e. the Jews of Bani Quraiza) agreed to accept the verdict of Sa'd bin Mu'adh so the Prophet () sent for him (i.e. Sa'd bin Mu'adh). He came riding a donkey, and when he approached the Mosque, the Prophet () said, "Get up for the best amongst you." or said, "Get up for

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your chief." Then the Prophet () said, "O Sa'd! These people have agreed to accept your verdict." Sa'd said, "I judge that their warriors should be killed and their children and women should be taken as captives." The Prophet said, "You have given a judgment similar to Allah's Judgment (or the King's judgment)

3805. Narrated Anas:Two men left the Prophet () on a very dark night. Suddenly a light came in front of them, and when they separated, the light also separated along with them

3806. Narrated `Abdullah bin `Amr:I heard the Prophet () saying, "Learn the recitation of Qur'an from four persons: Ibn Mas`ud, Salim, the freed slave of Abu Hudhaifa, Ubai and Mu`adh bin Jabal

3807. Narrated Abu Usaid:Allah's Messenger () said, "The best of the Ansar's houses are those of Bani An-Najjar, then those of Bani `Abdul Ash-hal, then those of Bani Al-Harith bin Al-Khazraj, then those of Bani Saida; but there is goodness in all the houses of the Ansar." Sa'd bin Ubada who was one of those who embraced Islam early, said, "I see that Allah's Messenger () is giving others superiority above us." Some people said to him, "But he has given you superiority above many other people

3808. Narrated Masruq:`Abdullah bin Masud was mentioned before `Abdullah bin `Amr who said, "That is a man I still love, as I heard the Prophet () saying 'Learn the recitation of Qur'an from four from `Abdullah bin Mas`ud -- he started with him--Salim, the freed slave of Abu Hudhaifa, Mu`adh bin Jabal and Ubai bin Ka'b

3809. Narrated Anas bin Malik:The Prophet () said to Ubai, "Allah has ordered me to recite to you: 'Those who disbelieve (Surat-al- Bayina 98).' " Ubai said, "Has He mentioned my name?" The Prophet () said, "Yes." On hearing this, Ubai started weeping

3810. Narrated Qatada:Anas said, "The Qur'an was collected in the lifetime of the Prophet () by four (men), all of whom were from the Ansar: Ubai, Mu`adh bin Jabal, Abu Zaid and Zaid bin Thabit." I asked Anas, "Who is Abu Zaid?" He said, "One of my uncles

3811. Narrated Anas:On the day of the battle of Uhud, the people ran away, leaving the Prophet () , but Abu- Talha was shielding the Prophet () with his shield in front of him. Abu Talha was a strong, experienced archer who used to keep his arrow bow strong and well stretched. On that day he broke two or three arrow bows. If any man passed by carrying a quiver full of arrows, the Prophet () would say to him, "Empty it in front of Abu Talha." When the Prophet () started looking at the enemy by raising his head, Abu Talha said, "O Allah's Prophet! Let my parents be sacrificed for your sake! Please don't raise your head and make it visible, lest an arrow of the enemy should hit you. Let my neck and chest be wounded instead of yours." (On that day) I saw `Aisha, the daughter of Abu Bakr and Um Sulaim both lifting their dresses up so that I was able to see the ornaments of their legs, and they were carrying the water skins on their arms to pour the water into the mouths of the thirsty people and then go back and fill them and come to pour the water into the mouths of the people again. (On that day) Abu Talha's sword fell from his hand twice or thrice

3812. Narrated Sa'd bin Abi Waqqas:I have never heard the Prophet () saying about anybody walking on the earth that he is from the people of Paradise except `Abdullah bin Salam. The following Verse was revealed concerning him: "And a witness from the children of Israel testifies that this Qur'an is true

3813. Narrated Qais bin Ubaid:While I was sitting in the Mosque of Medina, there entered a man (Abdullah bin Salam) with signs of solemnity over his face. The people said, "He is one of the people of Paradise." He prayed two light rak`at and then left. I followed him and said, "When you entered the Mosque, the people said, 'He is one of the people of Paradise.' " He said, "By Allah, one ought not say what he does not know; and I will tell you why. In the lifetime of the Prophet () I had a dream which I narrated to him. I saw as if I were in a garden." He then described its extension and greenery. He added: In its center there was an iron pillar whose lower end was fixed in the earth and the upper end was in the sky, and at its upper end there was a (ring-shaped) hand-hold. I was told to climb it. I said, "I can't." "Then a servant came to me and lifted my clothes from behind and I climbed till I reached the top (of the pillar). Then I got hold of the hand-hold, and I was told to hold it tightly, then I woke up and (the effect of) the handhold was in my hand. I narrated all that to the Prophet () who said, 'The garden is Islam, and the handhold is the Most Truth-worthy Hand-Hold. So you will remain as a Muslim till you die.'" The narrator added: "The man was `Abdullah bin Salam

3814. Narrated Abu Burda:When I came to Medina. I met `Abdullah bin Salam. He said, "Will you come to me so that I may serve you with Sawiq (i.e. powdered barley) and dates, and let you enter a (blessed) house that in which the Prophet () entered?" Then he added, "You are In a country where the practice of Riba (i.e. usury) is prevalent; so if somebody owes you something and he sends you a present of a load of chopped straw or a load of barley or a load of provender then do not take it, as it is Riba

3815. Narrated `Ali:I heard Allah's Messenger () saying (as below) Narrated `Ali: The Prophet () said, "The best of the world's women is Mary (at her lifetime), and the best of the world's women is Khadija (at her lifetime)

3816. Narrated `Aisha:I did not feel jealous of any of the wives of the Prophet () as much as I did of Khadija (although) she died before he married me, for I often heard him mentioning her, and Allah had told him to give her the good tidings that she would have a palace of Qasab (i.e. pipes of precious stones and pearls in Paradise), and whenever he slaughtered a sheep, he would send her women-friends a good share of it

3817. Narrated `Aisha:I did not feel jealous of any woman as much as I did of Khadija because Allah's Messenger () used to mention her very often. He married me after three years of her death, and his Lord (or Gabriel) ordered him to give her the good news of having a palace of Qasab in Paradise

3818. Narrated `Aisha:I did not feel jealous of any of the wives of the Prophet () as much as I did of Khadija though I did not see her, but the Prophet () used to mention her very often, and when ever he slaughtered a sheep, he would cut its parts and send them to the women friends of Khadija. When I sometimes said to him, "(You treat Khadija in such a way) as if there is no woman on earth except Khadija," he would say, "Khadija was such-and-such, and from her I had children

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3819. Narrated Isma'il: I asked `Abdullah bin Abi `Aufa, "Did the Prophet (ﷺ) give glad tidings to Khadija?" He said, "Yes, of a palace of Qasab (in Paradise) where there will be neither any noise nor any fatigue"
3820. Narrated Abu Huraira: Gabriel came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! This is Khadija coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (i.e. Allah) and on my behalf, and give her the glad tidings of having a Qasab palace in Paradise wherein there will be neither any noise nor any fatigue (trouble)"
3821. Narrated 'Aisha: Once Hala bint Khuwailid, Khadija's sister, asked the permission of the Prophet (ﷺ) to enter. On that, the Prophet (ﷺ) remembered the way Khadija used to ask permission, and that upset him. He said, "O Allah! Hala!" So I became jealous and said, "What makes you remember an old woman amongst the old women of Quraish an old woman (with a toothless mouth) of red gums who died long ago, and in whose place Allah has given you somebody better than her?"
3822. Narrated Jarir bin 'Abdullah: Allah's Messenger (ﷺ) has never refused to admit me since I embraced Islam, and whenever he saw me, he would smile
3823. Jarir bin 'Abdullah narrated: There was a house called Dhul-Khalasa in the Pre-Islamic Period and it was also called Al-Ka'ba Al-Yamaniya or Al-Ka'ba Ash-Shamiya. Allah's Messenger (ﷺ) said to me, "Will you relieve me from Dhul-Khalasa?" So I left for it with 150 cavalrymen from the tribe of Ahmas and then we destroyed it and killed whoever we found there. Then we came to the Prophet (ﷺ) and informed him about it. He invoked good upon us and upon the tribe of Ahmas
3824. Narrated 'Aisha: On the day of the battle of Uhud the pagans were defeated completely. Then Satan shouted loudly, "O Allah's slaves! Beware the ones behind you!" So the front files attacked the back ones. Then Hudhaifa looked and saw his father, and said loudly, "O Allah's slaves! My father! My father!" By Allah, they did not stop till they killed him (i.e. Hudaifa's father). Hudhaifa said, "May Allah forgive you!" The sub-narrator said, "By Allah, because of what Hudhaifa said, he remained in a good state till he met Allah (i.e. died)"
3825. Narrated 'Aishah (ra): Hind bint 'Utba came and said, "O Allah's Messenger! (Before I embraced Islam) there was no family on the surface of the earth I wished to see in degradation more than I did your family, but today there is no family on the surface of the earth I wish to see honored more than I did yours." The Prophet (ﷺ) said, "I thought similarly, by Him in whose Hand my soul is!" She further said, "O Allah's Messenger! Abu Sufyan is a miser, so, is it sinful of me to feed my children from his property?" He said, "I do not allow it unless you take for your needs what is just and reasonable"
3826. Narrated 'Abdullah bin 'Umar: The Prophet (ﷺ) met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before any Divine Inspiration came to the Prophet. A meal was presented to the Prophet (ﷺ) but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter in the name of your stone idols. I eat none but those things on which Allah's Name has been mentioned at the time of slaughtering." Zaid bin 'Amr used to criticize the way Quraish used to slaughter their animals, and used to say, "Allah has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in other than the Name of Allah. He used to say so, for he rejected that practice and considered it as something abominable"
3827. Narrated Ibn 'Umar: Zaid bin 'Amr bin Nufail went to Sham, inquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allah's Anger." Zaid said, "I do not run except from Allah's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except the Hanif." Zaid enquired, "What is Hanif?" He said, "Hanif is the religion of (the prophet) Abraham who was neither a Jew nor a Christian, and he used to worship None but Allah (Alone)" Then Zaid went out and met a Christian religious scholar and told him the same as before. The Christian said, "You will not embrace our religion unless you get a share of Allah's Curse." Zaid replied, "I do not run except from Allah's Curse, and I will never bear any of Allah's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except Hanif." Zaid enquired, "What is Hanif?" He replied, Hanif is the religion of (the prophet) Abraham who was neither a Jew nor a Christian and he used to worship None but Allah (Alone)" When Zaid heard their Statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, "O Allah! I make You my Witness that I am on the religion of Abraham"
3828. Narrated Asma bint Abi Bakr: I saw Zaid bin Amr bin Nufail standing with his back against the Ka'ba and saying, "O people of Quraish! By Allah, none amongst you is on the religion of Abraham except me." He used to preserve the lives of little girls: If somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, "Now if you want her, I will give her to you, and if you wish, I will feed her on your behalf"
3829. Narrated Jabir bin 'Abdullah: When the Ka'ba was rebuilt, the Prophet (ﷺ) and 'Abbas went to carry stones. 'Abbas said to the Prophet (ﷺ) "(Take off and) put your waist sheet over your neck so that the stones may not hurt you." (But as soon as he took off his waist sheet) he fell unconscious on the ground with both his eyes towards the sky. When he came to his senses, he said, "My waist sheet! My waist sheet!" Then he tied his waist sheet (round his waist)
3830. Narrated 'Amr bin Dinar and 'Ubaidullah bin Abi Yazid: In the lifetime of the Prophet (ﷺ) there was no wall around the Ka'ba and the people used to pray around the Ka'ba till 'Umar became the Caliph and he built the wall around it. 'Ubaidullah further said, "Its wall was low, so Ibn Az-Zubair built it"
3831. Narrated 'Aisha: 'Ashura' (i.e. the tenth of Muharram) was a day on which the tribe of Quraish used to fast in the pre-Islamic period of ignorance. The

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Prophet () also used to fast on this day. So when he migrated to Medina, he fasted on it and ordered (the Muslims) to fast on it. When the fasting of Ramadan was enjoined, it became optional for the people to fast or not to fast on the day of Ashura

3832. Narrated Ibn `Abbas:The people used to consider the performance of `Umra in the months of Hajj an evil deed on the earth, and they used to call the month of Muharram as Safar and used to say, "When (the wounds over) the backs (of the camels) have healed and the foot-marks (of the camels) have vanished (after coming from Hajj), then `Umra becomes legal for the one who wants to perform `Umra." Allah's Messenger () and his companions reached Mecca assuming Ihram for Hajj on the fourth of Dhul-Hijja. The Prophet () ordered his companions to perform `Umra (with that Ihram instead of Hajj). They asked, "O Allah's Apostle! What kind of finishing of Ihram?" The Prophet () said, "Finish the Ihram completely

3833. Narrated Sa'id bin Al-Musaiyab's grand-father:In the pre-Islamic period of ignorance a flood of rain came and filled the valley in between the two mountains (around the Ka'ba)

3834. Narrated Qais bin Abi Hazim:Abu Bakr went to a lady from the Ahmas tribe called Zainab bint Al-Muhajir and found that she refused to speak. He asked, "Why does she not speak." The people said, "She has intended to perform Hajj without speaking." He said to her, "Speak, for it is illegal not to speak, as it is an action of the pre-islamic period of ignorance. So she spoke and said, "Who are you?" He said, "A man from the Emigrants." She asked, "Which Emigrants?" He replied, "From Quraish." She asked, "From what branch of Quraish are you?" He said, "You ask too many questions; I am Abu Bakr." She said, "How long shall we enjoy this good order (i.e. Islamic religion) which Allah has brought after the period of ignorance?" He said, "You will enjoy it as long as your Imams keep on abiding by its rules and regulations." She asked, "What are the Imams?" He said, "Were there not heads and chiefs of your nation who used to order the people and they used to obey them?" She said, "Yes." He said, "So they (i.e. the Imams) are those whom I meant

3835. Narrated `Aisha:A black lady slave of some of the `Arabs embraced Islam and she had a hut in the mosque. She used to visit us and talk to us, and when she finished her talk, she used to say: "The day of the scarf was one of our Lord's wonders: Verily! He has delivered me from the land of Kufr." When she said the above verse many times, I (i.e. `Aisha) asked her, "What was the day of the scarf?" She replied, "Once the daughter of some of my masters went out and she was wearing a leather scarf (round her neck) and the leather scarf fell from her and a kite descended and picked it up, mistaking it for a piece of meat. They (i.e. my masters) accused me of stealing it and they tortured me to such an extent that they even looked for it in my private parts. So, while they all were around me, and I was in my great distress, suddenly the kite came over our heads and threw the scarf, and they took it. I said to them 'This is what you accused me of stealing, though I was innocent

3836. Narrated Ibn `Umar:The Prophet () said, "If anybody has to take an oath, he should swear only by Allah." The people of Quraish used to swear by their fathers, but the Prophet () said, "Do not swear by your fathers

3837. Narrated `Abdur-Rahman bin Al-Qasim:Al-Qasim used to walk in front of the funeral procession. He used not to get up for the funeral procession (in case it passed by him). And he narrated from `Aisha that she said, "The people of the pre-Islamic period of ignorance used to stand up for the funeral procession. When they saw it they used to say twice: 'You were noble in your family. What are you now?

3838. Narrated `Umar:The pagans used not to leave Jam' (i.e. Muzdalifa) till the sun had risen on Thabir mountain. The Prophet contradicted them by leaving (Muzdalifa) before the sun rose

3839. Narrated Husain:That `Ikrima said, "Kasan Dihaqa means glass full (of something) followed successively with other full glasses

3840. Ibn `Abbas said:"In the pre-Islamic period of ignorance I heard my father saying, "Provide us with Kasan Dihaqa

3841. Narrated Abu Huraira:The Prophet () said, "The most true words said by a poet was the words of Labid." He said, Verily, Everything except Allah is perishable and Umaiyah bin As-Salt was about to be a Muslim (but he did not embrace Islam)

3842. Narrated `Aisha:Abu Bakr had a slave who used to give him some of his earnings. Abu Bakr used to eat from it. One day he brought something and Abu Bakr ate from it. The slave said to him, "Do you know what this is?" Abu Bakr then enquired, "What is it?" The slave said, "Once, in the pre-Islamic period of ignorance I foretold somebody's future though I did not know this knowledge of foretelling but I, cheated him, and when he met me, he gave me something for that service, and that is what you have eaten from." Then Abu Bakr put his hand in his mouth and vomited whatever was present in his stomach

3843. Narrated Ibn `Umar:In the pre-Islamic period of ignorance the people used to bargain with the meat of camels on the principle of Habal-al-Habala which meant the sale of a she-camel that would be born by a she-camel that had not yet been born. The Prophet () forbade them such a transaction

3844. Narrated Ghailan bin Jarir:We used to visit Anas bin Malik and he used to talk to us about the Ansar, and used to say to me: "Your people did so-and-so on such-and-such a day, and your people did so-and-so on such-and-such a day

3845. Narrated Ibn `Abbas:The first event of Qasama in the pre-Islamic period of ignorance was practiced by us (i.e. Banu Hashim). A man from Banu Hashim was employed by a Quraishi man from another branch-family. The (Hashimi) laborer set out with the Quraishi driving his camels. There passed by him another man from Banu Hashim. The leather rope of the latter's bag had broken so he said to the laborer, "Will you help me by giving me a rope in order to tie the handle of my bag lest the camels should run away from me?" The laborer gave him a rope and the latter tied his bag with it. When the caravan halted, all the camels' legs were tied with their fetters except one camel. The employer asked the laborer, "Why, from among all the camels has this camel not been fettered?" He replied, "There is no fetter for it." The Quraishi asked, "Where is its fetter?" and hit the laborer with a stick that caused his death (later on Just before his death) a man from

