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3824. Abu Huraira (Allah be pleased with him) reported it directly from Allah's Apostle (ﷺ):The townsman'should not sell for a man from the desert (with a view to taking advantage of his ignorance of the market conditions of the city). And Zuhair reported from the Prophet (ﷺ) that he forbade the townsman to sell on behalf of the man from the desert
3825. Ibn 'Abbas (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:The riders (carrying merchandise) should not be met in the way, and townsman should not sell for a man of the desert. The narrator reported. I said to Ibn 'Abbas: What do these words really imply-" The townsman for the man of the desert"? He said: That he should work as a broker on his behalf
3826. Jabir (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:The townsman should not sell for a man from the desert, leave the people alone, Allah will give them provision from one another. Yahya reported it with a slight change of words
3827. Jabir (Allah be pleased with him) reported a similar hadith from Allah's Apostle (ﷺ) through another chain of transmitters
3828. Anas b. Malik (Allah be pleased with him) reported:We were forbidden that a townsman should sell for a man of the desert, even if he is his brother or father
3829. Anas b. Malik (Allah be pleased with him) said:We were forbidden that a townsman should sell for a man of the desert
3830. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:He who bought a goat having its udder tied up should go back with it, milk it, and, if he is satisfied with its milk, he should retain it, otherwise he should return it along with a sa' of dates
3831. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:He who buys a goat with its udder tied up has the option to retain the goat if he so desires or return it within three days, and in case he returns it he should do so along with a sa' of dates
3832. Abu Huraira (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying:lie who buys a goat having its udder tied up has the option to return it within three days. If he returns it he should pay a sa' of dates. Wheat is not essential
3833. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:He who buys a goat having its udder tied up has two courses left for him. He may retain it, and if he desires may return it along with a sa' of dates and not wheat
3834. Ayyub narrated with the same chain of transmitters but with this change of words:" He who buys a goat has the option
3835. Hammam b. Munabbih said:Out of the ahadith which Abu Huraira (Allah be pleased with him) reported to us from Allah's Messenger (ﷺ) one is this that Allah's Messenger (ﷺ) said: If one among you buys a she-camel having its udder tied up he has the two options for him after milking it either (to retain it) or return it with a sa' of dates
- 3836.
3837. Ibn Abbas (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:He who buys foodgrain should not sell it until he has taken possession of it
3838. A hadith like this has been narrated through the same chain of transmitters
3839. Ibn Abbas (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:He who buys food-rain should not sell it until he has taken possession of it. Ibn Abbas (Allah be pleased with them) said: I regard everything like food (so far as this principle is concerned)
3840. Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:He who buys foodgrain should not sell it until he has taken full possession of it
3841. Ibn Umar (Allah be pleased with them) reported:We used to buy foodgrains during the lifetime of Allah's Messenger (ﷺ). He (the Holy Prophet) would then send to us one who commanded us to take them (the foodgrains) to a place other than the one where we had bought them before we sold it
3842. Ibn Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:He who buys foodgrain should not sell that before taking possession of it. He (the narrator) said: We used to buy foodgrain from the caravans in bulk, but Allah's Messenger (ﷺ) forbade us to re-sell that until we had shifted it to some other place
3843. Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:He who bought foodgrain should not sell it until he had taken full possession of it (after measuring it)
3844. Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:He who bought foodgrain should not sell it until he had taken possession of it
- 3845.
- 3846.
3847. Salim b. 'Abdullah (Allah be pleased with them) reported his father havingsaid this:I saw people being beaten during the lifetime of Allah's Messenger (ﷺ) in case they bought the foodgrain in bulk, and then sold them at that spot before taking it to their places. This hadith is narrated on the authority of 'Ubaidullah b. Abdullah b. 'Umar through another chain of transmitters (and the words are:)" His father (Ibn 'Umar) used to buy foodgrains in bulk and then carried them to his people
3848. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:He who bought foodgrain should not sell it until he had measured it. In the

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narration of Abu Bakr there the word is Ibtā' instead of Ishtara

3849. Abu Huraira (Allah be pleased with him) is reported to have said to Marwan: Have you made lawful the transactions involving interest? Thereupon Marwan said: I have not done that. Thereupon Abu Huraira () said: You have made lawful the transactions with the help of documents only, whereas Allah's Messenger () forbade the transaction of foodgrains until full possession is taken of them. Marwan then addressed the people and forbade them to enter into such transactions (as are done with the help of documents). Sulaiman said: I saw the sentinels snatching (these documents) from the people

3850. Jabir b. Abdullah (Allah be pleased with them) reported Allah's Messenger () as saying: When you purchase foodgrains, do not sell them until you have taken possession of them

3851. Jabir b. Abdullah (Allah be pleased with them) is reported to have said that Allah's Messenger () forbade the sale of a heap of dates the weight of which is unknown in accordance with the known weight of dates

3852. This hadith is narrated on the authority of Jabir b. Abdullah (Allah be pleased with them) but with this variation that no mention is made of the dates (which one finds) at the end of the previous hadith

3853. Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger () as saying: Both parties in a business transaction have the right to annul it so long as they have not separated; except in transactions which have been made subject to the right of parties to annul them

3854. This hadith has been narrated on the authority of Ibn 'Umar (Allah be pleased with them) through another chain of transmitters

3855. Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger () as saying: When two persons enter into a transaction, each of them has the right to annul it so long as they are not separated and are together (at the place of transaction); or if one gives the other the right (to annul the transaction) But if one gives the other the option, the transaction is made on this condition (i. e. one has the right to annul the transaction), it becomes binding. And if they are separated after they have made the bargain and none of them annulled it, even then the transaction is binding

3856. Abdullah b. 'Umar (Allah be pleased with them) reported Allah's Messenger () as saying: When two persons enter into a transaction, each one of them has the right to annul it so long as they are not separated, or their transaction gives one another (as a condition) the right of annulling, and if their transaction, has the right of annulling it the transaction becomes binding. Ibn Abi Umar made this addition that whenever he (Ibn Umar) entered into a transaction with a person with the intention of not breaking it, he walked a while and then returned to him