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Yemen passed by him. The laborer asked (him), "Will you go for the pilgrimage?" He replied, "I do not think I will attend it, but perhaps I will attend it." The (Hashimi) laborer said, "Will you please convey a message for me once in your life?" The other man said, "yes." The laborer wrote: 'When you attend the pilgrimage, call the family of Quraish, and if they respond to you, call the family of Banu Hashim, and if they respond to you, ask about Abu Talib and tell him that so-and-so has killed me for a fetter.' Then the laborer expired. When the employer reached (Mecca), Abu Talib visited him and asked, "What has happened to our companion?" He said, "He became ill and I looked after him nicely (but he died) and I buried him." Then Abu Talib said, "The deceased deserved this from you." After some time, the messenger whom the laborer had asked to convey the message, reached during the pilgrimage season. He called, "O the family of Quraish!" The people replied, "This is Quraish." Then he called, "O the family of Banu Hashim!" Again the people replied, "This is Banu Hashim." He asked, "Who is Abu Talib?" The people replied, "This is Abu Talib." He said, "So-and-so has asked me to convey a message to you that so-and-so has killed him for a fetter (of a camel)." Then Abu Talib went to the (Quraishi) killer and said to him, "Choose one of three alternatives: (i) If you wish, give us one-hundred camels because you have murdered our companion, (ii) or if you wish, fifty of your men should take an oath that you have not murdered our companion, and if you do not accept this, (iii) we will kill you in Qisas." The killer went to his people and they said, "We will take an oath." Then a woman from Banu Hashim who was married to one of them (i.e.the Quraishis) and had given birth to a child from him, came to Abu Talib and said, "O Abu Talib! I wish that my son from among the fifty men, should be excused from this oath, and that he should not take the oath where the oath-taking is carried on." Abu Talib excused him. Then another man from them came (to Abu Talib) and said, "O Abu Talib! You want fifty persons to take an oath instead of giving a hundred camels, and that means each man has to give two camels (in case he does not take an oath). So there are two camels I would like you to accept from me and excuse me from taking an oath when the oaths are taken. Abu Talib accepted them from him. Then 48 men came and took the oath. Ibn `Abbas further said: By Him in Whose Hand my life is, before the end of that year, none of those 48 persons remained alive

3846. Narrated 'Aisha: Allah caused the day of Buath to take place before Allah's Messenger () was sent (as an Apostle) so that when Allah's Messenger () reached Medina, those people had already divided (in different groups) and their chiefs had been killed or wounded. So Allah made that day precede Allah's Messenger () so that they (i.e. the Ansar) might embrace Islam

3847. Narrated Ibn 'Abbas:To run along the valley between two green pillars of Safa and Marwa (mountains) was not Sunna, but the people in the pre-Islamic period of ignorance used to run along it, and used to say: "We do not cross this rain stream except running strongly

3848. Narrated Abu As-Safar:I heard Ibn `Abbas saying, "O people! Listen to what I say to you, and let me hear whatever you say, and don't go (without understanding), and start saying, 'Ibn `Abbas said so-and-so, Ibn `Abbas said so-and-so, Ibn `Abbas said so-and-so.' He who wants to perform the Tawaf around the Ka'ba should go behind Al-Hijr (i.e. a portion of the Ka'ba left out unroofed) and do not call it Al-Hatim, for in the pre-Islamic period of ignorance if any man took an oath, he used to throw his whip, shoes or bow in it

3849. Narrated `Amr bin Maimun:During the pre-Islamic period of ignorance I saw a she-monkey surrounded by a number of monkeys. They were all stoning it, because it had committed illegal sexual intercourse. I too, stoned it along with them

3850. Narrated Sufyan:Ubaidullah said: "I heard Ibn `Abbas saying, "Following are some traits of the people of the pre- Islamic period of ignorance (i) to defame the ancestry of other families, (ii) and to wail over the dead." 'Ubaidullah forgot the third trait. Sufyan said, "They say it (i.e. the third trait) was to believe that rain was caused by the influence of stars (i.e. if a special star appears it will rain)

3851. Narrated Ibn `Abbas:Allah's Messenger () was inspired Divinely at the age of forty. Then he stayed in Mecca for thirteen years, and then was ordered to migrate, and he migrated to Medina and stayed there for ten years and then died

3852. Narrated Khabbab:I came to the Prophet () while he was leaning against his sheet cloak in the shade of the Ka'ba. We were suffering greatly from the pagans in those days. I said (to him), "Will you invoke Allah (to help us)?" He sat down with a red face and said, "(A believer among) those who were before you used to be combed with iron combs so that nothing of his flesh or nerves would remain on his bones; yet that would never make him desert his religion. A saw might be put over the parting of his head which would be split into two parts, yet all that would never make him abandon his religion. Allah will surely complete this religion (i.e. Islam) so that a traveler from Sana to Hadra-maut will not be afraid of anybody except Allah." (The sub-narrator, Bayan added, "Or the wolf, lest it should harm his sheep)

3853. Narrated `Abdullah:The Prophet () recited Surat An-Najm and prostrated, and there was nobody who did not prostrate then except a man whom I saw taking a handful of pebbles, lifting it, and prostrating on it. He then said, "This is sufficient for me." No doubt I saw him killed as a disbeliever afterwards

3854. Narrated `Abdullah:While the Prophet () was prostrating, surrounded by some of Quraish, `Uqba bin Abi Mu'ait brought the intestines (i.e. Abdominal contents) of a camel and put them over the back of the Prophet. The Prophet () did not raise his head, (till) Fatima, came and took it off his back and cursed the one who had done the harm. The Prophet () said, "O Allah! Destroy the chiefs of Quraish, Abu Jahl bin Hisham, `Utba bin Rabi'a, Shaiba bin Rabi'a, Umaiya bin Khalaf or Ubai bin Khalaf." (The sub-narrator Shu'ba, is not sure of the last name.) I saw these people killed on the day of Badr battle and thrown in the well except Umaiya or Ubai whose body parts were mutilated but he was not thrown in the well

3855. Narrated Sa'id bin Jubair:'AbdurRahman bin Abza said, "Ask Ibn `Abbas about these two Qur'anic Verses: 'Nor kill such life as Allah has made sacred, Except for just cause.' (25.168) "And whoever kills a believer intentionally, his recompense is Hell. (4.93) So I asked Ibn `Abbas who said, "When the Verse that is in Sura-al-Furqan was revealed, the pagans of Mecca said, 'But we have slain such life as Allah has made sacred, and we have invoked other gods along with Allah,

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and we have also committed fornication.' So Allah revealed:-- 'Except those who repent, believe, and do good-- (25.70) So this Verse was concerned with those people. As for the Verse in Surat-an-Nisa (4-93), it means that if a man, after understanding Islam and its laws and obligations, murders somebody, then his punishment is to dwell in the (Hell) Fire forever." Then I mentioned this to Mujahid who said, "Except the one who regrets (one's crime)

3856. Narrated `Urwa bin Az-Zubair:I asked Ibn `Amr bin Al-As, "Tell me of the worst thing which the pagans did to the Prophet." He said, "While the Prophet () was praying in the Hijr of the Ka'ba; `Uqba bin Abi Mu'ait came and put his garment around the Prophet's neck and throttled him violently. Abu Bakr came and caught him by his shoulder and pushed him away from the Prophet () and said, "Do you want to kill a man just because he says, 'My Lord is Allah?

3857. Narrated `Ammar bin Yasir:I saw Allah's Messenger () , and the only converts (to Islam) with him, were five slaves, two women and Abu Bakr

3858. Narrated Abu 'Is-haq: Sa'd bin Abi Waqqas said: None embraced Islam, except on the day I embraced it. And for seven days I was one of the three persons who were Muslims (one-third of Islam)

3859. Narrated `Abdur-Rahman:"I asked Masruq, 'Who informed the Prophet () about the Jinns at the night when they heard the Qur'an?' He said, 'Your father `Abdullah informed me that a tree informed the Prophet () about them

3860. Narrated Abu Huraira:That once he was in the company of the Prophet () carrying a water pot for his ablution and for cleaning his private parts. While he was following him carrying it (i.e. the pot), the Prophet () said, "Who is this?" He said, "I am Abu Huraira." The Prophet () said, "Bring me stones in order to clean my private parts, and do not bring any bones or animal dung." Abu Huraira went on narrating: So I brought some stones, carrying them in the corner of my robe till I put them by his side and went away. When he finished, I walked with him and asked, "What about the bone and the animal dung?" He said, "They are of the food of Jinns. The delegate of Jinns of (the city of) Nasibin came to me--and how nice those Jinns were--and asked me for the remains of the human food. I invoked Allah for them that they would never pass by a bone or animal dung but find food on them

3861. Narrated Ibn `Abbas:When Abu Dhar received the news of the Advent of the Prophet () he said to his brother, "Ride to this valley (of Mecca) and try to find out the truth of the person who claims to be a prophet who is informed of the news of Heaven. Listen to what he says and come back to me." So his brother set out and came to the Prophet () and listened to some of his talks, and returned to Abu Dhar and said to him. "I have seen him enjoining virtuous behavior and saying something that is not poetry." Abu Dhar said, "You have not satisfied me as to what I wanted." He then took his journey-food and carried a waterskin of his, containing some water till he reached Mecca. He went to the Mosque and searched for the Prophet and though he did not know him, he hated to ask anybody about him. When a part of the night had passed away, `Ali saw him and knew that he was a stranger. So when Abu Dhar saw `Ali, he followed him, and none of them asked his companion about anything, and when it was dawn, Abu Dhar took his journey food and his water-skin to the Mosque and stayed there all the day long without being perceived by the Prophet, and when it was evening, he came back to his retiring place. `Ali passed by him and said, "Has the man not known his dwelling place yet?" So `Ali awakened him and took him with him and none of them spoke to the other about anything. When it was the third day. `Ali did the same and Abu Dhar stayed with him. Then `Ali said "Will you tell me what has brought you here?" Abu Dhar said, "If you give me a firm promise that you will guide me, then I will tell you." `Ali promised him, and he informed `Ali about the matter. `Ali said, "It is true, and he is the Messenger of Allah. Next morning when you get up, accompany me, and if I see any danger for you, I will stop as if to pass water, but if I go on, follow me and enter the place which I will enter." Abu Dhar did so, and followed `Ali till he entered the place of the Prophet, and Abu Dhar went in with him, Abu Dhar listened to some of the Prophet's talks and embraced Islam on the spot. The Prophet () said to him, "Go back to your people and inform them (about it) till you receive my order." Abu Dhar said, "By Him in Whose Hand my life is, I will proclaim my conversion loudly amongst them (i.e. the pagans)." So he went out, and when he reached the Mosque, he said as loudly as possible, "I bear witness that None has the right to be worshipped except Allah, and Muhammad is the Messenger of Allah." The People got up and beat him painfully. Then Al-Abbas came and knelt over him ((to protect him) and said (to the people), "Woe to you! Don't you know that this man belongs to the tribe of Ghifar and your trade to Sha'm is through their way?" So he rescued him from them. Abu Dhar again did the same the next day. They beat him and took vengeance on him and again Al-Abbas knelt over him (to protect him)

3862. Narrated Qais:I heard Sa'id bin Zaid bin `Amr bin Nufail saying in the mosque of Al-Kufa. "By Allah, I have seen myself tied and forced by `Umar to leave Islam before `Umar himself embraced Islam. And if the mountain of Uhud could move from its place for the evil which you people have done to `Uthman, then it would have the right to move from its place

3863. Narrated `Abdullah bin Mas'ud:We have been powerful since `Umar embraced Islam

3864. Narrated `Abdullah bin `Umar:While `Umar was at home in a state of fear, there came Al-'As bin Wail As-Sahmi Abu `Amr, wearing an embroidered cloak and a shirt having silk hems. He was from the tribe of Bani Sahm who were our allies during the pre-Islamic period of ignorance. Al-'As said to `Umar "What is wrong with you?" He said, "Your people claim that they would kill me if I become a Muslim." Al-'As said, "Nobody will harm you after I have given protection to you." So Al-'As went out and met the people streaming in the whole valley. He said, "Where are you going?" They said, "We want Ibn Al-Khattab who has embraced Islam." Al-'As said, "There is no way for anybody to touch him." So the people retreated

3865. Narrated `Abdullah bin `Umar:When `Umar embraced Islam, all The (disbelieving) people gathered around his home and said, "'Umar has embraced Islam." At that time I was still a boy and was on the roof of my house. There came a man wearing a cloak of Dibaj (i.e. a kind of silk), and said, "'Umar has embraced Islam. Nobody can harm him for I am his protector." I then saw the people going away from `Umar and asked who the man was, and they said, "Al-'As bin Wail

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3866. Narrated `Abdullah bin `Umar:I never heard `Umar saying about something that he thought it would be so-and-so, but he was quite right. Once, while `Umar was sitting, a handsome man passed by him, `Umar said, "If I am not wrong, this person is still on his religion of the pre-Islamic period of ignorance or he was their foreteller. Call the man to me." When the man was called to him, he told him of his thought. The man said, "I have never seen such a day on which a Muslim is faced with such an accusation." `Umar said, "I am determined that you should tell me the truth." He said, "I was a foreteller in the pre-Islamic period of ignorance." Then `Umar said, "Tell me the most astonishing thing your female Jinn has told you of." He said, "One-day while I was in the market, she came to me scared and said, 'Haven't you seen the Jinns and their despair and they were overthrown after their defeat (and prevented from listening to the news of the heaven) so that they (stopped going to the sky and) kept following camel-riders (i.e. 'Arabs)?'" `Umar said, "He is right." and added, "One day while I was near their idols, there came a man with a calf and slaughtered it as a sacrifice (for the idols). An (unseen) creature shouted at him, and I have never heard harsher than his voice. He was crying, 'O you bold evil-doer! A matter of success! An eloquent man is saying: None has the right to be worshipped except you (O Allah).' On that the people fled, but I said, 'I shall not go away till I know what is behind this.' Then the cry came again: 'O you bold evil-doer! A matter of success! An eloquent man is saying: None has the right to be worshipped except Allah.' I then went away and a few days later it was said, "A prophet has appeared

3867. Narrated Qais:I heard Sa'id bin Zaid saying to the people, "If you but saw me and `Umar's sister tied and forced by `Umar to leave Islam while he was not yet a Muslim. And if the mountain of Uhud could move from its place for the evil which you people have done to `Uthman, it would have the right to do that

3868. Narrated Anas bin Malik:The people of Mecca asked Allah's Messenger () to show them a miracle. So he showed them the moon split in two halves between which they saw the Hira' mountain

3869. Narrated `Abdullah:The moon was split (into two pieces) while we were with the Prophet () in Mina. He said, "Be witnesses." Then a Piece of the moon went towards the mountain

3870. Narrated `Abdullah bin `Abbas:During the lifetime of Allah's Messenger () the moon was split (into two pieces)

3871. Narrated `Abdullah:The moon was split (into two pieces)

3872. Narrated `Ubaidullah bin `Adi bin Al-Khiyar:That Al-Miswar bin Makhrama and `Abdur-Rahman bin Al-Aswad bin 'Abd Yaghuth had said to him, "What prevents you from speaking to your uncle `Uthman regarding his brother Al-Walid bin `Uqba?" The people were speaking against the latter for what he had done. `Ubaidullah said, "So I kept waiting for `Uthman, and when he went out for the prayer, I said to him, 'I have got something to say to you as a piece of advice.' `Uthman said, 'O man! I seek Refuge with Allah from you. So I went away. When I finished my prayer, I sat with Al-Miswar and Ibn 'Abd Yaghuth and talked to both of them of what I had said to `Uthman and what he had said to me. They said, 'You have done your duty.' So while I was sitting with them. `Uthman's Messenger came to me. They said, 'Allah has put you to trial.' I set out and when I reached `Uthman, he said, 'What is your advice which you mentioned a while ago?' I recited Tashahhud and added, 'Allah has sent Muhammad and has revealed the Holy Book (i.e. Qur'an) to him. You (O `Uthman!) were amongst those who responded to the call of Allah and His Apostle and had faith in him. And you took part in the first two migrations (to Ethiopia and to Medina), and you enjoyed the company of Allah's Messenger () and learned his traditions and advice. Now the people are talking much about Al-Walid bin `Uqba and so it is your duty to impose on him the legal punishment.' `Uthman then said to me, 'O my nephew! Did you ever meet Allah's Messenger () ?' I said, 'No, but his knowledge has reached me as it has reached the virgin in her seclusion.' `Uthman then recited Tashahhud and said, 'No doubt, Allah has sent Muhammad with the Truth and has revealed to him His Holy Book (i.e. Qur'an) and I was amongst those who responded to the call of Allah and His Apostle and I had faith in Muhammad's Mission, and I had performed the first two migrations as you have said, and I enjoyed the company of Allah's Messenger () and gave the pledge of allegiance to him. By Allah, I never disobeyed him and never cheated him till Allah caused him to die. Then Allah made Abu Bakr Caliph, and by Allah, I was never disobedient to him, nor did I cheat him. Then `Umar became Caliph, and by Allah, I was never disobedient to him, nor did I cheat him. Then I became Caliph. Have I not then the same rights over you as they had over me?' I replied in the affirmative. `Uthman further said, 'Then what are these talks which are reaching me from you? As for what you have mentioned about Al-Walid bin `Uqba, Allah willing, I shall give him the legal punishment justly.' Then `Uthman ordered that Al-Walid be flogged forty lashes. He ordered `Ali to flog him and he himself flogged him as well

3873. Narrated `Aisha:Um Habiba and Um Salama mentioned a church they had seen in Ethiopia and in the church there were pictures. When they told the Prophet () of this, he said, "Those people are such that if a pious man amongst them (i.e. they build a place of worship over his grave and paint these pictures in it. Those people will be Allah's worst creatures on the Day of Resurrection

3874. Narrated Um Khalid bint Khalid:When I came from Ethiopia (to Medina), I was a young girl. Allah's Messenger () made me wear a sheet having marks on it. Allah's Messenger () was rubbing those marks with his hands saying, "Sanah! Sanah!" (i.e. good, good)

3875. Narrated `Abdullah:We used to greet the Prophet () while he used to be in prayers, and he used to reply to our greetings. But when we came back from Najashi (the King of Ethiopia) we greeted him (while he was praying) and he did not reply to us. We said, "O Allah's Messenger (!) We used to greet you in the past and you used to reply to us." He said, "Verily The Mind is occupied and busy with more important matter during the prayer." (So one cannot return One's greetings)

3876. Narrated Abu Musa:We received the news of the departure of the Prophet (to Medina) while we were in Yemen. So we went on board a ship but our ship took us away to An-Najashi (the Negus) in Ethiopia. There we met Ja'far bin Abi Talib and stayed with him till we came (to Medina) by the time when the Prophet () had conquered Khaibar. The Prophet () said, "O you people of the ship! You will have (the reward of) two migrations