3857. Ibn Umar reported Allah's Messenger () as saying: There is no transaction between two persons entering a transaction until they separate, but only when there is an option to annul it

3858. Hakim b. Hizam (Allah be pleased with him) reported Allah's Messenger () as saying: Both parties in a business transaction have the right to annul it so long as they have not separated; and if they speak the truth and make everything clear they will be blessed in their transaction; but if they tell a lie and conceal anything the blessing on their transaction will be blotted out

3859. A hadith like this has been transmitted on the authority of Hakim b. Hizam (Imam Muslim) said: Hakim b. Hizam was born inside the Ka'ba and lived for one hundred and twenty years

3860. Abdullah b. Dinar narrated that he heard Ibn 'Umar (Allah be pleased with them) saying: A man mentioned to the Messenger of Allah () that he was deceived in a business transaction, whereupon Allah's Messenger () said: When you enter into a transaction, say: There should be no attempt to deceive

3861. This hadith has been narrated on the authority of 'Abdullah b. Dinar with the same chain of transmitters but these words are not found in it. "When he buys he should say: There should be no attempt to deceive

3862. Ibn 'Umar (Allah be pleased with them) reported that Allah's Messenger () forbade the sale of fruits until they were clearly in good condition, he forbade it both to the seller and to the buyer

3863. Another chain on the authority of Ibn 'Umar narrated the same as the above hadith

3864. Ibn 'Umar (Allah be pleased with them) reported that Allah's Messenger () forbade the sale of palm-trees (i. e. their fruits) until the dates began to ripen, and ears of corn until they were white and were safe from blight. He forbade the seller and the buyer

3865. Ibn Umar (Allah be pleased with them) reported Allah's Messenger () as saying: Do not buy fruit until its good condition becomes clear, and (the danger) of blight is no more. He said: Its good condition becoming clear implies that it becomes red or yellow

3866. This hadith is reported on the authority of Yahya with the same chain of transmitters up to "until its good condition becomes clear," but he did not mention what follows (these words)

3867. This hadith has been narrated on the authority of Ibn 'Umar through another chain of transmitters

3868. Nafi, reported on the authority of Ibn Umar (Allah be pleased with them) a hadith like that narrated before

3869. Ibn Umar (Allah be pleased with them) reported Allah's Messenger' () as saying: Do not buy fruits (on the trees) until their good condition becomes clear

3870. In the hadith transmitted on the authority of Shu'ba it was stated that Ibn Umar (Allah be pleased with them) was asked what good condition implied. He

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said:When (the danger of) blight is no more

3871. Jabir (Allah be pleased with him) reported that Allah's Messenger (ﷺ) forbade (or forbade us) the sale of fruits until they are ripe in a good condition

3872. Jabir b. Abdullah (Allah be pleased with them) reported Allah's Messenger (ﷺ) forbidding the sale of fruit until its good condition is obvious

3873. Abu Bakhtari reported:I asked Ibn 'Abbas (Allah be pleased with them) about the sale of dates. He said: Allah's Messenger (ﷺ) forbade the sale of dates of the trees until one eats them or they are eaten (i. e. they are fit to be eaten) or until they are weighed (or measured). I said: What does it imply:" Until it is weighed"? Thereupon a person who was with him (Ibn Abbas) said: Until he is able to keep it with him (after plucking them)

3874. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:Do not sell the fruits until their good condition becomes evident

3875. Ibn Umar (Allah be pleased with them) reported Allah's Apostle (ﷺ) forbidding the sale of fruits until their good condition becomes evident and the purchase of dates for dates

3876. Zaid b. Thabit (Allah be pleased with him) said that Allah's Messenger (ﷺ) gave a concession in case of the sale known as al-araya, there is an addition of the word an tuba'a in the hadith transmitted by Ibn Numair

3877. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:Do not buy the fruit until their condition is clear, and do not buy the fresh dates. A hadith like this has been reported by Ibn 'Umar through another chain of transmitters

3878. Sa'id b. al-Musayyib said that Allah's Messenger (ﷺ) forbade the transaction of Af Muzabana and Muhaqala. Muzabana means that fresh dates on the trees should be sold against dry dates. Muhaqala implies that the wheat in the ear should be sold against the wheat and getting the land on rent for the wheat (produced in it). He (the narrator) said that the Prophet (ﷺ) had said:Do not sell fresh fruits on the trees until their good condition becomes manifest, and do not sell fresh dates on the trees against dry dates. Salim said: Abdullah informed me on the authority of Zaid b. Thabit, Allah's Messenger (ﷺ) having given concession afterwards in case of ariyya transactions by which dry dates can be exchanged with fresh dates, but he did not permit it in other cases

3879. Zaid b. Thabit (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) having given concession in case of 'ariyya for selling dry dates (with) fresh dates after measuring them out

3880. Zaid b. Thabit reported that Allah's Messenger (ﷺ) give concession in case of 'ariyya transactions according to which the members of the household give dry dates according to a measure and then eat fresh dates (in exchange for it)

3881. A hadith like this has been narrated on the authority of Nafi' with the same chain of transmitters

3882. Yahya b. Sa'id reported this hadith with the same chain of transmitters but with this change:'Ariyya implies that date-palm trees should be donated to the people and then they sell it with a measure of dry dates

3883. Zaid b Thabit (Allah be pleased with him) reported that Allah's Messenger (ﷺ) gave concession in case of al-'ariyya transactions (for exchanging dates) for dates with measure. Yahya said:'Ariyya implies that a person should buy fresh dates on the tree for his family to eat against a measure of dry dates

3884. Zaid b. Thabit (Allah be pleased with him) reported Allah's Messenger (ﷺ) granting concession in case of 'ariyya transactions and that implies selling of (dry dates for fresh dates) according to a measure