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3877. Narrated Jabir:When Negus died, the Prophet () said, "Today a pious man has died. So get up and offer the funeral prayer for your brother Ashama
3878. Narrated Jabir bin `Abdullah Al-Ansari:Allah's Messenger () led the funeral prayer for the Negus and made us stand in rows behind him and I was in the second or third row
3879. Narrated Jabir bin `Abdullah:The Prophet () offered the funeral prayer for Ashama, the Negus, with four Takbir
3880. Narrated Abu Huraira:that Allah's Messenger () informed them (i.e. his companions) of the death of Negus, the king of Ethiopia, on the very day on which the latter died, and said, "Ask Allah's Forgiveness for your brother
3881. Abu Huraira further said: "Allah's Messenger () made them (i.e. the Muslims) stand in rows at the Musalla (i.e. praying place) and led the funeral prayer for the Negus and said four Takbir
3882. Narrated Abu Huraira:Allah's Messenger (), while going out for the battle of Hunain, said, "Tomorrow Allah willing, we will encamp at Khaif Bani Kinana where the pagans(of Quraish) took the oath of Kufr (against the Prophet () i.e. to be loyal to heathenism, by boycotting Banu Hashim, the Prophet's folk. (See Hadith)
3883. Narrated Al-Abbas bin `Abdul Muttalib:That he said to the Prophet () "You have not been of any avail to your uncle (Abu Talib) (though) by Allah, he used to protect you and used to become angry on your behalf." The Prophet () said, "He is in a shallow fire, and had It not been for me, he would have been in the bottom of the (Hell) Fire
3884. Narrated Al-Musaiyab:When Abu Talib was in his death bed, the Prophet () went to him while Abu Jahl was sitting beside him. The Prophet () said, "O my uncle! Say: None has the right to be worshipped except Allah, an expression I will defend your case with, before Allah." Abu Jahl and `Abdullah bin Umaiyah said, "O Abu Talib! Will you leave the religion of `Abdul Muttalib?" So they kept on saying this to him so that the last statement he said to them (before he died) was: "I am on the religion of `Abdul Muttalib." Then the Prophet said, " I will keep on asking for Allah's Forgiveness for you unless I am forbidden to do so." Then the following Verse was revealed:-- "It is not fitting for the Prophet () and the believers to ask Allah's Forgiveness for the pagans, even if they were their near relatives, after it has become clear to them that they are the dwellers of the (Hell) Fire." (9.113) The other Verse was also revealed:-- "(O Prophet!) Verily, you guide not whom you like, but Allah guides whom He will
3885. Narrated Abu Sa`id Al-Khudri:That he heard the Prophet () when somebody mentioned his uncle (i.e. Abu Talib), saying, "Perhaps my intercession will be helpful to him on the Day of Resurrection so that he may be put in a shallow fire reaching only up to his ankles. His brain will boil from it." Narrated Yazid: (as above, Hadith 224) using the words: "will make his brain boil
3886. Narrated Jabir bin `Abdullah:That he heard Allah's Messenger () saying, "When the people of Quraish did not believe me (i.e. the story of my Night Journey), I stood up in Al-Hijr and Allah displayed Jerusalem in front of me, and I began describing it to them while I was looking at it
3887. Narrated Anas bin Malik:Malik bin Sasaa said that Allah's Messenger () described to them his Night Journey saying, "While I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me and cut my body open from here to here." I asked Al-Jarud who was by my side, "What does he mean?" He said, "It means from his throat to his pubic area," or said, "From the top of the chest." The Prophet () further said, "He then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." (On this Al-Jarud asked, "Was it the Buraq, O Abu Hamza?" I (i.e. Anas) replied in the affirmative). The Prophet () said, "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven. When he asked for the gate to be opened, it was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has Muhammad been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Adam there. Gabriel said (to me). 'This is your father, Adam; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious son and pious Prophet.' Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel answered in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened. When I went over the second heaven, there I saw Yahya (i.e. John) and `Isa (i.e. Jesus) who were cousins of each other. Gabriel said (to me), 'These are John and Jesus; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Joseph. Gabriel said (to me), 'This is Joseph; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me), 'This is Idris; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel

replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said He is welcomed, what an excellent visit his is! So when I went over the fifth heaven, there I saw Harun (i.e. Aaron), Gabriel said, (to me). This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. It was said, 'He is welcomed. What an excellent visit his is!' When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me), 'This is Moses; pay him your greetings. So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' When I left him (i.e. Moses) he wept. Someone asked him, 'What makes you weep?' Moses said, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.' Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' So when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious son and pious Prophet.' Then I was made to ascend to Sidrat-ul-Muntaha (i.e. the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajr (i.e. a place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, 'This is the Lote Tree of the utmost boundary) . Behold ! There ran four rivers, two were hidden and two were visible, I asked, 'What are these two kinds of rivers, O Gabriel?' He replied, 'As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.' Then Al-Bait-ul-Ma'mur (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islamic religion which you and your followers are following.' Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day. When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israel, so go back to your Lord and ask for reduction to lessen your follower's burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My Worshipers

3888. Narrated Ibn `Abbas:Regarding the Statement of Allah" "And We granted the vision (Ascension to the heavens) which We made you see (as an actual eye witness) was only made as a trial for the people." (17.60) Ibn `Abbas added: The sights which Allah's Messenger () was shown on the Night Journey when he was taken to Bait-ulMaqdis (i.e. Jerusalem) were actual sights, (not dreams). And the Cursed Tree (mentioned) in the Qur'an is the tree of Zaqqum (itself)

3889. Narrated `Abdullah bin Ka`b:Who was Ka`b's guide when Ka`b turned blind: I heard Ka`b bin Malik narrating: When he remained behind (i.e. did not Join) the Prophet () in the Ghazwa of Tabuk. Ibn Bukair, in his narration stated that Ka`b said, " I witnessed the Al-`Aqaba pledge of allegiance at night with the Prophet () when we jointly agreed to support Islam with all our efforts I would not like to have attended the Badr battle instead of that 'Aqaba pledge although Badr is more well-known than it, amongst the people

3890. Narrated Jabir bin `Abdullah:I was present with my two maternal uncles at Al-`Aqaba (where the pledge of allegiance was given). (Ibn 'Uyaina said, "One of the two was Al-Bara' bin Marur)

3891. Narrated Jabir:My father, my two maternal uncles and I were among those who took part in the 'Aqaba Pledge

3892. Narrated `Ubada bin As-Samit:Who had taken part in the battle of Badr with Allah's Messenger () and had been amongst his companions on the night of Al-`Aqaba Pledge: Allah's Messenger (), surrounded by a group of his companions said, "Come along and give me the pledge of allegiance that you will not worship anything besides Allah, will not steal, will not commit illegal sexual intercourse will not kill your children, will not utter; slander, invented by yourself, and will not disobey me if I order you to do something good. Whoever among you will respect and fulfill this pledge, will be rewarded by Allah. And if one of you commits any of these sins and is punished in this world then that will be his expiation for it, and if one of you commits any of these sins and Allah screens his sin, then his matter, will rest with Allah: If He will, He will punish him and if He will,. He will excuse him." So I gave the pledge of allegiance to him for these conditions

3893. Narrated `Ubada bin As Samit:I was one of the Naqibs who gave the ('Aqaba) Pledge of Allegiance to Allah's Messenger (). We gave the pledge of allegiance to him that we would not worship anything other than Allah, would not steal, would not commit illegal sexual intercourse, would not kill a person whose killing Allah has made illegal except rightfully, would not rob each other, and we would not be promised Paradise if we did the above sins, then if we committed one of the above sins, Allah will give His Judgment concerning it

3894. Narrated Aisha:The Prophet () engaged me when I was a girl of six (years). We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and my mother, Um Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was

breathless then, and when my breathing became alright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, "Best wishes and Allah's Blessing and a good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Apostle came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age

3895. Narrated `Aisha: That the Prophet (ﷺ) said to her, "You have been shown to me twice in my dream. I saw you pictured on a piece of silk and some-one said (to me). 'This is your wife.' When I uncovered the picture, I saw that it was yours. I said, 'If this is from Allah, it will be done

3896. Narrated Hisham's father: Khadija died three years before the Prophet (ﷺ) departed to Medina. He stayed there for two years or so and then he married `Aisha when she was a girl of six years of age, and he consummated that marriage when she was nine years old

3897. Narrated Abu Wail: We visited Khabbab who said, "We migrated with the Prophet (ﷺ) for Allah's Sake, so our reward became due and sure with Allah. Some of us passed away without taking anything of their rewards (in this world) and one of them was Mus'ab bin `Umair who was martyred on the day (of the battle) of Uhud leaving a striped woolen cloak. When we covered his head with it, his feet became naked, and when we covered his feet, his head became naked. So Allah's Messenger (ﷺ) ordered us to cover his head and put some Idhkhir (i.e. a special kind of grass) on his feet. (On the other hand) some of us have had their fruits ripened (in this world) and they are collecting them

3898. Narrated `Umar: I heard the Prophet (ﷺ) saying, "The reward of deeds depends on the intentions, so whoever emigrated for the worldly benefits or to marry a woman, his emigration was for that for which he emigrated, but whoever emigrated for the Sake of Allah and His Apostle, his emigration is for Allah and His Apostle

3899. Narrated Mujahid bin Jabir Al-Makki: `Abdullah bin `Umar used to say, "There is no more Hijrah (i.e. migration) after the Conquest of Mecca

3900. Narrated 'Ata bin Abi Rabah: `Ubaid bin `Umar Al-Laithi and I visited Aisha and asked her about the Hijra (i.e. migration), and she said, "Today there is no (Hijrah) emigration. A believer used to run away with his religion to Allah and His Apostle lest he should be put to trial because of his religion. Today Allah has made Islam triumphant, and today a believer can worship his Lord wherever he likes. But the deeds that are still rewardable (in place of emigration) are Jihad and good intentions." (See Hadith No. 42 Vol)

3901. Narrated Aisha: Sa'd said, "O Allah! You know that there is none against whom I am eager to fight more willingly for Your Cause than those people who disbelieved Your Apostle and drove him out (of his city). O Allah! I think that You have ended the fight between us and them

3902. Narrated Ibn `Abbas: Allah's Messenger (ﷺ) started receiving the Divine Inspiration at the age of forty. Then he stayed in Mecca for thirteen years, receiving the Divine Revelation. Then he was ordered to migrate and he lived as an Emigrant for ten years and then died at the age of sixty-three (years)

3903. Narrated Ibn `Abbas: Allah's Messenger (ﷺ) stayed in Mecca for thirteen years (after receiving the first Divine Inspiration) and died at the age of sixty-three

3904. Narrated Abu Sa'id Al-Khudri: Allah's Messenger (ﷺ) sat on the pulpit and said, "Allah has given one of His Slaves the choice of receiving the splendor and luxury of the worldly life whatever he likes or to accept the good (of the Hereafter) which is with Allah. So he has chosen that good which is with Allah." On that Abu Bakr wept and said, "Our fathers and mothers be sacrificed for you." We became astonished at this. The people said, "Look at this old man! Allah's Messenger (ﷺ) talks about a Slave of Allah to whom He has given the option to choose either the splendor of this worldly life or the good which is with Him, while he says. 'our fathers and mothers be sacrificed for you.' But it was Allah's Messenger (ﷺ) who had been given the option, and Abu Bakr knew it better than we. Allah's Messenger (ﷺ) added, "No doubt, I am indebted to Abu Bakr more than to anybody else regarding both his companionship and his wealth. And if I had to take a Khalil from my followers, I would certainly have taken Abu Bakr, but the fraternity of Islam is sufficient. Let no door (i.e. Khoukha) of the Mosque remain open, except the door of Abu Bakr

3905. Narrated 'Aisha: (the wife of the Prophet) I never remembered my parents believing in any religion other than the true religion (i.e. Islam), and (I don't remember) a single day passing without our being visited by Allah's Messenger (ﷺ) in the morning and in the evening. When the Muslims were put to test (i.e. troubled by the pagans), Abu Bakr set out migrating to the land of Ethiopia, and when he reached Bark-al-Ghimad, Ibn Ad-Daghina, the chief of the tribe of Qara, met him and said, "O Abu Bakr! Where are you going?" Abu Bakr replied, "My people have turned me out (of my country), so I want to wander on the earth and worship my Lord." Ibn Ad-Daghina said, "O Abu Bakr! A man like you should not leave his home-land, nor should he be driven out, because you help the destitute earn their livings, and you keep good relations with your Kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town." So Abu Bakr returned and Ibn Ad-Daghina accompanied him. In the evening Ibn Ad-Daghina visited the nobles of Quraish and said to them. "A man like Abu Bakr should not leave his homeland, nor should he be driven out. Do you (i.e. Quraish) drive out a man who helps the destitute earn their living, keeps good relations with his Kith and kin, helps the weak and poor, entertains guests generously and helps the calamity-stricken persons?" So the people of Quraish could not refuse Ibn Ad-Daghina's protection, and they said to Ibn Ad-Daghina, "Let Abu Bakr worship his Lord in his house. He can pray and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may affect our women and children." Ibn Ad-Daghina told Abu Bakr of all that. Abu Bakr stayed in that state, worshipping his Lord in his house. He did not pray publicly, nor did he recite Quran outside his house. Then a thought occurred to Abu Bakr to build a mosque in front of his house, and there he used to pray and recite the Quran. The women and children of the pagans began to gather around him in great number. They used to wonder at him and look at him. Abu Bakr was a man who used to weep too much, and he could not help weeping on reciting the Quran. That situation scared the nobles of the

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pagans of Quraish, so they sent for Ibn Ad-Daghina. When he came to them, they said, "We accepted your protection of Abu Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he prays and recites the Quran publicly. We are now afraid that he may affect our women and children unfavorably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation to protect him, for we dislike to break our pact with you, but we deny Abu Bakr the right to announce his act publicly." Ibn Ad-Daghina went to Abu- Bakr and said, ("O Abu Bakr!) You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me from my obligation of protecting you, because I do not want the 'Arabs hear that my people have dishonored a contract I have made on behalf of another man." Abu Bakr replied, "I release you from your pact to protect me, and am pleased with the protection from Allah." At that time the Prophet (ﷺ) was in Mecca, and he said to the Muslims, "In a dream I have been shown your migration place, a land of date palm trees, between two mountains, the two stony tracts." So, some people migrated to Medina, and most of those people who had previously migrated to the land of Ethiopia, returned to Medina. Abu Bakr also prepared to leave for Medina, but Allah's Messenger (ﷺ) said to him, "Wait for a while, because I hope that I will be allowed to migrate also." Abu Bakr said, "Do you indeed expect this? Let my father be sacrificed for you!" The Prophet (ﷺ) said, "Yes." So Abu Bakr did not migrate for the sake of Allah's Messenger (ﷺ) in order to accompany him. He fed two she-camels he possessed with the leaves of As-Samur tree that fell on being struck by a stick for four months. One day, while we were sitting in Abu Bakr's house at noon, someone said to Abu Bakr, "This is Allah's Messenger (ﷺ) with his head covered coming at a time at which he never used to visit us before." Abu Bakr said, "May my parents be sacrificed for him. By Allah, he has not come at this hour except for a great necessity." So Allah's Messenger (ﷺ) came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abu Bakr. "Tell everyone who is present with you to go away." Abu Bakr replied, "There are none but your family. May my father be sacrificed for you, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said, "I have been given permission to migrate." Abu Bakr said, "Shall I accompany you? May my father be sacrificed for you, O Allah's Messenger (ﷺ)!" Allah's Messenger (ﷺ) said, "Yes." Abu Bakr said, "O Allah's Messenger (ﷺ)! May my father be sacrificed for you, take one of these two she-camels of mine." Allah's Messenger (ﷺ) replied, "(I will accept it) with payment." So we prepared the baggage quickly and put some journey food in a leather bag for them. Asma, Abu Bakr's daughter, cut a piece from her waist belt and tied the mouth of the leather bag with it, and for that reason she was named Dhat-un-Nitaqain (i.e. the owner of two belts). Then Allah's Messenger (ﷺ) and Abu Bakr reached a cave on the mountain of Thaur and stayed there for three nights. 'Abdullah bin Abi Bakr who was intelligent and a sagacious youth, used to stay (with them) overnight. He used to leave them before day break so that in the morning he would be with Quraish as if he had spent the night in Mecca. He would keep in mind any plot made against them, and when it became dark he would (go and) inform them of it. 'Amir bin Fuhaira, the freed slave of Abu Bakr, used to bring the milch sheep (of his master, Abu Bakr) to them a little while after nightfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk which they warmed by throwing heated stones in it. 'Amir bin Fuhaira would then call the herd away when it was still dark (before daybreak). He did the same in each of those three nights. Allah's Messenger (ﷺ) and Abu Bakr had hired a man from the tribe of Bani Ad-Dail from the family of Bani Abd bin Adi as an expert guide, and he was in alliance with the family of Al-'As bin Wail As-Sahmi and he was on the religion of the infidels of Quraish. The Prophet (ﷺ) and Abu Bakr trusted him and gave him their two she-camels and took his promise to bring their two she camels to the cave of the mountain of Thaur in the morning after three nights later. And (when they set out), 'Amir bin Fuhaira and the guide went along with them and the guide led them along the sea-shore

3906. The nephew of Suraqa bin Ju'shum said that his father informed him that he heard Suraqa bin Ju'shum saying, "The messengers of the heathens of Quraish came to us declaring that they had assigned for the persons who would kill or arrest Allah's Messenger (ﷺ) and Abu Bakr, a reward equal to their bloodmoney. While I was sitting in one of the gatherings of my tribe, Bani Mudlij, a man from them came to us and stood up while we were sitting, and said, "O Suraqa! No doubt, I have just seen some people far away on the seashore, and I think they are Muhammad and his companions." Suraqa added, "I too realized that it must have been they. But I said 'No, it is not they, but you have seen so-and-so, and so-and-so whom we saw set out.' I stayed in the gathering for a while and then got up and left for my home and ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse, mounted it and made it gallop. When I approached them (i.e. Muhammad and Abu Bakr), my horse stumbled and I fell down from it, Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (i.e. the Prophet (ﷺ) and Abu Bakr) or not, and the lot which I disliked came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Quran by Allah's Messenger (ﷺ) who did not look hither and thither while Abu Bakr was doing it often, suddenly the forelegs of my horse sank into the ground up to the knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its fore-legs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked, came out. So I called upon them to feel secure. They stopped, and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allah's Messenger (ﷺ) (i.e. Islam) will become victorious. So I said to him, "Your people have assigned a reward equal to the bloodmoney for your head." Then I told them all the plans the people of Mecca had made concerning them. Then I offered them some journey food and goods but they refused to take anything and did not ask for anything, but the Prophet (ﷺ) said, "Do not tell others about us." Then I requested him to write for me a statement of security and peace. He ordered 'Amr bin Fuhaira who wrote it for me on a parchment, and then Allah's Messenger (ﷺ) proceeded on his way. Narrated 'Urwa bin Az-Zubair: Allah's Messenger (ﷺ) met Az-Zubair in a caravan of Muslim merchants who were returning from Sham. Az-Zubair provided Allah's Messenger (ﷺ) and Abu Bakr with white clothes to wear. When the Muslims of Medina heard the news of the departure of Allah's Messenger (ﷺ) from Mecca (towards Medina), they started going to the Harra every morning . They would wait for him

till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a Jew climbed up the roof of one of the forts of his people to look for something, and he saw Allah's Messenger (ﷺ) and his companions dressed in white clothes, emerging out of the desert mirage. The Jew could not help shouting at the top of his voice, "O you 'Arabs! Here is your great man whom you have been waiting for!" So all the Muslims rushed to their arms and received Allah's Messenger (ﷺ) on the summit of Harra. The Prophet (ﷺ) turned with them to the right and alighted at the quarters of Bani 'Amr bin 'Auf, and this was on Monday in the month of Rabi-ul-Awal. Abu Bakr stood up, receiving the people while Allah's Messenger (ﷺ) sat down and kept silent. Some of the Ansar who came and had not seen Allah's Messenger (ﷺ) before, began greeting Abu Bakr, but when the sunshine fell on Allah's Messenger (ﷺ) and Abu Bakr came forward and shaded him with his sheet only then the people came to know Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) stayed with Bani 'Amr bin 'Auf for ten nights and established the mosque (mosque of Quba) which was founded on piety. Allah's Messenger (ﷺ) prayed in it and then mounted his she-camel and proceeded on, accompanied by the people till his she-camel knelt down at (the place of) the Mosque of Allah's Messenger (ﷺ) at Medina. Some Muslims used to pray there in those days, and that place was a yard for drying dates belonging to Suhail and Sahl, the orphan boys who were under the guardianship of 'Asad bin Zurara. When his she-camel knelt down, Allah's Messenger (ﷺ) said, "This place, Allah willing, will be our abiding place." Allah's Messenger (ﷺ) then called the two boys and told them to suggest a price for that yard so that he might take it as a mosque. The two boys said, "No, but we will give it as a gift, O Allah's Messenger (ﷺ)!" Allah's Messenger (ﷺ) then built a mosque there. The Prophet (ﷺ) himself started carrying unburnt bricks for its building and while doing so, he was saying "This load is better than the load of Khaibar, for it is more pious in the Sight of Allah and purer and better rewardable." He was also saying, "O Allah! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the Ansar and the Emigrants." Thus the Prophet (ﷺ) recited (by way of proverb) the poem of some Muslim poet whose name is unknown to me. (Ibn Shihab said, "In the Hadiths it does not occur that Allah's Apostle recited a complete poetic verse other than this one)

3907. Narrated Asma: I prepared the journey food for the Prophet (ﷺ) and Abu Bakr when they wanted (to migrate to) Medina. I said to my father (Abu Bakr), "I do not have anything to tie the container of the journey food with except my waist belt." He said, "Divide it lengthwise into two." I did so, and for this reason I was named 'Dhat-un-Nitaqain' (i.e. the owner of two belts). (Ibn 'Abbas said, "Asma", Dhat-un-Nitaq)

3908. Narrated Al-Bara: When the Prophet (ﷺ) migrated to Medina, Suraqa bin Malik bin Ju'shum pursued him. The Prophet (ﷺ) invoked evil on him, therefore the forelegs of his horse sank into the ground. Suraqa said (to the Prophet ﷺ), "Invoke Allah to rescue me, and I will not harm you." The Prophet (ﷺ) invoked Allah for him. Then Allah's Messenger (ﷺ) felt thirsty and he passed by a shepherd. Abu Bakr said, "I took a bowl and milked a little milk in it and brought it to the Prophet (ﷺ) and he drank till I was pleased

3909. Narrated Asma: That she conceived 'Abdullah bin Az-Zubair. She added, "I migrated to Medina while I was at full term of pregnancy and alighted at Quba where I gave birth to him. Then I brought him to the Prophet (ﷺ) and put him in his lap. The Prophet (ﷺ) asked for a date, chewed it, and put some of its juice in the child's mouth. So, the first thing that entered the child's stomach was the saliva of Allah's Messenger (ﷺ). Then the Prophet rubbed the child's palate with a date and invoked for Allah's Blessings on him, and he was the first child born amongst the Emigrants in the Islamic Land (i.e. Medina)

3910. Narrated Aisha: The first child who was born in the Islamic Land (i.e. Medina) amongst the Emigrants, was 'Abdullah bin Az-Zubair. They brought him to the Prophet. The Prophet (ﷺ) took a date, and after chewing it, put its juice in his mouth. So the first thing that went into the child's stomach, was the saliva of the Prophet

3911. Narrated Anas bin Malik: Allah's Messenger (ﷺ) arrived at Medina with Abu Bakr, riding behind him on the same camel. Abu Bakr was an elderly man known to the people, while Allah's Messenger (ﷺ) was a youth that was unknown. Thus, if a man met Abu Bakr, he would say, "O Abu Bakr! Who is this man in front of you?" Abu Bakr would say, "This man shows me the Way," One would think that Abu Bakr meant the road, while in fact, Abu Bakr meant the way of virtue and good. Then Abu Bakr looked behind and saw a horse-rider pursuing them. He said, "O Allah's Messenger (ﷺ)! This is a horse-rider pursuing us." The Prophet (ﷺ) looked behind and said, "O Allah! Cause him to fall down." So the horse threw him down and got up neighing. After that the rider, Suraqa said, "O Allah's Prophet! Order me whatever you want." The Prophet said, "Stay where you are and do not allow anybody to reach us." So, in the first part of the day Suraqa was an enemy of Allah's Prophet and in the last part of it, he was a protector. Then Allah's Apostle alighted by the side of the Al-Harra and sent a message to the Ansar, and they came to Allah's Prophet and Abu Bakr, and having greeted them, they said, "Ride (your she-camels) safe and obeyed." Allah's Messenger (ﷺ) and Abu Bakr rode and the Ansar, carrying their arms, surrounded them. The news that Allah's Prophet had come circulated in Medina. The people came out and were eagerly looking and saying "Allah's Prophet has come! Allah's Prophet has come! So the Prophet (ﷺ) went on till he alighted near the house of Abu Ayub. While the Prophet (ﷺ) was speaking with the family members of Abu Ayub, 'Abdullah bin Salam heard the news of his arrival while he himself was picking the dates for his family from his family garden. He hurried to the Prophet (ﷺ) carrying the dates which he had collected for his family from the garden. He listened to Allah's Prophet and then went home. Then Allah's Prophet said, "Which is the nearest of the houses of our kith and kin?" Abu Ayub replied, "Mine, O Allah's Prophet! This is my house and this is my gate." The Prophet (ﷺ) said, "Go and prepare a place for our midday rest." Abu Ayub said, "Get up (both of you) with Allah's Blessings." So when Allah's Prophet went into the house, 'Abdullah bin Salam came and said "I testify that you (i.e. Muhammad) are Apostle of Allah and that you have come with the Truth. The Jews know well that I am their chief and the son of their chief and the most learned amongst them and the son of the most learned amongst them. So send for them (i.e. Jews) and ask them about me before they know that I have embraced Islam, for if they know that they will say about me things which are not correct." So Allah's Messenger (ﷺ) sent for them, and they came and entered. Allah's Messenger (ﷺ) said to them, "O (the group of) Jews! Woe to you: be afraid of Allah. By Allah except Whom none has the right to be worshipped, you people know for certain, that I am Apostle of Allah and that I have come to you with the

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Truth, so embrace Islam." The Jews replied, "We do not know this." So they said this to the Prophet and he repeated it thrice. Then he said, "What sort of a man is 'Abdullah bin Salam amongst you?" They said, "He is our chief and the son of our chief and the most learned man, and the son of the most learned amongst us." He said, "What would you think if he should embrace Islam?" They said, "Allah forbid! He can not embrace Islam." He said, "What would you think if he should embrace Islam?" They said, "Allah forbid! He can not embrace Islam." He said, "What would you think if he should embrace Islam?" They said, "Allah forbid! He can not embrace Islam." He said, "O Ibn Salam! Come out to them." He came out and said, "O (the group of) Jews! Be afraid of Allah except Whom none has the right to be worshipped. You know for certain that he is Apostle of Allah and that he has brought a True Religion!" They said, "You tell a lie." On that Allah's Messenger () turned them out

3912. Narrated Ibn 'Umar: 'Umar bin Al-Khattab fixed a grant of 4000 (Dirhams) for every Early Emigrant (i.e. Muhajir) and fixed a grant of 3500 (Dirhams) only for Ibn 'Umar. Somebody said to 'Umar, "Ibn 'Umar is also one of the Early Emigrants; why do you give him less than four-thousand?" 'Umar replied, "His parents took him with them when they migrated, so he was not like the one who had migrated by himself

3913. Narrated Khabbab: We migrated with Allah's Messenger () (See Hadith No. 253 below)

3914. Narrated Khabbab: We migrated with Allah's Messenger () seeking Allah's Countenance, so our rewards became due and sure with Allah. Some of us passed away without eating anything of their rewards in this world. One of these was Mus'ab bin 'Umair who was martyred on the day of the battle of Uhud. We did not find anything to shroud his body with except a striped cloak. When we covered his head with it, his feet remained uncovered, and when we covered his feet with it, his head remained uncovered. So Allah's Apostle ordered us to cover his head with it and put some Idhkhir (i.e. a kind of grass) over his feet. And there are some amongst us whose fruits have ripened and they are collecting them (i.e. they have received their rewards in this world)

3915. Narrated Abu Burda Bin Abi Musa Al-Ash'ari: 'Abdullah bin 'Umar said to me, "Do you know what my father said to your father once?" I said, "No." He said, "My father said to your father, 'O Abu Musa, will it please you that we will be rewarded for our conversion to Islam with Allah's Messenger () and our migration with him, and our Jihad with him and all our good deeds which we did, with him, and that all the deeds we did after his death will be disregarded whether good or bad?' Your father (i.e. Abu Musa) said, 'No, by Allah, we took part in Jihad after Allah's Messenger (), prayed and did plenty of good deeds, and many people have embraced Islam at our hands, and no doubt, we expect rewards from Allah for these good deeds.' On that my father (i.e. 'Umar) said, 'As for myself, By Him in Whose Hand 'Umar's soul is, I wish that the deeds done by us at the time of the Prophet () remain rewardable while whatsoever we did after the death of the Prophet () be enough to save us from Punishment in that the good deeds compensate for the bad ones.' " On that I said (to Ibn 'Umar), "By Allah, your father was better than my father

3916. Narrated Abu 'Uthman: I heard that Ibn 'Umar used to become angry if someone mentioned that he had migrated before his father ('Umar), and he used to say, " 'Umar and I came to Allah's Messenger () and found him having his midday rest, so we returned home. Then 'Umar sent me again (to the Prophet ()) and said, 'Go and see whether he is awake.' I went to him and entered his place and gave him the pledge of allegiance. Then I went back to 'Umar and informed him that the Prophet () was awake. So we both went, running slowly, and when 'Umar entered his place, he gave him the pledge of allegiance and thereafter I too gave him the pledge of allegiance

3917. Narrated Al-Bara: Abu Bakr bought a (camel's) saddle from 'Azib, and I carried it for him. 'Azib (i.e. my father) asked Abu Bakr regarding the journey of the migration of Allah's Messenger (). Abu Bakr said, "Close observers were appointed by our enemies to watch us. So we went out at night and travelled throughout the night and the following day till it was noon, then we perceived a rock and went towards it, and there was some shade under it. I spread a cloak I had with me for Allah's Messenger () and then the Prophet () layed on it. I went out to guard him and all of a sudden I saw a shepherd coming with his sheep looking for the same, the shade of the rock as we did, I asked him, 'O boy, to whom do you belong?' He replied, 'I belong to so-and-so.' I asked him, 'Is there some milk in your sheep?' He replied in the affirmative. I asked him, 'Will you milk?' He replied in the affirmative. Then he got hold of one of his sheep. I said to him, 'Remove the dust from its udder.' Then he milked a little milk. I had a water-skin with me which was tied with a piece of cloth. I had prepared the water-skin for Allah's Messenger (). So I poured some water over the milk (container) till its bottom became cold. Then I brought the milk to the Prophet and said, 'Drink, O Allah's Messenger ().' Allah's Messenger () drank till I became pleased. Then we departed and the pursuers were following us

3918. Al-Bara added: I then went with Abu Bakr into his home (carrying that saddle) and there I saw his daughter 'Aisha lying in a bed because of heavy fever and I saw her father Abu Bakr kissing her cheek and saying, "How are you, little daughter?"

3919. Narrated Anas: (the servant of the Prophet) When the Prophet () arrived (at Medina), there was not a single companion of the Prophet () who had grey and black hair except Abu Bakr, and he dyed his hair with Henna' and Katam (i.e. plants used for dying hair)

3920. Through another group of narrators, Anas bin Malik said: "When the Prophet () arrived at Medina, the eldest amongst his companions was Abu Bakr. He dyed his hair with Hinna and Katam till it became of dark red color

3921. Narrate Aisha: Abu Bakr married a woman from the tribe of Bani Kalb, called Um Bakr. When Abu Bakr migrated to Medina, he divorced her and she was married by her cousin, the poet who said the following poem lamenting the infidels of Quraish: "What is there kept in the well, The well of Badr, (The owners of) the trays of Roasted camel humps? What is there kept in the well, The well of Badr, (The owners of) lady singers And friends of the honorable companions; who used to drink (wine) together, Um Bakr greets us With the greeting of peace, But can I find peace After my people have gone? The Apostle tells us that We shall live again, But what sort of life will owls and skulls live?:"

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3922. Narrated Abu Bakr: I was with the Prophet (ﷺ) in the Cave. When I raised my head, I saw the feet of the people. I said, "O Allah's Messenger (ﷺ)! If some of them should look down, they will see us." The Prophet (ﷺ) said, "O Abu Bakr, be quiet! (For we are) two and Allah is the Third of us"

3923. Narrated Abu Sa'ïd: Once a bedouin came to the Prophet (ﷺ) and asked him about the migration. The Prophet (ﷺ) said, "Mercy of Allah be on you! The migration is a quite difficult matter. Have you got some camels?" He replied in the affirmative. Then the Prophet (ﷺ) said, "Do you give their Zakat?" He replied in the affirmative. The Prophet said, "Do you let others benefit by their milk gratis?" He replied in the affirmative. Then the Prophet asked, "Do you milk them on their watering days and give their milk to the poor and needy?" He replied in the affirmative. The Prophet said, "Go on doing like this from beyond the seas, and there is no doubt that Allah will not overlook any of your good deeds"

3924. Narrated Al-Bara: The first people who came to us (in Medina) were Mus'ab bin 'Umair and Ibn Um Maktum. Then came to us 'Ammar bin Yasir and Bilal

3925. Narrated Al-Bara bin Azib: The first people who came to us (in Medina) were Mus'ab bin 'Umair and Ibn Um Maktum who were teaching Qur'an to the people. Then there came Bilal, Sa'd and 'Ammar bin Yasir. After that 'Umar bin Al-Khattab came along with twenty other companions of the Prophet. Later on the Prophet (ﷺ) himself came (to Medina) and I had never seen the people of Medina so joyful as they were on the arrival of Allah's Apostle, for even the slave girls were saying, "Allah's Messenger (ﷺ) has arrived!" And before his arrival I had read the Sura starting with:-- "Glorify the Name of your Lord, the Most High" (87.1) together with other Suras of Al-Mufasssal

3926. Narrated 'Aisha: When Allah's Messenger (ﷺ) came to Medina, Abu Bakr and Bilal got fever, and I went to both of them and said, "O my father, how do you feel? O Bilal, how do you feel?" Whenever Abu Bakr's fever got worse, he would say, "Every man will meet his death once in one morning while he will be among his family, for death is really nearer to him than his leather shoe laces (to his feet)." And whenever fever deserted Bilal, he would say aloud, "Would that I know whether I shall spend a night in the valley (of Mecca) with Idhkhair and Jalil (i.e. kinds of grass) around me, and whether I shall drink one day the water of Majannah, and whether I shall see once again the hills of Shamah and Tafil?" Then I went to Allah's Messenger (ﷺ) and told him of that. He said, "O Allah, make us love Medina as much as or more than we used to love Mecca, O Allah, make it healthy and bless its Sa' and Mud (i.e. measures), and take away its fever to Al-Juhfa

3927. Narrated 'Ubaidullah bin Adi bin Khiyar: I went to 'Uthman. After reciting Tashah-hud, he said, "Then after no doubt, Allah sent Muhammad with the Truth, and I was amongst those who responded to the Call of Allah and His Prophet and believed in the message of Muhammad. Then I took part in the two migrations. I became the son-in-law of Allah's Messenger (ﷺ) and gave the pledge of allegiance to him By Allah, I never disobeyed him, nor did I deceive him till Allah took him unto Him

3928. Narrated Ibn 'Abbas: During the last Hajj led by 'Umar, 'Abdur-Rahman bin 'Auf returned to his family at Mina and met me there. 'AbdurRahman said (to 'Umar), "O chief of the believers! The season of Hajj is the season when there comes the scum of the people (besides the good amongst them), so I recommend that you should wait till you go back to Medina, for it is the place of Migration and Sunna (i.e. the Prophet's tradition), and there you will be able to refer the matter to the religious scholars and the nobles and the people of wise opinions." 'Umar said, "I will speak of it in Medina on my very first sermon I will deliver there