3885. Ubaidullah reported this hadith with a slight change of words on the same authority (as quoted above)

3886. Nafi, reported this hadith with the same chain of transmitters stating that Allah's Messengtr (ﷺ) granted concession in case of 'ariyya transactions (for exchange of the same commodity) with measure

3887. Bashair b. Yasir reported on the authority of some of the Companions of Allah's Messenger (ﷺ) among the members of his family among whom one was Sahl b. Abu Hathma that Allah's Messenger (ﷺ) forbade buying of fresh dates against dry dates and that it is Riba and this is Muzabana, but he made an exemption of 'ariyya (donations) of a tree or two in which case the members of a family sell dry dates and buy fresh dates for eating them

3888. Bushair b. Yasar reported on the authority of some of the Companion of Allah's Messenger (ﷺ) that he exempted the transactions, of 'ariyya (from the direct exchange of one kind) after measuring the dry dates (in exchange for fresh dates)

3889. Bushair b. Yasir reported on the authority of some of the Companions of Allah's Messenger (may peace be upon hinn) from among the members of his family that he forbade (the direct exchange of a commodity having different qualities) but with the change that Ishaq and Ibn al-Muthanna used the word Zabn in place of Riba and Ibn Abu 'Umar used the word Riba (interest)

3890. A hadith like this has been narrated on the authority of Sahl b. Abu Hathma

3891. Sahl b. Abu Hathma reported Allah's Messenger (ﷺ) having forbidden Muzabana, i. e. exchange of fresh dates with dry dates. except in case of those to whom donations of some trees have been made. It is for them that concession has been given

3892. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) having given exemption of 'ariyya transactions measuring less than five wasqs or up to five wasqs (the narrator Dawud is in doubt whether it was five or less than five)

3893. Ibn Umar (Allah be pleased them) reported Allah's Messenger (ﷺ) having forbidden Muzabana, and Muzabana implies the selling of fresh dates for dry dates

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by measuring them out and the selling of raisins by measure for grapes

3894. Abdullah (b. Umar) reported that Allah's Apostle (ﷺ) forbade Muzabana, i. e. buying of fresh dates (on) the trees for dry dates by measure, and the buying of grapes for raisins by measure and the selling of field of corn for corn by measure

3895. A hadith like this has been narrated on the authority of 'Ubaidullah with the same chain of transmitters

3896. Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) having forbidden Muzabana, and Muzabana is the selling of dry dates by measure for fresh dates and the selling of raisins by measure for grapes and selling of all Ports of fruits on the basis of calculation

3897. Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) having forbidden Muzabana, and Muzabana implies the selling of dry dates for fresh dates on the tree with a definite measure (making it clear) that in case it increases, it belongs to me and if it is less, it is my responsibility

3898. A hadith like this has been transmitted on the authority of Ayyub

3899. Abdullah (b. Umar) (Allah be pleased with them) reported Allah's Messenger (ﷺ) having forbidden Mazabana, and it implies that one should sell the fresh fruits of his orchard (for dry fruits) or, if it is fresh dates, for dry dates with a measure, or if it is grapes for raisins or if it is corn in the field for dry corn with a measure He (the Holy Prophet) in fact forbade all such transactions. Qutaiba has narrated it with a slight variation of words

3900. This hadith has been narrated on the authority of Nafi with another chain of transmitters

3901. Ibn Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:If anyone buys palm-trees after they have been fecundated the fruit belongs to the seller unless the buyer makes a proviso

3902. Nafi reported on the authority of Ibn Umar (Allah be pleased with them) that the Messenger of Allah (ﷺ) said:Whichever tree is bought with its roots, and if it is fecundatedits fruit would belong to one who has grafted it except when the provision is laid down by the buyer

3903. Ibn Umar (Allah be pleased with them) reported Allah's Apostle (ﷺ) as saying:Whosoever grafts the tree and then sells its roots, its fruit will belong to one who grafts it except when provision is laid down by the buyer

3904. This hadith has been narrated on the authority of Nafi, with the same chain of transmitters

3905. Abdullah b. Umar (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying:He who buys a tree after it has been fecundated, its fruit belongs to one who sells it except when the provision has been laid down by the buyer (that it will belong to him), and he who buys a slave, his property belongs to one who sells him except when a provision has been laid down by the buyer (that it will be transferred to him with the slave)

3906. A hadith like this has been narrated on the authority of al Zuhri

3907. Ibn Umar reported on the authority of his father as Allah's Apostle (ﷺ) saying so

3908. Jabir b. Abdullah (Allah be pleased with them) reported that Allah's Messenger (ﷺ) had forbidden Muhaqala. and Muzabana, Mukhibara and the sale of fruits until their good condition becomes clear, and (he commanded) that (commodities) should not be sold but for the dinar and dirham except in case of araya

3909. Jabir b. 'Abdullah (Allah be pleased with them) reported that Allah's Messenger (ﷺ) forbade the types of sales as described before

3910. Jabir b. 'Abdullah (Allah be pleased with them) reported that Allah's Messenger (ﷺ) forbade Mukhabara and Muhaqala, and Muzabana, and the sale of the fruit until it is fit for eating, and its sale but with dirham and dinar. Exception is made in case of 'araya. Ata' said:Jabir explained (these terms) for us. As for Mukhabara it is this that a wasteland is given by a person to another and he makes an investment in it and then gets a share in the produce. According to him (Jabir), Muzabana is the sell of fresh dates on the tree for dry dates with a measure, and Muhaqala in agriculture implies that one should sell the standing crop for grains with a measure