3929. Narrated 'Um Al-'Ala: An Ansari woman who gave the pledge of allegiance to the Prophet (ﷺ) that the Ansar drew lots concerning the dwelling of the Emigrants. 'Uthman bin Maz'un was decided to dwell with them (i.e. Um Al-'Ala's family), 'Uthman fell ill and I nursed him till he died, and we covered him with his clothes. Then the Prophet (ﷺ) came to us and I (addressing the dead body) said, "O Abu As-Sa'ib, may Allah's Mercy be on you! I bear witness that Allah has honored you." On that the Prophet (ﷺ) said, "How do you know that Allah has honored him?" I replied, "I do not know. May my father and my mother be sacrificed for you, O Allah's Messenger (ﷺ)! But who else is worthy of it (if not 'Uthman)?" He said, "As to him, by Allah, death has overtaken him, and I hope the best for him. By Allah, though I am the Apostle of Allah, yet I do not know what Allah will do to me," By Allah, I will never assert the piety of anyone after him. That made me sad, and when I slept I saw in a dream a flowing stream for 'Uthman bin Maz'un. I went to Allah's Messenger (ﷺ) and told him of it. He remarked, "That symbolizes his (good) deeds

3930. Narrated 'Aisha: The day of Bu'ath was a day (i.e. battle) which Allah caused to take place just before the mission of His Apostle so that when Allah's Messenger (ﷺ) came to Medina, they (the tribes) had divided (into hostile groups) and their nobles had been killed; and all that facilitated their conversion to Islam

3931. Narrated Aisha: That once Abu Bakr came to her on the day of 'Id-ul-Fitr or 'Id ul Adha while the Prophet (ﷺ) was with her and there were two girl singers with her, singing songs of the Ansar about the day of Buath. Abu Bakr said twice. "Musical instrument of Satan!" But the Prophet (ﷺ) said, "Leave them Abu Bakr, for every nation has an 'Id (i.e. festival) and this day is our 'Id

3932. Narrated Anas bin Malik: When Allah's Messenger (ﷺ) arrived at Medina, he alighted at the upper part of Medina among the people called Bani 'Amr bin 'Auf and he stayed with them for fourteen nights. Then he sent for the chiefs of Bani An-Najjar, and they came, carrying their swords. As if I am just now looking at Allah's Messenger (ﷺ) on his she-camel with Abu Bakr riding behind him (on the same camel) and the chiefs of Bani An-Najjar around him till he dismounted in the courtyard of Abu Aiyub's home. The Prophet (ﷺ) used to offer the prayer wherever the prayer was due, and he would pray even in sheepfolds. Then he ordered that the mosque be built. He sent for the chiefs of Banu An-Najjar, and when they came, he said, "O Banu An-Najjar! Suggest to me the price of this garden of yours." They replied "No! By Allah, we do not demand its price except from Allah." In that garden there were the (following) things that I will tell you: Graves of pagans, unlevelled land with holes and pits etc., and date-palm trees. Allah's Messenger (ﷺ) ordered that the graves of the pagans be dug up and, the unlevelled land be levelled and the date-palm trees be cut down. The trunks of the trees were arranged so as to form the wall facing the Qibla. The Stone pillars were built at

the sides of its gate. The companions of the Prophet (ﷺ) were carrying the stones and reciting some lyrics, and Allah's Messenger (ﷺ) . . was with them and they were saying, "O Allah! There is no good except the good of the Hereafter, so bestow victory on the Ansar and the Emigrants

3933. Narrated `Abdur-Rahman bin Humaid Az-Zuhri: I heard `Umar bin `Abdul-Aziz asking As-Sa'ib, the nephew of An-Namir, "What have you heard about residing in Mecca?" The other said, "I heard Al-Ala bin Al-Hadrami saying, Allah's Messenger (ﷺ) said: An Emigrant is allowed to stay in Mecca for three days after departing from Mina (i.e. after performing all the ceremonies of Hajj)

3934. Narrated Sahl bin Sa'd: The Prophet's companions did not take as a starting date for the Muslim calendar, the day, the Prophet (ﷺ) had been sent as an Apostle or the day of his death, but the day of his arrival at Medina

3935. Narrated `Aisha: Originally, two rak'at were prescribed in every prayer. When the Prophet (ﷺ) migrated (to Medina) four rak'at were enjoined, while the journey prayer remained unchanged (i.e. two rak'at)

3936. Narrated Sa'd bin Malik: In the year of Hajjat-ul-Wada` the Prophet (ﷺ) visited me when I fell ill and was about to die because of that illness. I said, "O Allah's Messenger (ﷺ)! I am very ill as you see, and I am a rich man and have no heir except my only daughter. Shall I give 2/3 of my property in charity?" He said, "No." I said, "Shall I then give one half of it in charity?" He said, "O Sa'd! Give 1/3 (in charity) and even 1/3 is too much. No doubt, it is better to leave your children rich than to leave them poor, reduced to begging from others. And Allah will reward you for whatever you spend with the intention of gaining Allah's Pleasure even if it were a mouthful of food you put into your wives mouth." I said, "O Allah's Apostle! Am I to be left behind (in Mecca) after my companions have gone?" He said, "If you should be left behind, you will be upgraded and elevated for every deed you will do with a desire to achieve Allah's Pleasure. I hope that you will live long so that some people will benefit by you while others will be harmed. O Allah! Please fulfill the migration of my companions and do not make them turn back on their heels. But (we feel sorry for) the unlucky Sa'd bin Khaulah." Allah's Messenger (ﷺ) lamented his death in Mecca

3937. Narrated Anas: When `Abdur-Rahman bin `Auf came to Medina and the Prophet (ﷺ) established the bond of brotherhood between him and Sa'd bin Ar-Rabi-al-Ansari, Sa'd suggested that `Abdur-Rahman should accept half of his property and family. `Abdur Rahman said, "May Allah bless you in your family and property; guide me to the market." So `Abdur-Rahman (while doing business in the market) made some profit of some condensed dry yoghurt and butter. After a few days the Prophet (ﷺ) saw him wearing clothes stained with yellow perfume. The Prophet (ﷺ) asked, "What is this, O `Abdur-Rahman?" He said, "O Allah's Messenger (ﷺ)! I have married an Ansar' woman." The Prophet (ﷺ) asked, "What have you given her as Mahr?" He (i.e. `Abdur-Rahman) said, "A piece of gold, about the weight of a date stone." Then the Prophet said, Give a banquet, even though of a sheep

3938. Narrated Anas: When the news of the arrival of the Prophet (ﷺ) at Medina reached `Abdullah bin Salam, he went to him to ask him about certain things, He said, "I am going to ask you about three things which only a Prophet can answer: What is the first sign of The Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?" The Prophet (ﷺ) replied, "Gabriel has just now informed me of that." Ibn Salam said, "He (i.e. Gabriel) is the enemy of the Jews amongst the angels. The Prophet (ﷺ) said, "As for the first sign of The Hour, it will be a fire that will collect the people from the East to the West. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man's discharge proceeds the woman's discharge, the child attracts the similarity to the man, and if the woman's discharge proceeds the man's, then the child attracts the similarity to the woman." On this, `Abdullah bin Salam said, "I testify that None has the right to be worshipped except Allah, and that you are the Messenger of Allah." and added, "O Allah's Messenger (ﷺ)! Jews invent such lies as make one astonished, so please ask them about me before they know about my conversion to Islam. " The Jews came, and the Prophet (ﷺ) said, "What kind of man is `Abdullah bin Salam among you?" They replied, "The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us. "The Prophet (ﷺ) said, "What would you think if `Abdullah bin Salam should embrace Islam?" They said, "May Allah protect him from that." The Prophet (ﷺ) repeated his question and they gave the same answer. Then `Abdullah came out to them and said, "I testify that None has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah!" On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this, he (i.e. `Abdullah bin Salam) said, "It is this that I was afraid of, O Allah's Messenger (ﷺ)

3939. Narrated Abu Al-Minhal `AbdurRahman bin Mut'im: A partner of mine sold some Dirhams on credit in the market. I said, "Glorified be Allah! Is this legal?" He replied, "Glorified be Allah! By Allah, when I sold them in the market, nobody objected to it." Then I asked Al-Bara' bin `Azib (about it) he said, "We used to make such a transaction when the Prophet came to Medina. So he said, 'There is no harm in it if it is done from hand to hand, but it is not allowed on credit.' Go to Zaid bin Al- Arqam and ask him about it for he was the greatest trader of all of us." So I asked Zaid bin Al-Arqam., and he said the same (as Al-Bara) did

3940. Narrated Abu Al-Minhal `AbdurRahman bin Mut'im: A partner of mine sold some Dirhams on credit in the market. I said, "Glorified be Allah! Is this legal?" He replied, "Glorified be Allah! By Allah, when I sold them in the market, nobody objected to it." Then I asked Al-Bara' bin `Azib (about it) he said, "We used to make such a transaction when the Prophet came to Medina. So he said, 'There is no harm in it if it is done from hand to hand, but it is not allowed on credit.' Go to Zaid bin Al- Arqam and ask him about it for he was the greatest trader of all of us." So I asked Zaid bin Al-Arqam., and he said the same (as Al-Bara) did

3941. Narrated Abu Huraira: The Prophet (ﷺ) said, "Had only ten Jews (amongst their chiefs) believed me, all the Jews would definitely have believed me

3942. Narrated Abu Musa: When the Prophet (ﷺ) arrived at Medina, he noticed that some people among the Jews used to respect Ashura' (i.e. 10th of Muharram) and fast on it. The Prophet (ﷺ) then said, "We have more right to observe fast on this day." and ordered that fasting should be observed on it

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3943. Narrated Ibn `Abbas:When the Prophet () arrived at Medina he found that the Jews observed fast on the day of 'Ashura'. They were asked the reason for the fast. They replied, "This is the day when Allah caused Moses and the children of Israel to have victory over Pharaoh, so we fast on this day as a sign of glorifying it." Allah's Messenger () said, "We are closer to Moses than you." Then he ordered that fasting on this day should be observed

3944. Narrated `Abdullah bin `Abbas:The Prophet () used to keep his hair falling loose while the pagans used to part their hair, and the People of the Scriptures used to keep their hair falling loose, and the Prophet () liked to follow the People of the Scriptures in matters about which he had not been instructed differently, but later on the Prophet () started parting his hair

3945. Narrated Ibn `Abbas:They, the people of the Scriptures, divided this Scripture into parts, believing in some portions of it and disbelieving the others. (See 15:)

3946. Narrated Salman Al-Farisi:That he was sold (as a slave) by one master to another for more than ten times (i.e. between 13 and)

3947. Narrated Salman:I am from Ram-Hurmuz (i.e. a Persian town)

3948. Narrated Salman:The interval between Jesus and Muhammad was six hundred years

Military Expeditions led by the Prophet (pbuh) (Al-Maghaazi)

3949. Narrated Abu `Is-haq:Once, while I was sitting beside Zaid bin Al-Arqam, he was asked, "How many Ghazwat did the Prophet undertake?" Zaid replied, "Nineteen." They said, "In how many Ghazwat did you join him?" He replied, "Seventeen." I asked, "Which of these was the first?" He replied, "Al-Ashira or Al-Ashiru

3950. Narrated `Abdullah bin Mas`ud:From Sa`d bin Mu`adh: Sa`d bin Mu`adh was an intimate friend of Umaiya bin Khalaf and whenever Umaiya passed through Medina, he used to stay with Sa`d, and whenever Sa`d went to Mecca, he used to stay with Umaiya. When Allah's Messenger () arrived at Medina, Sa`d went to perform `Umra and stayed at Umaiya's home in Mecca. He said to Umaiya, "Tell me of a time when (the Mosque) is empty so that I may be able to perform Tawaf around the Ka'ba." So Umaiya went with him about midday. Abu Jahl met them and said, "O Abu Safwan! Who is this man accompanying you?" He said, "He is Sa`d." Abu Jahl addressed Sa`d saying, "I see you wandering about safely in Mecca inspite of the fact that you have given shelter to the people who have changed their religion (i.e. became Muslims) and have claimed that you will help them and support them. By Allah, if you were not in the company of Abu Safwan, you would not be able to go to your family safely." Sa`d, raising his voice, said to him, "By Allah, if you should stop me from doing this (i.e. performing Tawaf) I would certainly prevent you from something which is more valuable for you, that is, your passage through Medina." On this, Umaiya said to him, "O Sa`d do not raise your voice before Abu-l-Hakam, the chief of the people of the Valley (of Mecca)." Sa`d said, "O Umaiya, stop that! By Allah, I have heard Allah's Messenger () predicting that the Muslims will kill you." Umaiya asked, "In Mecca?" Sa`d said, "I do not know." Umaiya was greatly scared by that news. When Umaiya returned to his family, he said to his wife, "O Um Safwan! Don't you know what Sa`d told me?" She said, "What has he told you?" He replied, "He claims that Muhammad has informed them (i.e. companions that they will kill me. I asked him, 'In Mecca?' He replied, 'I do not know.'" Then Umaiya added, "By Allah, I will never go out of Mecca." But when the day of (the Ghazwa of) Badr came, Abu Jahl called the people to war, saying, "Go and protect your caravan." But Umaiya disliked to go out (of Mecca). Abu Jahl came to him and said, "O Abu Safwan! If the people see you staying behind though you are the chief of the people of the Valley, then they will remain behind with you." Abu Jahl kept on urging him to go until he (i.e. Umaiya) said, "As you have forced me to change my mind, by Allah, I will buy the best camel in Mecca. Then Umaiya said (to his wife). "O Um Safwan, prepare what I need (for the journey)." She said to him, "O Abu Safwan! Have you forgotten what your Yathribi brother told you?" He said, "No, but I do not want to go with them but for a short distance." So when Umaiya went out, he used to tie his camel wherever he camped. He kept on doing that till Allah caused him to be killed at Badr

3951. Narrated Ka'b bin Malik:I never failed to join Allah's Messenger () in any of his Ghazawat except in the Ghazwa of Tabuk. However, I did not take part in the Ghazwa of Badr, but none who failed to take part in it, was blamed, for Allah's Messenger () had gone out to meet the caravans of (Quraish, but Allah caused them (i.e. Muslims) to meet their enemy unexpectedly (with no previous intention)

3952. Narrated Ibn Masud:I witnessed Al-Miqdad bin Al-Aswad in a scene which would have been dearer to me than anything had I been the hero of that scene. He (i.e. Al-Miqdad) came to the Prophet () while the Prophet () was urging the Muslims to fight with the pagans. Al-Miqdad said, "We will not say as the People of Moses said: Go you and your Lord and fight you two. (5:27). But we shall fight on your right and on your left and in front of you and behind you." I saw the face of the Prophet () getting bright with happiness, for that saying delighted him

3953. Narrated Ibn `Abbas:On the day of the battle of Badr, the Prophet () said, "O Allah! I appeal to You (to fulfill) Your Covenant and Promise. O Allah! If Your Will is that none should worship You (then give victory to the pagans)." Then Abu Bakr took hold of him by the hand and said, "This is sufficient for you." The Prophet came out saying, "Their multitude will be put to flight and they will show their backs

3954. Narrated Ibn `Abbas:The believers who failed to join the Ghazwa of Badr and those who took part in it are not equal (in reward)

3955. Narrated Al-Bara:I and Ibn `Umar were considered too young to take part in the battle of Badr

3956. Narrated Al-Bara:I and Ibn `Umar were considered too young (to take part) in the battle of Badr, and the number of the Emigrant warriors were over sixty (men) and the Ansar were over

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3957. Narrated Al-Bara: The companions of (the Prophet) Muhammad who took part in Badr, told me that their number was that of Saul's (i.e. Talut's) companions who crossed the river (of Jordan) with him and they were over three-hundred-and-ten men. By Allah, none crossed the river with him but a believer. (See Qur'an 2:)

3958. Narrated Al-Bara: We, the Companions of Muhammad used to say that the number of the warriors of Badr was the same as the number of Saul's companions who crossed the river (of Jordan) with him, and none crossed the river with him but a believer, and they were over three-hundred-and-ten men

3959. Narrated Al-Bara: We used to say that the warriors of Badr were over three-hundred-and-ten, as many as the Companions of Saul who crossed the river with him; and none crossed the river with him but a believer

3960. Narrated `Abdullah bin Mas`ud: The Prophet () faced the Ka`ba and invoked evil on some people of Quraish, on Shaiba bin Rabi`a, `Utba bin Rabi`a, Al-Walid bin `Utba and Abu Jahl bin Hisham. I bear witness, by Allah, that I saw them all dead, putrefied by the sun as that day was a very hot day

3961. Narrated `Abdullah: That he came across Abu Jahl while he was on the point of death on the day of Badr. Abu Jahl said, "You should not be proud that you have killed me nor I am ashamed of being killed by my own folk

3962. Narrated Anas: The Prophet () said, "Who will go and see what has happened to Abu Jahl?" Ibn Mas`ud went and found that the two sons of `Afra had struck him fatally (and he was in his last breaths). `Abdullah bin Mas`ud said, "Are you Abu Jahl?" And took him by the beard. Abu Jahl said, "Can there be a man superior to one you have killed or one whom his own folk have killed?

3963. Narrated Anas: On the day of Badr, the Prophet () said, "Who will go and see what has happened to Abu Jahl?" Ibn Mas`ud went and found that the two sons of `Afra had struck him fatally. `Abdullah bin Mas`ud got hold of his beard and said, "'Are you Abu Jahl?" He replied, "Can there be a man more superior to one whom his own folk have killed (or you have killed)?