3911. Jabir b. Abdullah (Allah be pleased with them) reported Allah's Messenger (ﷺ) forbidding Muhaqala, and Muzabana, and Mukhabara, and the buying of date-palm until its fruit is ripened (ripening means that its colour becomes red or yellow, or it is fit for being eaten). And Muhaqala implies that crops in the field are bought for grains according to a customary measure. Muzabana implies that date-palm should be sold for dry dates by measuring them with wisqs, and al-Mukhabara is (a share), maybe one-third or one-fourth (in produce) or something like it. Zaid (one of the narrators) said to Ata' b. Abu Rabah (the other narrator):Did You bear Jabir b. Abdullah (Allah be pleased with them) making a mention of it that he had heard it directly from Allah's Messenger (ﷺ)? He said: Yes

3912. Jabir b. Abdullah (Allah be pleased with them) reported Allah's Messenger (ﷺ) forbidding Muzabana and Muhaqala, and Mukhabara, and the sale of fruits until they are ripe. I (the narrator) said to Sa'id (the other narrator):What does ripening imply? He said: It meant that they become red or become yellow and are fit for eating

3913. Jabir b. Abdullah (Allah be pleased with them) reported Allah's Messenger (ﷺ) forbidding Muhaqala and Muzabana and Mu'awama and Mukhabara. (One of the narrators) 'said:Sale years ahead is Mu'awama, and making exceptional but he made an exemption of araya

3914. A hadith like this has been narrated on the authority of Jabir (Allah be pleased with him) from Allah's Apostle (ﷺ). but he made no mention of transactions years (ahead) implying Mu'awama

3915. Jabir b. Abdullah (Allah be pleased with them) reported that Allah's Messenger (ﷺ) forbade leasing of land, and selling ahead for years and selling of fruits

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before they become ripe

3916. Jabir b. Abdullah (Allah be pleased with them) reported Allah's Messenger () having forbidden the renting of land

3917. Jabir b. Abdullah (Allah be pleased with them) reported Allah's Messenger () as saying:He who has land should cultivate it himself, but if he does not cultivate it himself, then he should let his brother cultivate it

3918. Jabir b. Abdullah (Allah be pleased with them) reported some of the Companions of Allah's Messenger () had surplus of land. Thereupon Allah's Messenger () said:He, who has surplus land (in his possession) should cultivate it, or he should lend it to his brother for benefit, but if he refuses to accept it, he should retain it

3919. Jabir b. Abdullah (Allah be pleased with them) reported Allah's Messenger () having forbidden taking of rent or share of land

3920. Jabir (Allah be pleased with him) reported Allah's Messenger () as saying:He who has land should cultivate it, but if he does not find it possible to cultivate it, or finds himself helpless to do so, he should lend it to his Muslim brother, but he should not accept rent from him

3921. Sulaiman b. Musa asked Ata':Did Jabir b. 'Abdullah (Allah be pleased with them) reported Allah's Apostle () as saying:" He who has land should cultivate it himself, or let his brother cultivate it, and should not give on rent"? He said: Yes

3922. Jabir (Allah be pleased with him) reported Allah's Apostle () having forbidden Mukhabara

3923. Jabir b. Abdullah (Allah be pleased with them) heard Allah's Messenger () say:He who has surplus of land should either cultivate it himself, or let his brother cultivate it, an should not sell it. I (the narrator) said to Sa'id: What does his statement" do not sell it" mean? Does it imply" rent"? He said: Yes

3924. Jabir b. 'Abdullah reported:We used to cultivate land on rent during the lifetime of Allah's Apostle () and we got a share out of the grain left in the ears after threshing them and something unspecified. Allah's Messenger () said: He who has land should cultivate it or let his brother till it, otherwise he should leave it

3925. Jabir b. Abdullah (Allah be pleased with them) reported:We used to get land (on rent) during the lifetime of Allah's Messeuge, () with a share of one-third or one-fourth (of the produce from the land irrigated) with the help of canals. Thereupon Allah's Messenger () stood up (to address) and said: HRe who has land should cultivate it, and if he does not cultivate it, he should lend it to his brother, and if he does not lend it to his brother, he should then retain it

3926. Jabir (Allah he pleased with him) reported:I heard Allah's Apostle () as saying: He who has (surplus) land should donate it (to others), or lend it

3927. This hadith has been narrated on the authority of A'mash with the same chain of transmitters, but with a slight change of words

3928. Jabir b. 'Abdullah (Allah be pleased with them) reportedthat Allah's Messenger () had forbidden renting of land. Bukair (one of the narrators) said:Nafi' reported to me that he heard Ibn 'Umar (Allah be pleased with them) saying: We usedto give land on rent; we then abandoned this practice when we heard the hadith of Rafi' b. Khadij

3929. Jabir (Allah be pleased with him) reported Allah's Messenger () forbidding the selling (renting of) uncultivated land for two years or three

3930. Jabir (Allah be pleased with him) reported Allah's Apostle () forbidding selling of (produce) in advance for two years, and in the narmtion of Ibu Abd Shaiba (the words are):" Selling of the fruits (on the tree) in advance for two years

3931. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying:He who has land should cultivate it or lend it to his brother, but if he refuses, he should retain his land

3932. Jabir b. Abdullah (Allah be pleased with them) reported:I heard Allah's Messenger () forbidding Muzabana, and Huqul. Jabir b. Abdullah (Allah be pleased with them) said: Muzabana means the selling of fruits for dry dates and Huqul is the renting of land

3933. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () forbidding Muhaqala and Muzabana

3934. Abu Sa'id al-Khudri (Allah be pleased with him) reported Allah's Messenger () having forbidden Mazabana and Muhaqala. Muzibana means the buying of fruits on the trees and Muhaqala is the renting of land

3935. Zaid b. Amr reported:I heard Ibn Umar (Allah be pleased with them) say: We did not see any harm in renting of the land, but as the first year was over Rafi' alleged Allah's Apostle () having forbidden that

3936. This hadith has been narrated on the authority of Amr b. Dinar with the same chain of transmitters but (in) the hadith transmitted on the authority of 'Uyainah (the words are):" We abandoned it (renting) on account of that

3937. Ibn 'Umar (Allah be pleased with them) reported:Rafi forbade us from benefitting from our land (in the form of rent)

3938. Nafi reported that Ibn Umar (Allah be pleased with them) rented his land during the lifetime of Allah's Messenger () and during the caliphate of Abu Bakr and that of Umar and that of Uthman (Allah be pleased with them) and during the early period of Muawiya's caliphate until at the end of Muawiya's reign, it reached him (Ibn 'Umar) that Rafi b. Khadij (Allah be pleased with him) narratted (a hadith) in which (there was a decree) of prohibition by Allah's Apostle (). He (Ibn 'Umar) went to him (Rafi b. Khadij) and I was with him and he asked him, whereupon he said:Allah's Messenger () used to forbid the renting of land. So Ibn Umar (Allah be pleased with them) abandoned it, and subsequently whenever he was asked about it, he said: Rafi b. Khadij (Allah be pleased with him) alleged that Allah's Messenger () forbade it

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3939. This hadith has been narrated on the authority of Ayyub and he made an addition in the hadith narrated by Ibn Ulayya in which he said: Ibn Umar abandoned it afterwards and he did not rent it (the land)

3940. Nafi reported: I went to Rafi b. Khadij in the company of Ibn 'Umar (Allah be pleased with them) until he (Ibn 'Umar) came to him at Balat (a place near Prophet's Mosque at Medina) and he (Rafi b. Khadij) informed him that Allah's Messenger (ﷺ) had forbidden the renting of land

3941. Nafi, reported from Ibn Umar (Allah be pleased with them) that he came to Rafi and he narrated this hadith from Allah's Apostle (ﷺ)

3942. Nafi, reported that Ibn Umar (Allah be pleased with them) used to rent the land, and that he was conveyed the hadith transmitted on the authority of Rafi b. Khadij. He (the narrator) said: He then went to him along with me. He (Rafi) narrated from some of his uncles in which it was mentioned that Allah's Apostle (ﷺ) forbade the renting of land. Ibn 'Umar (Allah be pleased with them) then abandoned this practice of renting

3943. This hadith has been narrated through another chain of transmitters

3944. Salim b. Abdullah reported that AbduUah b. Umar (Allah be pleased with them) used to give land on rent until (this news) reached him that Rafi b. Khadij Ansari used to forbid the renting of land. Abdullah met him and said: Ibn Khadij, what is this that you narrate from Allah's Messenger (ﷺ) pertaining to renting of land? Rafi b. Khadij said to Abdullah: I heard it from two uncles of mine and they had participated in the Battle of Badr who narrated to the members of the family that Allah's Messenger (ﷺ) forbade the renting of land. Abdullah said: I knew it that the land was rented during the lifetime of Allah's Messenger (ﷺ). Abdullah then apprehended that Allah's Messenger (ﷺ) might have said something new in this connection (in regard to prohibition of renting) which I failed to know. So he abandoned the renting of land

3945. Rafi b. Khadij (Allah be pleased with him) reported: We used to give on rent land during the lifetime of Allah's Messenger (ﷺ). We rented it on the share of one-third or one-fourth of the (produce) along with a definite quantity of corn. One day a person from among my uncles came to us and said: Allah's Messenger (ﷺ) forbade us this act which was a source of benefit to us, but the obedience to Allah and to His Messenger (ﷺ) is more beneficial to us. He forbade us that we should rent land with one-third or one-fourth of (the produce) and the corn of a measure, and he commanded the owner of land that he should cultivate it or let it be cultivated by other (persons) but he showed disapproval of renting it or anything besides it

3946. Rafi b. Khadij (Allah be pleased with him) reported: We used to give land on rent, and we rented it on one-third or one-fourth share. The rest of the hadith is the same

3947. Another chain narrated the same as the above hadith

3948. This hadith has been narrated on the authority of Rafi' b. Khadij with the same chain of transmitters, but in it no mention is made of some of his uncles

3949. Rafi (Allah be pleased with him) reported that Zuhair b. Rafi (who was his uncle) came to me and said: Allah's Messenger (ﷺ) forbade a practice which was useful for us. I said: What is this? (I believe) that whatever Allah's Messenger (ﷺ) says is absolutely true. He (Zuhair) said that he (the Holy Prophet) asked me: What do you do with your cultivable lands? I said: Allah's Messenger, we rent those irrigated by canals for dry dates or barley. He said: Don't do that. Cultivate them or let them be cultivated (by others) or retain them yourself

3950. This hadith has been transmitted on the authority of Rafi from the Prophet (ﷺ) about this, but he did not make mention of his uncle Zuhair

3951. Hanzala b. Qais reported that he asked Rafi b. Khadij (Allah be pleased with him) about renting of land, whereupon he said: Allah's Messenger (ﷺ) forbade the renting of land. I said: Is it forbidden (even if it is paid) in gold (dinar) and silver (dirham)? Thereupon he said: If it is paid in gold and silver, there is no harm in it

3952. Hanzala b. Qais al-Ansari reported: I asked Rafi' b. Khadij about the renting of land for gold and silver, whereupon he said: There is no harm in it for the people let out land situated near canals and at the ends of the streamlets or portion of fields. (But it so happened) that at times this was destroyed and that was saved. whereas (on other occasions) this portion was saved and the other was destroyed and thus no rent was payable to the people (who let out lands) but for this one (which was saved). It was due to this that he (the Holy Prophet) prohibited it. But if there is something definite and reliable (e. g. money). there is no harm in it

3953. Hanzala reported that he heard Rafi' b. Khadij (Allah be pleased with him) say: We were the major agriculturists of the Ansar and so we let out land (saying): The produce of this (part of land) would be ours and (the produce) of that would be theirs. But it so happened that at times this (land) gave harvest, but the other one produced nothing. So he (the Holy Prophet) forbade this. But so far as the payment in silver (dirham, a coin) is concerned, he did not forbid