3963.2. Narrated Anas bin Malik: (as above Hadith)

3964. Narrated `Abdur-Rahman bin `Auf: (the grandfather of Salih bin Ibrahim) the story of Badr, namely, the narration regarding the sons of `Afra

3965. Narrated Abu Mijlaz: From Qais bin Ubad: `Ali bin Abi Talib said, "I shall be the first man to kneel down before (Allah), the Beneficent to receive His judgment on the day of Resurrection (in my favor)." Qais bin Ubad also said, "The following Verse was revealed in their connection:-- "These two opponents (believers and disbelievers) Dispute with each other About their Lord." (22:19) Qais said that they were those who fought on the day of Badr, namely, Hamza, `Ali, `Ubaida or Abu `Ubaida bin Al-Harith, Shaiba bin Rabi`a, `Utba and Al-Walid bin `Utba

3966. Narrated Abu Dhar: The following Holy Verse:-- "These two opponents (believers & disbelievers) dispute with each other about their Lord," (22:19) was revealed concerning six men from Quraish, namely, `Ali, Hamza, `Ubaida bin Al-Harith; Shaiba bin Rabi`a, `Utba bin Rabi`a and Al-Walid bin `Utba

3967. Narrated `Ali: The following Holy Verse:-- "These two opponents (believers and disbelievers) dispute with each other about their Lord." (22:19) was revealed concerning us

3968. Narrated Qais bin Ubad: I heard Abu Dhar swearing that these Holy Verses were revealed in connection with those six persons on the day of Badr

3969. Narrated Qais: I heard Abu Dhar swearing that the following Holy verse:-- "These two opponents (believers and disbelievers) disputing with each other about their Lord," (22:19) was revealed concerning those men who fought on the day of Badr, namely, Hamza, `Ali, `Ubaida bin Al-Harith, `Utba and Shaiba----the two sons of Rabi`a-- and Al-Walid bin `Utba

3970. Narrated Abu `Is-haq: A man asked Al-Bara' and I was listening, "Did `Ali take part in (the battle of) Badr?" Al-Bara' said, "(Yes). he even met (his enemies) in a duel and was clad in two armors (one over the other)

3971. Narrated `Abdur-Rahman bin `Auf: "I had an agreement with Umaiyah bin Khalaf (that he would look after my relatives and property in Mecca, and I would look after his relatives and property in Medina)." `Abdur-Rahman then mentioned the killing of Umaiyah and his son on the day of Badr, and Bilal said, "Woe to me if Umaiyah remains safe (i.e. alive)

3972. Narrated `Abdullah: The Prophet () recited Surat-an-Najm and then prostrated himself, and all who were with him prostrated too. But an old man took a handful of dust and touched his forehead with it saying, "This is sufficient for me." Later on I saw him killed as an infidel

3973. Narrated `Urwa (the son of Az-Zubair): Az-Zubair had three scars caused by the sword, one of which was over his shoulder and I used to insert my fingers in it. He received two of those wounds on the day of Badr and one on the day of Al-Yarmuk. When `Abdullah bin Zubair was killed, `Abdul-Malik bin Marwan said to me, "O `Urwa, do you recognize the sword of Az-Zubair?" I said, "Yes." He said, "What marks does it have?" I replied, "It has a dent in its sharp edge which was caused in it on the day of Badr." `Abdul-Malik said, "You are right! (i.e. their swords) have dents because of clashing with the regiments of the enemies Then `Abdul-Malik returned that sword to me (i.e. `Urwa). (Hisham, `Urwa's son said, "We estimated the price of the sword as three-thousand (Dinars) and after that it was taken by one of us (i.e. the inheritors) and I wish I could have had it

3974. Narrated Hisham: That his father said, "The sword of Az-Zubair was decorated with silver." Hisham added, "The sword of `Urwa was (also) decorated with silver

3975. Narrated `Urwa: On the day of (the battle) of Al-Yarmuk, the companions of Allah's Messenger () said to Az-Zubair, "Will you attack the enemy so that we

shall attack them with you?" Az-Zubair replied, "If I attack them, you people would not support me." They said, "No, we will support you." So Az-Zubair attacked them (i.e. Byzantines) and pierced through their lines, and went beyond them and none of his companions was with him. Then he returned and the enemy got hold of the bridle of his (horse) and struck him two blows (with the sword) on his shoulder. Between these two wounds there was a scar caused by a blow, he had received on the day of Badr (battle). When I was a child I used to play with those scars by putting my fingers in them. On that day (my brother) "Abdullah bin Az-Zubair was also with him and he was ten years old. Az-Zubair had carried him on a horse and left him to the care of some men

3976. Narrated Abu Talha: On the day of Badr, the Prophet (ﷺ) ordered that the corpses of twenty four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. (It was a habit of the Prophet (ﷺ) that whenever he conquered some people, he used to stay at the battle-field for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his companions followed him saying among themselves." "Definitely he (i.e. the Prophet) is proceeding for some great purpose." When he halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allah and His Apostle? We have found true what our Lord promised us. Have you too found true what your Lord promised you?" "Umar said, "O Allah's Messenger (ﷺ)! You are speaking to bodies that have no souls!" Allah's Messenger (ﷺ) said, "By Him in Whose Hand Muhammad's soul is, you do not hear, what I say better than they do." (Qatada said, "Allah brought them to life (again) to let them hear him, to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful

3977. Narrated Ibn `Abbas: regarding the Statement of Allah:--"Those who have changed Allah's Blessings for disbelief..." (14.28) The people meant here by Allah, are the infidels of Quraish. (Amr, a sub-narrator said, "Those are (the infidels of) Quraish and Muhammad is Allah's Blessing. Regarding Allah's Statement: "...and have led their people Into the house of destruction? (14.29) Ibn `Abbas said, "It means the Fire they will suffer from (after their death) on the day of Badr

3978. Narrated Hisham's father: It was mentioned before `Aisha that Ibn `Umar attributed the following statement to the Prophet (ﷺ) "The dead person is punished in the grave because of the crying and lamentation Of his family." On that, `Aisha said, "But Allah's Messenger (ﷺ) said, 'The dead person is punished for his crimes and sins while his family cry over him then.'" She added, "And this is similar to the statement of Allah's Messenger (ﷺ) when he stood by the (edge of the) well which contained the corpses of the pagans killed at Badr, 'They hear what I say.' She added, "But he said now they know very well what I used to tell them was the truth." `Aisha then recited: 'You cannot make the dead hear.' (30.52) and 'You cannot make those who are in their Graves, hear you.' (35.22) that is, when they had taken their places in the (Hell) Fire

3979. Narrated Hisham's father: It was mentioned before `Aisha that Ibn `Umar attributed the following statement to the Prophet (ﷺ) "The dead person is punished in the grave because of the crying and lamentation Of his family." On that, `Aisha said, "But Allah's Messenger (ﷺ) said, 'The dead person is punished for his crimes and sins while his family cry over him then.'" She added, "And this is similar to the statement of Allah's Messenger (ﷺ) when he stood by the (edge of the) well which contained the corpses of the pagans killed at Badr, 'They hear what I say.' She added, "But he said now they know very well what I used to tell them was the truth." `Aisha then recited: 'You cannot make the dead hear.' (30.52) and 'You cannot make those who are in their Graves, hear you.' (35.22) that is, when they had taken their places in the (Hell) Fire

3980. Narrated Ibn `Umar: The Prophet (ﷺ) stood at the well of Badr (which contained the corpses of the pagans) and said, "Have you found true what your lord promised you?" Then he further said, "They now hear what I say." This was mentioned before `Aisha and she said, "But the Prophet (ﷺ) said, 'Now they know very well that what I used to tell them was the truth.' Then she recited (the Holy Verse):-- "You cannot make the dead hear... ..till the end of Verse

3981. Narrated Ibn `Umar: The Prophet (ﷺ) stood at the well of Badr (which contained the corpses of the pagans) and said, "Have you found true what your lord promised you?" Then he further said, "They now hear what I say." This was mentioned before `Aisha and she said, "But the Prophet (ﷺ) said, 'Now they know very well that what I used to tell them was the truth.' Then she recited (the Holy Verse):-- "You cannot make the dead hear... ..till the end of Verse

3982. Narrated Anas: Haritha was martyred on the day (of the battle) of Badr, and he was a young boy then. His mother came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! You know how dear Haritha is to me. If he is in Paradise, I shall remain patient, and hope for reward from Allah, but if it is not so, then you shall see what I do?" He said, "May Allah be merciful to you! Have you lost your senses? Do you think there is only one Paradise? There are many Paradises and your son is in the (most superior) Paradise of Al- Firdaus

3983. Narrated `Ali: Allah's Messenger (ﷺ) sent me, Abu Marthad and Az-Zubair, and all of us were riding horses, and said, "Go till you reach Raudat-Khakh where there is a pagan woman carrying a letter from Hatib bin Abi Balta'a to the pagans of Mecca." So we found her riding her camel at the place which Allah's Messenger (ﷺ) had mentioned. We said (to her), "(Give us) the letter." She said, "I have no letter." Then we made her camel kneel down and we searched her, but we found no letter. Then we said, "Allah's Messenger (ﷺ) had not told us a lie, certainly. Take out the letter, otherwise we will strip you naked." When she saw that we were determined, she put her hand below her waist belt, for she had tied her cloak round her waist, and she took out the letter, and we brought her to Allah's Messenger (ﷺ) Then `Umar said, "O Allah's Apostle! (This Hatib) has betrayed Allah, His Apostle and the believers! Let me cut off his neck!" The Prophet asked Hatib, "What made you do this?" Hatib said, "By Allah, I did not intend to give up my belief in Allah and His Apostle but I wanted to have some influence among the (Mecca) people so that through it, Allah might protect my family and property. There is none of your companions but has some of his relatives there through whom Allah protects his family and property." The Prophet (ﷺ) said, "He has spoken the truth; do not say to him but good." `Umar said, "He has betrayed Allah, His Apostle and the faithful believers. Let me cut off his neck!" The Prophet (ﷺ) said, "Is he not one of the Badr warriors? May be Allah looked at the Badr warriors and

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said, 'Do whatever you like, as I have granted Paradise to you, or said, 'I have forgiven you.'" On this, tears came out of `Umar's eyes, and he said, "Allah and His Apostle know better

3984. Narrated Usaid:On the day of Badr, Allah's Messenger () said to us, "When the enemy comes near to you, shoot at them but use your arrows sparingly (so that your arrows should not be wasted)

3985. Narrated Abu Usaid:On the day of (the battle of) Badr, Allah's Messenger () said to us, "When your enemy comes near to you (i.e. overcomes you by sheer number), shoot at them but use your arrows sparingly

3986. Narrated Al-Bara' bin `Azib:On the day of Uhud the Prophet () appointed `Abdullah bin Jubair as chief of the archers, and seventy among us were injured and martyred. On the day (of the battle) of Badr, the Prophet () and his companions had inflicted 140 casualties on the pagans, 70 were taken prisoners, and 70 were killed. Abu Sufyan said, "This is a day of (revenge) for the day of Badr and the issue of war is undecided

3987. Narrated Abu Musa:That the Prophet () said, "The good is what Allah gave us later on (after Uhud), and the reward of truthfulness is what Allah gave us after the day (of the battle) of Badr

3988. Narrated `Abdur-Rahman bin `Auf:While I was fighting in the front file on the day (of the battle) of Badr, suddenly I looked behind and saw on my right and left two young boys and did not feel safe by standing between them. Then one of them asked me secretly so that his companion may not hear, "O Uncle! Show me Abu Jahl." I said, "O nephew! What will you do to him?" He said, "I have promised Allah that if I see him (i.e. Abu Jahl), I will either kill him or be killed before I kill him." Then the other said the same to me secretly so that his companion should not hear. I would not have been pleased to be in between two other men instead of them. Then I pointed him (i.e. Abu Jahl) out to them. Both of them attacked him like two hawks till they knocked him down. Those two boys were the sons of 'Afra' (i.e. an Ansari woman)

3989. Narrated Abu Huraira:Allah's Messenger () sent out ten spies under the command of `Asim bin Thabit Al-Ansari, the grand-father of `Asim bin `Umar Al-Khattab. When they reached (a place called) Al-Hadah between 'Usfan and Mecca, their presence was made known to a sub-tribe of Hudhail called Banu Lihyan. So they sent about one hundred archers after them. The archers traced the footsteps (of the Muslims) till they found the traces of dates which they had eaten at one of their camping places. The archers said, "These dates are of Yathrib (i.e. Medina)," and went on tracing the Muslims' footsteps. When `Asim and his companions became aware of them, they took refuge in a (high) place. But the enemy encircled them and said, "Come down and surrender. We give you a solemn promise and covenant that we will not kill anyone of you." `Asim bin Thabit said, "O people! As for myself, I will never get down to be under the protection of an infidel. O Allah! Inform your Prophet about us." So the archers threw their arrows at them and martyred `Asim. Three of them came down and surrendered to them, accepting their promise and covenant and they were Khubaib, Zaid bin Ad-Dathina and another man. When the archers got hold of them, they untied the strings of the arrow bows and tied their captives with them. The third man said, "This is the first proof of treachery! By Allah, I will not go with you for I follow the example of these." He meant the martyred companions. The archers dragged him and struggled with him (till they martyred him). Then Khubaib and Zaid bin Ad-Dathina were taken away by them and later on they sold them as slaves in Mecca after the event of the Badr battle. The sons of Al-Harith bin `Amr bin Naufal bought Khubaib for he was a person who had killed (their father) Al-Harith bin `Amr on the day (of the battle) of Badr. Khubaib remained imprisoned by them till they decided unanimously to kill him. One day Khubaib borrowed from a daughter of Al-Harith, a razor for shaving his pubic hair, and she lent it to him. By chance, while she was inattentive, a little son of hers went to him (i.e. Khubaib) and she saw that Khubaib had seated him on his thigh while the razor was in his hand. She was so much terrified that Khubaib noticed her fear and said, "Are you afraid that I will kill him? Never would I do such a thing." Later on (while narrating the story) she said, "By Allah, I had never seen a better captive than Khubaib. By Allah, one day I saw him eating from a bunch of grapes in his hand while he was fettered with iron chains and (at that time) there was no fruit in Mecca." She used to say, "It was food Allah had provided Khubaib with." When they took him to Al-Hil out of Mecca sanctuary to martyr him, Khubaib requested them. "Allow me to offer a two-rak`at prayer." They allowed him and he prayed two rak`at and then said, "By Allah! Had I not been afraid that you would think I was worried, I would have prayed more." Then he (invoked evil upon them) saying, "O Allah! Count them and kill them one by one, and do not leave anyone of them" Then he recited: "As I am martyred as a Muslim, I do not care in what way I receive my death for Allah's Sake, for this is for the Cause of Allah. If He wishes, He will bless the cut limbs of my body." Then Abu Sirwa', 'Uqba bin Al-Harith went up to him and killed him. It was Khubaib who set the tradition of praying for any Muslim to be martyred in captivity (before he is executed). The Prophet () told his companions of what had happened (to those ten spies) on the same day they were martyred. Some Quraish people, being informed of `Asim bin Thabit's death, sent some messengers to bring a part of his body so that his death might be known for certain, for he had previously killed one of their leaders (in the battle of Badr). But Allah sent a swarm of wasps to protect the dead body of `Asim, and they shielded him from the messengers who could not cut anything from his body

3990. Narrated Nafi: Ibn 'Umar was once told that Said bin Zaid bin 'Amr bin Nufail, one of the Badr warriors, had fallen ill on a Friday. Ibn 'Umar rode to him late in the forenoon. The time of the Friday prayer approached and Ibn 'Umar did not take part in the Friday prayer

3991. Narrated Subaia bint Al-Harith: That she was married to Sa'd bin Khaula who was from the tribe of Bani 'Amr bin Luai, and was one of those who fought the Badr battle. He died while she was pregnant during Hajjat-ul-Wada.' Soon after his death, she gave birth to a child. When she completed the term of delivery (i.e. became clean), she prepared herself for suitors. Abu As-Sanabil bin Ba'kak, a man from the tribe of Bani Abd-ud-Dar called on her and said to her, "What! I see you dressed up for the people to ask you in marriage. Do you want to marry By Allah, you are not allowed to marry unless four months and ten days have elapsed (after your husband's death)." Subai'a in her narration said, "When he (i.e. Abu As-Sanabil) said this to me, I put on my dress in the evening and went to Allah's

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Messenger () and asked him about this problem. He gave the verdict that I was free to marry as I had already given birth to my child and ordered me to marry if I wished

3992. Narrated Rifaa:(who was one of the Badr warriors) Gabriel came to the Prophet () and said, "How do you look upon the warriors of Badr among yourselves?" The Prophet () said, "As the best of the Muslims." or said a similar statement. On that, Gabriel said, "And so are the Angels who participated in the Badr (battle)

3993. Narrated Mu'adh bin Rifa'a bin Rafi':Rifa'a was one of the warriors of Badr while (his father) Rafi' was one of the people of Al-'Aqaba (i.e. those who gave the pledge of allegiance at Al-'Aqaba). Rafi' used to say to his son, "I would not have been happier if I had taken part in the Badr battle instead of taking part in the 'Aqaba pledge

3994. Narrated Mu'adh:The one who asked (the Prophet) was Gabriel (refer to Hadith)

3995. Narrated Ibn 'Abbas:The Prophet () said on the day (of the battle) of Badr, "This is Gabriel holding the head of his horse and equipped with arms for the battle

3996. Narrated Anas:Abu Zaid died and did not leave any offspring, and he was one of the Badr warriors

3997. Narrated Ibn 'Abbas:Abu Sa'id bin Malik Al-Khudri returned from a journey and his family offered him some meat of sacrifices offered at 'Id ul Adha. On that he said, "I will not eat it before asking (whether it is allowed)." He went to his maternal brother, Qatada bin Nu'man, who was one of the Badr warriors, and asked him about it. Qatada said, "After your departure, an order was issued by the Prophet () cancelling the prohibition of eating sacrifices after three days

3998. Narrated 'Urwa:Az-Zubair said, "I met Ubaida bin Sa'id bin Al-As on the day (of the battle) of Badr and he was covered with armor; so much that only his eyes were visible. He was surnamed Abu Dhat-al-Karish. He said (proudly), 'I am Abu Dhat-al-Karish.' I attacked him with the spear and pierced his eye and he died. I put my foot over his body to pull (that spear) out, but even then I had to use a great force to take it out as its both ends were bent." 'Urwa said, "Later on Allah's Messenger () asked Az-Zubair for the spear and he gave it to him. When Allah's Messenger () died, Az-Zubair took it back. After that Abu Bakr demanded it and he gave it to him, and when Abu Bakr died, Az-Zubair took it back. 'Umar then demanded it from him and he gave it to him. When 'Umar died, Az-Zubair took it back, and then 'Uthman demanded it from him and he gave it to him. When 'Uthman was martyred, the spear remained with 'Ali's offspring. Then 'Abdullah bin Az-Zubair demanded it back, and it remained with him till he was martyred

3999. Narrated 'Ubada bin As-Samit:(who was one of the Badr warriors) Allah's Messenger () said, "Give me the pledge of allegiance