3954. This hadith has been narrated on the authority of Yahya b. Sa'id with the same chain of transmitters

3955. Abdullah b. al Sa'ib reported: I asked Abdullah b. Ma'qil about Muzara'a (cultivating land on share basis in the produce). He said: Thabit b. Dahhak informed me that Allah's Messenger (ﷺ) forbade Muzara'a as Ibn Abu Shaiba forbade it with a slight change of words. He (the narrator) said: I asked Ibn Ma'qil but he did not name 'Abdullah

3956. Abdullah b. al-Sa'ib reported: We visited 'Abdullah b. Ma'qil and asked him about sharing of crops, whereupon he said: Thabit alleged that Allah's Messenger (ﷺ) forbade Muzara'a and commanded leasing it out on rent (for money) and said: There is no harm in it

3957. Mujahid said to Tiwus: Come along with me to Ibn Rafi b. Khadij in order to listen from him the hadith transmitted on the authority of his father (pertaining

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to the renting of land) from Allah's Apostle (). He (Tawus) scolded him and said: By Allah, if I were to know that Allah's Messenger () had forbidden it, I would have never done it. But it has been narrated to me by one who has better knowledge of it amongst them (and he meant Ibn 'Abbas) that Allah's Messenger () said: It is better if a person lends, his land to his brother (for cultivation) than that he gets recognised rent on it

3958. Tawus reported that he let out his land on rent, whereupon Amr said: I said to him: Abu Abd al-Rahman, I wish if you abandon this renting of land, for they alleged that Allah's Apostle () forbade Mukhabara. He said: Amr, one who has informed me has the best knowledge of it among them (he meant Ibn Abbas). (He said) that Allah's Apostle () did not prohibit it altogether, but said: Lending of land by one among you to his brother is better for him than getting a specified amount of produce from it

3959. A hadith like this has been transmitted on the authority of Ibn Abbas (Allah be pleased with them)

3960. Ibn Abbas (Allah be pleased with them) reported Allah's Apostle () as saying: If one among you lets out land to his brother, that is better for him than if he receives such and such (the definite thing). Ibn 'Abbas (Allah be pleased with them) said: It is Haql, and in the parlance of the Ansar it is Muhaqala

3961. Ibn Abbas (Allah be pleased with them) reported Allah's Apostle () as saying: He who has land, it is better for him that he should let it out to his brother

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3962. Ibn Umar (Allah be pleased with them) reported that Allah's Messenger () contracted with the people of Khaibar the (trees) on the condition that he would have half the produce in fruits and harvest

3963. Ibn Umar (Allah be pleased with them) reported: Allah's Messenger () handed over the land of Khaibar (on the condition) of the share of produce of fruits and harvest, and he also gave to his wives every year one hundred wasqs: eighty wasqs of dates and twenty wasqs of barley. When 'Umar became the caliph he distributed the (lands and trees) of Khaibar, and gave option to the wives of Allah's Apostle () to earmark for themselves the land and water or stick to the wasqs (that they got) every year. They differed in this matter. Some of them opted for land and water, and some of them opted for wasqs every year. 'A'isha and Hafsa were among those who opted for land and water

3964. Abdullah b. Umar (Allah be pleased with them) reported that Allah's Messenger () contracted with the people of Khaibar (land and trees on the condition that they should give) half of the yield from land and trees. The rest of the hadith is the same. In the hadith transmitted on the authority of Ali b. Mushir there is no mention of it, but that 'A'isha and Hafsa were those who opted for land and water, but he (the narrator) said: He (Hadrat 'Umar, gave option to the wives of Allah's Apostle () that land would be earmarked for them, but he made no mention of water

3965. Abdullah b. Umar (Allah be pleased with them) reported that when Khaibar had been conquered, the Jews asked Allah's Messenger () to let them continue (cultivation in those lands) on half of the share of yield in fruits and crop, whereupon Allah's Messenger () said: I will allow you to continue here, so long as we would desire. The rest of the hadith is the same, but with this addition: "The fruit would be distributed equal to the half of Khaibar. And out of half of the produce of the land, Allah's Apostle (may peace be upon him) got the fifth part

3966. Abdullah b. Umar (Allah be pleased with them) reported that Allah's Messenger () returned to the Jews of Khaibar the date-palms of Khaibar and its land on the condition that they should work upon them with their own wealth (seeds, implements), and give half of the yield to Allah's Messenger ()

3967. Ibn Umar reported that 'Umar b. al-Khattab (Allah be pleased with him) expelled the Jews and Christians from the land of Hijaz, and that when Allah's Messenger () conquered Khaibar he made up his mind to expel the Jews from it (the territory of Khaibar) because, when that land was conquered, it came under the sway of Allah, that of His Messenger () and that of the Muslims. The Jews asked Allah's Messenger () to let them continue there on the condition that they would work on it, and would get in turn half of the fruit (of the trees), whereupon Allah's Messenger () said: We would let you continue there so long as we will desire. So they continued (to cultivate the lands) till 'Umar externed them to Taima' and Ariha (two villages in Arabia, but out of Hijaz)

3968. Jabir (Allah be pleased with him) reported Allah's Messenger () as saying: Never does a Muslim plant a tree except that he has the reward of charity for him, for what is eaten out of that is charity; what is stolen out of that, what the beasts eat out of that, what the birds eat out of that is charity for him. (In short) none incurs a loss to him but it becomes a charity on his part

3969. Jabir (Allah be pleased with him) reported that Allah's Apostle () visited Umm Mubashshir al-Ansariya at her orchard of date-palms and said to her: Who has planted these trees of dates-a Muslim or a non-Muslim? She said: A Muslim, of course, whereupon he said: Never a Muslim plants, or cultivates a land, and it out of that men eat, or the animals eat, or anything else eats, but that becomes charity on his (planter's) behalf

3970. Jabir b. 'Abdullah (Allah be pleased with them) reported: I heard Allah's Messenger () saying: Never does a Muslim plant, or cultivate, but has reward for him for what the beasts eat, or the birds eat or anything else eats out of that

3971. Jabir b. 'Abdullah (Allah be pleased with them) reported: Allah's Apostle () visited the orchard of Umm Ma'sud and said: Umm Ma'bad. he who has planted this tree, is he a Muslim or a non-Muslim? She said: Of course, he is a Muslim, whereupon he (the Holy Prophet) said: No Muslim who plants (trees) and from their fruits the human beings or the beasts or birds eat, but that would be taken as an act of charity on the Day of Resurrection

3972. This hadith is transmitted on the authority of Abu Muawiya (but With a slight change of words)

3973. Anas reported Allah's Messenger () as saying Never does a Muslim plant trees or cultivate land and birds or a man or a beast eat out of them but that is a

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charity on his behalf

3974. Anas b. Malik (Allah be pleased with him) reported that Allah's Apostle (ﷺ) visited the date-palms of Umm Mubashshir (Allah be pleased with her), a lady from the Ansar, and said: Who planted this palm-a Muslim or an unbeliever? The rest of the hadith is the same

3975. Jabir b. Abdullah (Allah be pleased with them) reported Allah's Messenger (ﷺ) saying: If You sell fruits to your brother (and Jabir b. Abdurrahman reported through another chain of narrators: If you were to sell fruits to your brother) and these are stricken with Calamity, it is not permissible for you to get anything from him. Why do you get the wealth of your brother, without justification?

3976. A hadith like this has been narrated on the authority of Juraij with the same chain of transmitters

3977. Anas (Allah be pleased with him) reported that Allah's Apostle (ﷺ) forbade the sale of the fruit of date-palms until it becomes mellow. We (some of the other narrators in the chain of transmitters) said: What does the word "mellow" mean? He said: (There the fruit) turns red or yellow. Don't you see if Allah had checked (the growth of) fruits; then what for the wealth of your brother would be permissible for you?

3978. Anas b. Malik (Allah be pleased with him) reported that Allah's Messenger (ﷺ) forbade the sale of fruits until these are mellow. They (the companions of Anas) said: What is meant by "mellow"? He said: It implies that these became red. He said: When Allah hinders the growth of fruits, (then) what for the wealth of your brother would become permissible for you?

3979. Anas (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying: If Allah does not fructify them, then what is permissible for one of you to take the wealth of his brother?

3980. Jabir (Allah be pleased with him) reported that Allah's Apostle (ﷺ) commanded to make deductions in the payment of that stricken with a Calamity

3981. Abu Sa'id al-Khudri (Allah be pleased with him) reported that in the time of Allah's Messenger (ﷺ) a man suffered loss in fruits he had bought and his debt increased; so Allah's Messenger (ﷺ) told (the people) to give him charity and they gave him charity, but that was not enough to pay the debt in full, whereupon Allah's Messenger (ﷺ) said to his creditors: "Take what you find, you will have nothing but alms

3982. This hadith has been narrated on the authority of Bukair b. al-Ashajj with the same chain of transmitters

3983. A'isha (Allah be pleased with her) reported: Allah's Messenger (ﷺ) heard the voices of altercation of two disputants at the door; both the voices were quite loud. The one demanded some remission and desired that the other one should show leniency to him, whereupon the (other one) was saying: By Allah will not do that. Then there came Allah's Messenger (ﷺ) to them and said: Where is he who swears by Allah that he would not do good? He said: Messenger of Allah, it is I. He may do as he desires

3984. Abdullah b. Ka'b b. Malik reported from his father that he pressed in the mosque Ibn Abu Hadrad for the payment of the debt that he owed to him during the lifetime of Allah's Messenger (ﷺ). (In this altercation) their voices became loud, until Allah's Messenger (ﷺ) heard them, while he was in the house, so Allah's Messenger (ﷺ) came out towards them, and he lifted the curtain of his apartment and he called upon Ka'b b. Malik and said: O Ka'b. He said: At thy beck and call, Allah's Messenger. He pointed out with the help of his hand to remit half of the loan due to him. Ka'b said: Allah's Messenger, I am ready to do that, whereupon Allah's Messenger (ﷺ) said (to Ibn Abu Hadrad): Stand up and make him the payment (of the rest)

3985. The above hadith is narrated through another chain with a slight variation of words at the beginning and the rest is of the hadith is the same

3986. Ka'b b. Malik reported that he made a demand for the payment of the debt that Ibn Abu Hadrad owed to him. This hadith is narrated through another chain of transmitters and (the words are): "He had to get the loan from Abdullah b. Hadrad al-Aslami. He met him and pressed him for payment. There was an altercation between them, until their voices became loud. There happened to pass by them Allah's Messenger (ﷺ) and he said: O Ka'b, and pointed out with his hand in such a way as he meant half. So he got half of what he (Ibn Abu Hadrad) owed to him and remitted the half

3987. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: He who found his property intact with a person (who bought it but who later on) became insolvent (or a person who became insolvent), he (the seller) is entitled to get it more than anyone else

3988. This hadith has been narrated on the authority of Yahya b. Sa'id with the same chain of transmitters (but with a slight variation of words and these are)" Whenever a man becomes poor

3989. Abu Huraira (Allah be pleased with him) reported Allah's Apostle (ﷺ) saying about a person who becomes insolvent and (the thing bought by him) is found intact with him, that belongs to one who sold it

3990. Abu Huraira (Allah be pleased with him) reported Allah's Apostle (ﷺ) as saying: When a man becomes insolvent (and the other) man (the seller) finds his commodity intact with him, he is more entitled to get it (than anyone else)

3991. This hadith has been narrated on the authority of Qatada with the same chain of transmitters (but with a change of these words): "He is more entitled to get it than any other creditor