4000. Narrated 'Aisha:(the wife of the Prophet) Abu Hudhaifa, one of those who fought the battle of Badr, with Allah's Apostle adopted Salim as his son and married his niece Hind bint Al-Walid bin 'Utba to him and Salim was a freed slave of an Ansari woman. Allah's Messenger () also adopted Zaid as his son. In the pre-Islamic period of ignorance the custom was that, if one adopted a son, the people would call him by the name of the adopted-father whom he would inherit as well, till Allah revealed: "Call them (adopted sons) By (the names of) their fathers

4001. Narrated Ar-Rubai bint Muauwidh:The Prophet () came to me the night my marriage was consummated and sat down on my bed as you (the sub-narrator) are sitting now, and small girls were beating the tambourine and singing in lamentation of my father who had been killed on the day of the battle of Badr. Then one of the girls said, "There is a Prophet amongst us who knows what will happen tomorrow." The Prophet () said (to her)," Do not say this, but go on saying what you have spoken before

4002. Narrated Ibn 'Abbas:Abu Talha, a companion of Allah's Messenger () and one of those who fought at Badr together with Allah's Apostle told me that Allah's Messenger () said. "Angels do not enter a house in which there is a dog or a picture" He meant the images of creatures that have souls

4003. Narrated 'Ali:I had a she-camel which I got in my share from the booty of the battle of Badr, and the Prophet () had given me another she camel from the Khumus which Allah had bestowed on him that day. And when I intended to celebrate my marriage to Fatima, the daughter of the Prophet, I made an arrangement with a goldsmith from Bani Qainuqa 'that he should go with me to bring Idhkhair (i.e. a kind of grass used by gold-smiths) which I intended to sell to gold-smiths in order to spend its price on the marriage banquet. While I was collecting ropes and sacks of pack saddles for my two she-camels which were kneeling down beside an Ansari's dwelling and after collecting what I needed, I suddenly found that the humps of the two she-camels had been cut off and their flanks had been cut open and portions of their livers had been taken out. On seeing that, I could not help weeping. I asked, "Who has done that?" They (i.e. the people) said, "Hamza bin 'Abdul Muttalib has done it. He is present in this house with some Ansari drinkers, a girl singer, and his friends. The singer said in her song, "O Hamza, get at the fat she-camels!" On hearing this, Hamza rushed to his sword and cut off the camels' humps and cut their flanks open and took out portions from their livers." Then I came to the Prophet, with whom Zaid bin Haritha was present. The Prophet () noticed my state and asked, "What is the matter?" I said, "O Allah's Messenger (), I have never experienced such a day as today! Hamza attacked my two she-camels, cut off their humps and cut their flanks open, and he is still present in a house along with some drinkers." The Prophet () asked for his cloak, put it on, and proceeded, followed by Zaid bin Haritha and myself, till he reached the house where Hamza was. He asked the permission to enter, and he was permitted. The Prophet () started blaming Hamza for what he had done. Hamza was drunk and his eyes were red. He looked at the Prophet () then raised his eyes to look at his knees and raised his eyes more to look at his face and then said, "You are not but my father's slaves." When the Prophet () understood that Hamza was drunk, he retreated, walking backwards went out and we left with him

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4004. Narrated Ibn Ma`qil: Ali led the funeral prayer of Sahl bin Hunaif and said, "He was one of the warriors of Badr

4005. Narrated `Abdullah bin `Umar: Umar bin Al-Khattab said, "When (my daughter) Hafsa bint `Umar lost her husband Khunais bin Hudhaifa As-Sahrni who was one of the companions of Allah's Messenger () and had fought in the battle of Badr and had died in Medina, I met `Uthman bin `Affan and suggested that he should marry Hafsa saying, "If you wish, I will marry Hafsa bint `Umar to you," on that, he said, "I will think it over." I waited for a few days and then he said to me. 'I am of the opinion that I shall not marry at present.' Then I met Abu Bakr and said, 'if you wish, I will marry you, Hafsa bint `Umar.' He kept quiet and did not give me any reply and I became more angry with him than I was with `Uthman . Some days later, Allah's Messenger () demanded her hand in marriage and I married her to him. Later on Abu Bakr met me and said, "Perhaps you were angry with me when you offered me Hafsa for marriage and I gave no reply to you?" I said, 'Yes.' Abu Bakr said, 'Nothing prevented me from accepting your offer except that I learnt that Allah's Messenger () had referred to the issue of Hafsa and I did not want to disclose the secret of Allah's Messenger (), but had he (i.e. the Prophet) given her up I would surely have accepted her

4006. Narrated Abu Masud Al-Badri: The Prophet () said, "A man's spending on his family is a deed of charity

4007. Narrated Az-Zuhri: I heard `Urwa bin Az-Zubair talking to `Umar bin `Abdul `Aziz during the latter's Governorship (at Medina), he said, "Al-Mughira bin Shu`ba delayed the `Asr prayer when he was the ruler of Al-Kufa. On that, Abu Mas`ud. `Uqba bin `Amr Al-Ansari, the grand-father of Zaid bin Hasan, who was one of the Badr warriors, came in and said, (to Al-Mughira), 'You know that Gabriel came down and offered the prayer and Allah's Messenger () prayed five prescribed prayers, and Gabriel said (to the Prophet ()), "I have been ordered to do so (i.e. offer these five prayers at these fixed stated hours of the day)

4008. Narrated Abu Masud Al-Badri: Allah's Messenger () said, "It is sufficient for one to recite the last two Verses of Surat-al-Baqara at night

4009. Narrated Mahmud bin Ar-Rabi: That `Itban bin Malik who was one of the companions of the Prophet () and one of the warriors of Badr, came to Allah's Messenger ()

4010. Narrated Ibn Shihab: I asked Al-Husain bin Muhammad who was one of the sons of Salim and one of the nobles amongst them, about the narration of Mahmud bin Ar-Rabi 'from `Itban bin Malik, and he confirmed it

4011. Narrated `Abdullah bin `Amr bin Rabi'a: who was one of the leaders of Bani `Adi and his father participated in the battle of Badr in the company of the Prophet. `Umar appointed Qudama bin Maz'un as ruler of Bahrain, Qudama was one of the warriors of the battle of Badr and was the maternal uncle of `Abdullah bin `Umar and Hafsa

4012. Narrated Az-Zuhri: Salim bin `Abdullah told me that Rafi` bin Khadij told `Abdullah bin `Umar that his two paternal uncles who had fought in the battle of Badr informed him that Allah's Messenger () forbade the renting of fields. I said to Salim, "Do you rent your land?" He said, "Yes, for Rafi` is mistaken

4013. Narrated Az-Zuhri: Salim bin `Abdullah told me that Rafi` bin Khadij told `Abdullah bin `Umar that his two paternal uncles who had fought in the battle of Badr informed him that Allah's Messenger () forbade the renting of fields. I said to Salim, "Do you rent your land?" He said, "Yes, for Rafi` is mistaken

4014. Narrated `Abdullah bin Shaddad bin Al-Had Al-Laithi: I saw Rifa'a bin Rafi` Al-Ansari who was a Badr warrior

4015. Narrated Al-Miswar bin Makhrama: That `Amr bin `Auf, who was an ally of Bani `Amir bin Luai and one of those who fought at Badr in the company of the Prophet (), said, "Allah's Messenger () sent Abu 'Ubaida bin Al-Jarrah to Bahrain to bring the Jizya taxation from its people, for Allah's Messenger () had made a peace treaty with the people of Bahrain and appointed Al-'Ala' bin Al-Hadrami as their ruler. So, Abu 'Ubaida arrived with the money from Bahrain. When the Ansar heard of the arrival of Abu 'Ubaida (on the next day) they offered the morning prayer with the Prophet () and when the morning prayer had finished, they presented themselves before him. On seeing the Ansar, Allah's Messenger () smiled and said, "I think you have heard that Abu 'Ubaida has brought something?" They replied, "Indeed, it is so, O Allah's Apostle!" He said, "Be happy, and hope for what will please you. By Allah, I am not afraid that you will be poor, but I fear that worldly wealth will be bestowed upon you as it was bestowed upon those who lived before you. So you will compete amongst yourselves for it, as they competed for it and it will destroy you as it did them

4016. Narrated Nafi': Ibn `Umar used to kill all kinds of snakes until Abu Lubaba Al-Badri told him that the Prophet () had forbidden the killing of harmless snakes living in houses and called Jinnan. So Ibn `Umar gave up killing them

4017. Narrated Nafi': Ibn `Umar used to kill all kinds of snakes until Abu Lubaba Al-Badri told him that the Prophet () had forbidden the killing of harmless snakes living in houses and called Jinnan. So Ibn `Umar gave up killing them

4018. Narrated Anas bin Malik: Some men of the Ansar requested Allah's Messenger () to allow them to see him, they said, "Allow us to forgive the ransom of our sister's son, `Abbas." The Prophet () said, "By Allah, you will not leave a single Dirham of it

4019. Narrated `Ubaidullah bin `Adi bin Al-Khiyar: That Al-Miqdad bin `Amr Al-Kindi, who was an ally of Bani Zuhra and one of those who fought the battle of Badr together with Allah's Messenger () told him that he said to Allah's Messenger (), "Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut it off and then took refuge in a tree and said, "I surrender to Allah (i.e. I have become a Muslim),' could I kill him, O Allah's Messenger (), after he had said this?" Allah's Messenger () said, "You should not kill him." Al- Miqdad said, "O Allah's Messenger ()! But he had cut off one of my two hands, and then he had uttered those words?" Allah's Messenger () replied, "You should not kill him, for if you kill him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words

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4020. Narrated Anas:Allah's Messenger () said on the day of Badr, "Who will go and see what has happened to Abu Jahl?" Ibn Mas'ud went and saw him struck by the two sons of 'Afra and was on the point of death . Ibn Mas'ud said, "Are you Abu Jahl?" Abu Jahl replied, "Can there be a man more superior to the one whom you have killed (or as Sulaiman said, or his own folk have killed.)?" Abu Jahl added, "Would that I had been killed by other than a mere farmer

4021. Narrated Ibn 'Abbas:'Umar said, "When the Prophet () died I said to Abu Bakr, 'Let us go to our Ansari brethren.' We met two pious men from them, who had fought in the battle of Badr." When I mentioned this to 'Urwa bin Az-Zubair, he said, "Those two pious men were 'Uwaim bin Sa'ida and Ma'n bin Adi

4022. Narrated Qais:The Badr warriors were given five thousand (Dirhams) each, yearly. 'Umar said, "I will surely give them more than what I will give to others

4023. Narrated Jubair bin Mut'im: I heard the Prophet () reciting Surat-at-Tur in Maghrib prayer, and that was at a time when belief was first planted in my heart. The Prophet () while speaking about the war prisoners of Badr, said, "Were Al-Mutim bin Adi alive and interceded with me for these filthy people, I would definitely forgive them for his sake

4024. Narrated Said bin Al-Musaiyab: When the first civil strife (in Islam) took place because of the murder of 'Uthman, it left none of the Badr warriors alive. When the second civil strife, that is the battle of Al-Harra, took place, it left none of the Hudaibiya treaty companions alive. Then the third civil strife took place and it did not subside till it had exhausted all the strength of the people

4025. Narrated Yunus bin Yazid:I heard Az-Zuhri saying, "I heard 'Urwa bin Az-Zubair. Sa'id bin Al-Musaiyab, 'Alqama bin Waqqas and 'Ubaidullah bin 'Abdullah each narrating part of the narrative concerning 'Aisha the wife of the Prophet. 'Aisha said: When I and Um Mistah were returning, Um Mistah stumbled by treading on the end of her robe, and on that she said, 'May Mistah be ruined.' I said, 'You have said a bad thing, you curse a man who took part in the battle of Badr!' Az-Zuhri then narrated the narration of the Lie (forged against 'Aisha)

4026. Narrated Ibn Shihab:These were the battles of Allah's Messenger () (which he fought), and while mentioning (the Badr battle) he said, "While the corpses of the pagans were being thrown into the well, Allah's Messenger () said (to them), 'Have you found what your Lord promised true?' 'Abdullah said, "Some of the Prophet's companions said, 'O Allah's Messenger ()! You are addressing dead people.' Allah's Messenger () replied, 'You do not hear what I am saying, better than they.' The total number of Muslim fighters from Quraish who fought in the battle of Badr and were given their share of the booty, were 81 men." Az-Zubair said, "When their shares were distributed, their number was 101 men. But Allah knows it better

4027. Narrated Az-Zubair:On the day of Badr, (Quraishi) Emigrants received 100 shares of the war booty

4028. Narrated Ibn 'Umar:Bani An-Nadir and Bani Quraiza fought (against the Prophet () violating their peace treaty), so the Prophet exiled Bani An-Nadir and allowed Bani Quraiza to remain at their places (in Medina) taking nothing from them till they fought against the Prophet () again) . He then killed their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet () and he granted them safety, and they embraced Islam. He exiled all the Jews from Medina. They were the Jews of Bani Qainuqa', the tribe of 'Abdullah bin Salam and the Jews of Bani Haritha and all the other Jews of Medina

4029. Narrated Sa'id bin Jubair:I mentioned to Ibn 'Abbas Surat-Hashr. He said, "Call it Surat-an-Nadir

4030. Narrated Anas bin Malik:Some people used to allot some date palm trees to the Prophet () as gift till he conquered Banu Quraiza and Bani An-Nadir, where upon he started returning their date palms to them

4031. Narrated Ibn 'Umar:Allah's Messenger () had the date-palm trees of Bani Al-Nadir burnt and cut down at a place called Al- Buwaira. Allah then revealed: "What you cut down of the date-palm trees (of the enemy) Or you left them standing on their stems. It was by Allah's Permission

4032. Narrated Ibn 'Umar:The Prophet () burnt the date-palm trees of Bani An-Nadir. Hassan bin Thabit said the following poetic Verses about this event:-- "the terrible burning of Al-Buwaira Has been received indifferently By the nobles of Bani Luai (The masters and nobles of Quraish)." Abu Sufyan bin Al-Harith (i.e. the Prophet's cousin who was still a disbeliever then) replied to Hassan, saying in poetic verses:-- "May Allah bless that burning And set all its (i.e. Medina's) Parts on burning fire. You will see who is far from it (i.e. Al-Buwaira) And which of our lands will be Harmed by it (i.e. the burning of Al- Buwaira)

4033. Narrated Malik bin Aus Al-Hadathan An-Nasri:That once 'Umar bin Al-Khattab called him and while he was sitting with him, his gatekeeper, Yarfa came and said, "Will you admit 'Uthman, 'Abdur-Rahman bin 'Auf, Az-Zubair and Sa'd (bin Abi Waqqas) who are waiting for your permission?" 'Umar said, "Yes, let them come in." After a while, Yarfa- came again and said, "Will you admit 'Ali and 'Abbas who are asking your permission?" 'Umar said, "Yes." So, when the two entered, 'Abbas said, "O chief of the believers! Judge between me and this (i.e. 'Ali). "Both of them had a dispute regarding the property of Bani An-Nadir which Allah had given to His Apostle as Fai (i.e. booty gained without fighting), 'Ali and 'Abbas started reproaching each other. The (present) people (i.e. 'Uthman and his companions) said, "O chief of the believers! Give your verdict in their case and relieve each from the other." 'Umar said, "Wait I beseech you, by Allah, by Whose Permission both the heaven and the earth stand fast! Do you know that Allah's Messenger () said, 'We (Prophets) our properties are not to be inherited, and whatever we leave, is to be spent in charity,' and he said it about himself?" They (i.e. 'Uthman and his company) said, "He did say it. "Umar then turned towards 'Ali and 'Abbas and said, "I beseech you both, by Allah! Do you know that Allah's Messenger () said this?" They replied in the affirmative. He said, "Now I am talking to you about this matter. Allah the Glorified favored His Apostle with something of this Fai (i.e. booty won without fighting) which He did not give to anybody else. Allah said:-- "And what Allah gave to His Apostle ('Fai'" Booty) from them--For which you made no expedition With either Calvary or camelry. But Allah gives power to His Apostles Over whomsoever He will And Allah is able to do all things." (59.6) So this property was especially granted to Allah's Messenger

() . But by Allah, the Prophet () neither took it all for himself only, nor deprived you of it, but he gave it to all of you and distributed it amongst you till only this remained out of it. And from this Allah's Messenger () used to spend the yearly maintenance for his family, and whatever used to remain, he used to spend it where Allah's Property is spent (i.e. in charity), Allah's Messenger () kept on acting like that during all his life, Then he died, and Abu Bakr said, 'I am the successor of Allah's Messenger ().' So he (i.e. Abu Bakr) took charge of this property and disposed of it in the same manner as Allah's Messenger () used to do, and all of you (at that time) knew all about it." Then 'Umar turned towards 'Ali and 'Abbas and said, "You both remember that Abu Bakr disposed of it in the way you have described and Allah knows that, in that matter, he was sincere, pious, rightly guided and the follower of the right. Then Allah caused Abu Bakr to die and I said, 'I am the successor of Allah's Messenger () and Abu Bakr.' So I kept this property in my possession for the first two years of my rule (i.e. Caliphate and I used to dispose of it in the same way as Allah's Messenger () and Abu Bakr used to do; and Allah knows that I have been sincere, pious, rightly guided and the follower of the right (in this matter). Later on both of you (i.e. 'Ali and 'Abbas) came to me, and the claim of you both was one and the same, O 'Abbas! You also came to me. So I told you both that Allah's Messenger () said, "Our property is not inherited, but whatever we leave is to be given in charity.' Then when I thought that I should better hand over this property to you both on the condition that you will promise and pledge before Allah that you will dispose it off in the same way as Allah's Messenger () and Abu Bakr did and as I have done since the beginning of my caliphate or else you should not speak to me (about it).' So, both of you said to me, 'Hand it over to us on this condition.' And on this condition I handed it over to you. Do you want me now to give a decision other than that (decision)? By Allah, with Whose Permission both the sky and the earth stand fast, I will never give any decision other than that (decision) till the Last Hour is established. But if you are unable to manage it (i.e. that property), then return it to me, and I will manage on your behalf." The sub-narrator said, "I told 'Urwa bin Az-Zubair of this Hadith and he said, 'Malik bin Aus has told the truth' I heard 'Aisha, the wife of the Prophet () saying, 'The wives of the Prophet () sent 'Uthman to Abu Bakr demanding from him their 1/8 of the Fai which Allah had granted to his Apostle. But I used to oppose them and say to them: Will you not fear Allah? Don't you know that the Prophet used to say: Our property is not inherited, but whatever we leave is to be given in charity? The Prophet () mentioned that regarding himself. He added: 'The family of Muhammad can take their sustenance from this property. So the wives of the Prophet () stopped demanding it when I told them of that.' So, this property (of Sadaqa) was in the hands of 'Ali who withheld it from 'Abbas and overpowered him. Then it came in the hands of Hasan bin 'Ali, then in the hands of Husain bin 'Ali, and then in the hands of 'Ali bin Husain and Hasan bin Hasan, and each of the last two used to manage it in turn, then it came in the hands of Zaid bin Hasan, and it was truly the Sadaqa of Allah's Apostle

4034. Narrated Malik bin Aus Al-Hadathan An-Nasri: That once 'Umar bin Al-Khattab called him and while he was sitting with him, his gatekeeper, Yarfa came and said, "Will you admit 'Uthman, 'Abdur-Rahman bin 'Auf, Az-Zubair and Sa'd (bin Abi Waqqas) who are waiting for your permission?" 'Umar said, "Yes, let them come in." After a while, Yarfa- came again and said, "Will you admit 'Ali and 'Abbas who are asking your permission?" 'Umar said, "Yes." So, when the two entered, 'Abbas said, "O chief of the believers! Judge between me and this (i.e. 'Ali). "Both of them had a dispute regarding the property of Bani An-Nadir which Allah had given to His Apostle as Fai (i.e. booty gained without fighting), 'Ali and 'Abbas started reproaching each other. The (present) people (i.e. 'Uthman and his companions) said, "O chief of the believers! Give your verdict in their case and relieve each from the other." 'Umar said, "Wait I beseech you, by Allah, by Whose Permission both the heaven and the earth stand fast! Do you know that Allah's Messenger () said, 'We (Prophets) our properties are not to be inherited, and whatever we leave, is to be spent in charity,' and he said it about himself?" They (i.e. 'Uthman and his company) said, "He did say it. " 'Umar then turned towards 'Ali and 'Abbas and said, "I beseech you both, by Allah! Do you know that Allah's Messenger () said this?" They replied in the affirmative. He said, "Now I am talking to you about this matter. Allah the Glorified favored His Apostle with something of this Fai (i.e. booty won without fighting) which He did not give to anybody else. Allah said:-- "And what Allah gave to His Apostle ("Fai" Booty) from them--For which you made no expedition With either Calvary or camelry. But Allah gives power to His Apostles Over whomsoever He will And Allah is able to do all things." (59.6) So this property was especially granted to Allah's Messenger () . But by Allah, the Prophet () neither took it all for himself only, nor deprived you of it, but he gave it to all of you and distributed it amongst you till only this remained out of it. And from this Allah's Messenger () used to spend the yearly maintenance for his family, and whatever used to remain, he used to spend it where Allah's Property is spent (i.e. in charity), Allah's Messenger () kept on acting like that during all his life, Then he died, and Abu Bakr said, 'I am the successor of Allah's Messenger ().' So he (i.e. Abu Bakr) took charge of this property and disposed of it in the same manner as Allah's Messenger () used to do, and all of you (at that time) knew all about it." Then 'Umar turned towards 'Ali and 'Abbas and said, "You both remember that Abu Bakr disposed of it in the way you have described and Allah knows that, in that matter, he was sincere, pious, rightly guided and the follower of the right. Then Allah caused Abu Bakr to die and I said, 'I am the successor of Allah's Messenger () and Abu Bakr.' So I kept this property in my possession for the first two years of my rule (i.e. Caliphate and I used to dispose of it in the same way as Allah's Messenger () and Abu Bakr used to do; and Allah knows that I have been sincere, pious, rightly guided and the follower of the right (in this matter). Later on both of you (i.e. 'Ali and 'Abbas) came to me, and the claim of you both was one and the same, O 'Abbas! You also came to me. So I told you both that Allah's Messenger () said, "Our property is not inherited, but whatever we leave is to be given in charity.' Then when I thought that I should better hand over this property to you both on the condition that you will promise and pledge before Allah that you will dispose it off in the same way as Allah's Messenger () and Abu Bakr did and as I have done since the beginning of my caliphate or else you should not speak to me (about it).' So, both of you said to me, 'Hand it over to us on this condition.' And on this condition I handed it over to you. Do you want me now to give a decision other than that (decision)? By Allah, with Whose Permission both the sky and the earth stand fast, I will never give any decision other than that (decision) till the Last Hour is established. But if you are unable to manage it (i.e. that property), then return it to me, and I will manage on your behalf." The sub-narrator said, "I told 'Urwa bin Az-Zubair of this Hadith and he said, 'Malik bin Aus has told the truth' I heard 'Aisha, the wife of the Prophet () saying, 'The wives of the Prophet () sent 'Uthman to Abu Bakr

demanding from him their 1/8 of the Fai which Allah had granted to his Apostle. But I used to oppose them and say to them: Will you not fear Allah? Don't you know that the Prophet used to say: Our property is not inherited, but whatever we leave is to be given in charity? The Prophet () mentioned that regarding himself. He added: 'The family of Muhammad can take their sustenance from this property. So the wives of the Prophet () stopped demanding it when I told them of that.' So, this property (of Sadaqa) was in the hands of 'Ali who withheld it from 'Abbas and overpowered him. Then it came in the hands of Hasan bin 'Ali, then in the hands of Husain bin 'Ali, and then in the hands of 'Ali bin Husain and Hasan bin Hasan, and each of the last two used to manage it in turn, then it came in the hands of Zaid bin Hasan, and it was truly the Sadaqa of Allah's Apostle

4035. Narrated 'Aisha:Fatima and Al-'Abbas came to Abu Bakr, claiming their inheritance of the Prophet's land of Fadak and his share from Khaibar. Abu Bakr said, "I heard the Prophet () saying, 'Our property is not inherited, and whatever we leave is to be given in charity. But the family of Muhammad can take their sustenance from this property.' By Allah, I would love to do good to the Kith and kin of Allah's Apostle rather than to my own Kith and kin

4036. Narrated 'Aisha:Fatima and Al-'Abbas came to Abu Bakr, claiming their inheritance of the Prophet's land of Fadak and his share from Khaibar. Abu Bakr said, "I heard the Prophet () saying, 'Our property is not inherited, and whatever we leave is to be given in charity. But the family of Muhammad can take their sustenance from this property.' By Allah, I would love to do good to the Kith and kin of Allah's Apostle rather than to my own Kith and kin

4037. Narrated Jabir bin 'Abdullah:Allah's Messenger () said, "Who is willing to kill Ka'b bin Al-Ashraf who has hurt Allah and His Apostle?" Thereupon Muhammad bin Maslama got up saying, "O Allah's Messenger (!) Would you like that I kill him?" The Prophet () said, "Yes," Muhammad bin Maslama said, "Then allow me to say a (false) thing (i.e. to deceive Ka'b). "The Prophet () said, "You may say it." Then Muhammad bin Maslama went to Ka'b and said, "That man (i.e. Muhammad demands Sadaqa (i.e. Zakat) from us, and he has troubled us, and I have come to borrow something from you." On that, Ka'b said, "By Allah, you will get tired of him!" Muhammad bin Maslama said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now we want you to lend us a camel load or two of food." (Some difference between narrators about a camel load or two.) Ka'b said, "Yes, (I will lend you), but you should mortgage something to me." Muhammad bin Mas-lama and his companion said, "What do you want?" Ka'b replied, "Mortgage your women to me." They said, "How can we mortgage our women to you and you are the most handsome of the 'Arabs?" Ka'b said, "Then mortgage your sons to me." They said, "How can we mortgage our sons to you? Later they would be abused by the people's saying that so-and-so has been mortgaged for a camel load of food. That would cause us great disgrace, but we will mortgage our arms to you." Muhammad bin Maslama and his companion promised Ka'b that Muhammad would return to him. He came to Ka'b at night along with Ka'b's foster brother, Abu Na'ila. Ka'b invited them to come into his fort, and then he went down to them. His wife asked him, "Where are you going at this time?" Ka'b replied, "None but Muhammad bin Maslama and my (foster) brother Abu Na'ila have come." His wife said, "I hear a voice as if dropping blood is from him, Ka'b said, "They are none but my brother Muhammad bin Maslama and my foster brother Abu Naila. A generous man should respond to a call at night even if invited to be killed." Muhammad bin Maslama went with two men. (Some narrators mention the men as 'Abu bin Jabr. Al Harith bin Aus and 'Abbad bin Bishr). So Muhammad bin Maslama went in together with two men, and said to them, "When Ka'b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strike him. I will let you smell his head." Ka'b bin Al-Ashraf came down to them wrapped in his clothes, and diffusing perfume. Muhammad bin Maslama said, "I have never smelt a better scent than this." Ka'b replied, "I have got the best 'Arab women who know how to use the high class of perfume." Muhammad bin Maslama requested Ka'b "Will you allow me to smell your head?" Ka'b said, "Yes." Muhammad smelt it and made his companions smell it as well. Then he requested Ka'b again, "Will you let me (smell your head)?" Ka'b said, "Yes." When Muhammad got a strong hold of him, he said (to his companions), "Get at him!" So they killed him and went to the Prophet () and informed him. (Abu Rafi') was killed after Ka'b bin Al-Ashraf

4038. Narrated Al-Bara bin Azib:Allah's Messenger () sent a group of persons to Abu Rafi'. 'Abdullah bin Atik entered his house at night, while he was sleeping, and killed him

4039. Narrated Al-Bara bin Azib:Allah's Messenger () sent some men from the Ansar to ((kill) Abu Rafi', the Jew, and appointed 'Abdullah bin Atik as their leader. Abu Rafi' used to hurt Allah's Messenger () and help his enemies against him. He lived in his castle in the land of Hijaz. When those men approached (the castle) after the sun had set and the people had brought back their livestock to their homes. 'Abdullah (bin Atik) said to his companions, "Sit down at your places. I am going, and I will try to play a trick on the gate-keeper so that I may enter (the castle)." So 'Abdullah proceeded towards the castle, and when he approached the gate, he covered himself with his clothes, pretending to answer the call of nature. The people had gone in, and the gate-keeper (considered 'Abdullah as one of the castle's servants) addressing him saying, "O Allah's Servant! Enter if you wish, for I want to close the gate." 'Abdullah added in his story, "So I went in (the castle) and hid myself. When the people got inside, the gate-keeper closed the gate and hung the keys on a fixed wooden peg. I got up and took the keys and opened the gate. Some people were staying late at night with Abu Rafi' for a pleasant night chat in a room of his. When his companions of nightly entertainment went away, I ascended to him, and whenever I opened a door, I closed it from inside. I said to myself, 'Should these people discover my presence, they will not be able to catch me till I have killed him.' So I reached him and found him sleeping in a dark house amidst his family, I could not recognize his location in the house. So I shouted, 'O Abu Rafi'!' Abu Rafi' said, 'Who is it?' I proceeded towards the source of the voice and hit him with the sword, and because of my perplexity, I could not kill him. He cried loudly, and I came out of the house and waited for a while, and then went to him again and said, 'What is this voice, O Abu Rafi'?' He said, 'Woe to your mother! A man in my house has hit me with a sword! I again hit him severely but I did not kill him. Then I drove the point of the sword into his belly (and pressed it through) till it touched his back, and I realized that I have killed him. I then opened the doors one by one till I reached the staircase, and thinking that I had reached the ground, I stepped out and fell down and got my leg broken in a moonlit night. I tied my leg with a turban and proceeded on till I sat at the gate, and said, 'I will not go out tonight till I know that I have killed him.' So, when (early in the morning) the cock crowed, the announcer of the casualty

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stood on the wall saying, 'I announce the death of Abu Rafi', the merchant of Hijaz. Thereupon I went to my companions and said, 'Let us save ourselves, for Allah has killed Abu Rafi', ' So I (along with my companions proceeded and) went to the Prophet () and described the whole story to him. "He said, 'Stretch out your (broken) leg. I stretched it out and he rubbed it and it became All right as if I had never had any ailment whatsoever

4040. Narrated Al-Bara:Allah's Messenger () sent `Abdullah bin `Atik and `Abdullah bin `Utba with a group of men to Abu Rafi` (to kill him). They proceeded till they approached his castle, whereupon `Abdullah bin Atik said to them, "Wait (here), and in the meantime I will go and see." `Abdullah said later on, "I played a trick in order to enter the castle. By chance, they lost a donkey of theirs and came out carrying a flaming light to search for it. I was afraid that they would recognize me, so I covered my head and legs and pretended to answer the call to nature. The gatekeeper called, 'Whoever wants to come in, should come in before I close the gate.' So I went in and hid myself in a stall of a donkey near the gate of the castle. They took their supper with Abu Rafi` and had a chat till late at night. Then they went back to their homes. When the voices vanished and I no longer detected any movement, I came out. I had seen where the gate-keeper had kept the key of the castle in a hole in the wall. I took it and unlocked the gate of the castle, saying to myself, 'If these people should notice me, I will run away easily.' Then I locked all the doors of their houses from outside while they were inside, and ascended to Abu Rafi` by a staircase. I saw the house in complete darkness with its light off, and I could not know where the man was. So I called, 'O Abu Rafi'!' He replied, 'Who is it?' I proceeded towards the voice and hit him. He cried loudly but my blow was futile. Then I came to him, pretending to help him, saying with a different tone of my voice, ' What is wrong with you, O Abu Rafi'? He said, 'Are you not surprised? Woe on your mother! A man has come to me and hit me with a sword!' So again I aimed at him and hit him, but the blow proved futile again, and on that Abu Rafi` cried loudly and his wife got up. I came again and changed my voice as if I were a helper, and found Abu Rafi` lying straight on his back, so I drove the sword into his belly and bent on it till I heard the sound of a bone break. Then I came out, filled with astonishment and went to the staircase to descend, but I fell down from it and got my leg dislocated. I bandaged it and went to my companions limping. I said (to them), 'Go and tell Allah's Messenger () of this good news, but I will not leave (this place) till I hear the news of his (i.e. Abu Rafi's) death.' When dawn broke, an announcer of death got over the wall and announced, 'I convey to you the news of Abu Rafi's death.' I got up and proceeded without feeling any pain till I caught up with my companions before they reached the Prophet () to whom I conveyed the good news

4041. Narrated Ibn `Abbas:On the day of Uhud. the Prophet () said, "This is Gabriel holding the head of his horse and equipped with war material

4042. Narrated `Uqba bin Amir:Allah's Messenger () offered the funeral prayers of the martyrs of Uhud eight years after (their death), as if bidding farewell to the living and the dead, then he ascended the pulpit and said, "I am your predecessor before you, and I am a witness on you, and your promised place to meet me will be Al- Haud (i.e. the Tank) (on the Day of Resurrection), and I am (now) looking at it from this place of mine. I am not afraid that you will worship others besides Allah, but I am afraid that worldly life will tempt you and cause you to compete with each other for it." That was the last look which I cast on Allah's Messenger ()

4043. Narrated Al-Bara:We faced the pagans on that day (of the battle of Uhud) and the Prophet () placed a batch of archers (at a special place) and appointed `Abdullah (bin Jubair) as their commander and said, "Do not leave this place; if you should see us conquering the enemy, do not leave this place, and if you should see them conquering us, do not (come to) help us," So, when we faced the enemy, they took to their heels till I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, "The booty, the booty!" `Abdullah bin Jubair said, "The Prophet () had taken a firm promise from me not to leave this place." But his companions refused (to stay). So when they refused (to stay there), (Allah) confused them so that they could not know where to go, and they suffered seventy casualties. Abu Sufyan ascended a high place and said, "Is Muhammad present amongst the people?" The Prophet () said, "Do not answer him." Abu Sufyan said, "Is the son of Abu Quhafa present among the people?" The Prophet () said, "Do not answer him." `Abu Sufyan said, "Is the son of Al-Khattab amongst the people?" He then added, "All these people have been killed, for, were they alive, they would have replied." On that, `Umar could not help saying, "You are a liar, O enemy of Allah! Allah has kept what will make you unhappy." Abu Sufyan said, "Superior may be Hubal!" On that the Prophet said (to his companions), "Reply to him." They asked, "What may we say?" He said, "Say: Allah is More Elevated and More Majestic!" Abu Sufyan said, "We have (the idol) Al-`Uzza, whereas you have no `Uzza!" The Prophet () said (to his companions), "Reply to him." They said, "What may we say?" The Prophet () said, "Say: Allah is our Helper and you have no helper." Abu Sufyan said, "(This) day compensates for our loss at Badr and (in) the battle (the victory) is always undecided and shared in turns by the belligerents. You will see some of your dead men mutilated, but neither did I urge this action, nor am I sorry for it." Narrated Jabir: Some people took wine in the morning of the day of Uhud and were then killed as martyrs

4044. Narrated Al-Bara:We faced the pagans on that day (of the battle of Uhud) and the Prophet () placed a batch of archers (at a special place) and appointed `Abdullah (bin Jubair) as their commander and said, "Do not leave this place; if you should see us conquering the enemy, do not leave this place, and if you should see them conquering us, do not (come to) help us," So, when we faced the enemy, they took to their heels till I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, "The booty, the booty!" `Abdullah bin Jubair said, "The Prophet () had taken a firm promise from me not to leave this place." But his companions refused (to stay). So when they refused (to stay there), (Allah) confused them so that they could not know where to go, and they suffered seventy casualties. Abu Sufyan ascended a high place and said, "Is Muhammad present amongst the people?" The Prophet () said, "Do not answer him." Abu Sufyan said, "Is the son of Abu Quhafa present among the people?" The Prophet () said, "Do not answer him." `Abu Sufyan said, "Is the son of Al-Khattab amongst the people?" He then added, "All these people have been killed, for, were they alive, they would have replied." On that, `Umar could not help saying, "You are a liar, O enemy of Allah! Allah has kept what will make you unhappy." Abu Sufyan said, "Superior may be Hubal!" On that the Prophet said (to his companions), "Reply to him." They asked, "What may we say?" He said, "Say: Allah is More Elevated and More Majestic!"