3992. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: When a man becomes insolvent, and the other person (seller) finds his goods intact with him, he is more entitled to get them than anyone else

3993. Hudhaifa reported Allah's Messenger (ﷺ) as saying The angels took away the soul of a person who had lived among people who were before you. They (the

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angels) said: Did you do anything good? He said: No. they said: Try to recall. He said: I used to lend to people and order my servants to give respite to one in straitened circumstances and give allowance to the solvent, for Allah, the Exalted and Majestic, said (to the angels): You should ignore (his failing)

3994. Hudhaifa reported: A person met his Lord (after death) and He said: What (good) did you do? He said: I did no good except this that I was a rich man, and I demanded from the people (the repayment of debt that I advanced to them). I, however, accepted that which the solvent gave and remitted (the debt) of the insolvent, whereupon He (the Lord) said: You should ignore (the faults) of My servant. Abu Mas'ud (Allah be pleased with him) said: This is what I heard Allah's Messenger () as saying

3995. Hudhaifa (Allah be pleased with him) reported Allah's Apostle () as saying: A person died and he entered Paradise. It was said to him What (act) did you do? (Either he recalled it himself or he was made to recall), he said I used to enter into transactions with people and I gave respite to the insolvent and did not show any strictness in case of accepting a coin or demanding cash payment. (For these acts of his) he was granted pardon. Abu Mas'ud said: I heard this from Allah's Messenger ()

3996. Hudhaifa (Allah be pleased with him) reported: A servant from amongst the servants of Allah was brought to Him whom Allah had endowed with riches. He (Allah) said to him: What (did you do) in the world? (They cannot conceal anything from Allah) He (the person) said: O my Lord, You endowed me with Your riches. I used to enter into transactions with people. It was my nature to be lenient to (my debtors). I showed leniency to the solvent and gave respite to the insolvent, whereupon Allah said: I have more right than you to do this to connive at My servant. 'Uqba b. 'Amir al-Juhani and Abu Mas'ud said: This is what we heard from Allah's Messenger ()

3997. Abu Mas'ud (Allah be pleased with him) reported Allah's Messenger () as saying: A person from people who lived before you was called to account (by Allah at the Day of Judgment) and no good was found in his account except this that lie being a rich man had (financial) dealings with people and had commanded his servants to show leniency to the straitened ones. Upon this Allah, the Exalted and Majestic, said: We have more right to this, so overlook (his faults)

3998. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying: There was a person who gave loans to the people and said to his men: When an insolvent comes to you show him leniency that Allah may overlook our (faults). So when he met Allah, He overlooked his faults (forgave him)

3999. A hadith like this is narrated on the authority of Abu Huraira (Allah be pleased with him)

4000. Abdullah b. Abu Qatada reported that Abu Qatada (Allah be pleased with him) demanded (the payment of his debt) from his debtor but he disappeared; later on he found him and he said: I am hard up financially, whereupon he said: (Do you state it) by God? He said: By God. Upon this he (Qatada) said: I heard Allah's Messenger () as saying: He who loves that Allah saves him from the torments of the Day of Resurrection should give respite to the insolvent or remit (his debt)

4001. This hadith has been narrated on the authority of Ayyub with the same chain of transmitters

4002. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying: Delay (in the payment of debt) on the part of a rich man is injustice, and when one of you is retired to a rich man, he should follow him

4003. A hadith like this has been transmitted on the authority of Abu Huraira (Allah be pleased with him)

4004. Jabir b. 'Abdullah (, Allah be pleased with him) reported that Allah's Messenger () forbade the sale of excess water

4005. Jabir b. 'Abdullah (Allah be pleased with him) reported that Allah's Messenger () forbade the hiring of a Camel to cover a she-Camel and from selling water and land to be tilled. So from all this the Messenger of Allah () forbade

4006. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying: Excess water must not be withheld so that the growth of herbage may be hindered

4007. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying: Do not withhold excess of water, so that you may prevent the growth of herbage

4008. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying: The excess of water should not be sold in order to enable the sate of herbage

4009. Aba Mas'ud al-Ansari (Allah be pleased with him) reported that Allah's Messenger () forbade the charging of price of the dog, and earnings of a prostitute and sweets offered to a kahin

4010. A hadith like this is reported on the authority of Abu Mas'ud through another chain of transmitters

4011. Rafi b. Khadij (Allah be pleased with him) reported: I heard Allah's Apostle () as saying: The worst earning is the earning of a prostitute, the price of a dog and the earning of a cupper

4012. Rafi b. Khadij reported Allah's Messenger () as saying: The price of a dog is evil, the earning of a prostitute is evil and the earning of a cupper is evil

4013. A hadith like this has been narrated on the authority of Rafi' b. Khadij through another chain of transmitters

4014. A hadith like this has been narrated on the authority of Rafi' b. Khadij through another chain of transmitters

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4015. Abu Zubair said:I asked Jabir about the price of a dog and a cat; he said: Allah's Messenger () disapproved of that

4016. Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger () giving command for killing dogs

4017. Ibn 'Umar (Allah be pleased with them) reported:Allah's Messenger () ordered to kill dogs, and he sent (men) to the corners of Medina that they should be killed

4018. Abdullah (b. Umar) (Allah be pleased with them) reported:Allah's Messenger () ordered the killing of dogs and we would send (men) in Medina and its corners and we did not spare any dog that we did not kill, so much so that we killed the dog that accompanied the wet she-camel belonging to the people of the desert

4019. Ibn Umar (Allah be pleased with them) reported that Allah's Messenger (may peace be, upon him) ordered the killing of dogs except the dog tamed for hunting, or watching of the herd of sheep or other domestic animals. It was said to Ibn Umar (Allah be pleased with them) that Abu Huraira (Allah be pleased with him) talks of (exception) about the dog for watching the field, whereupon he said:Since Abu Huraira (Allah be pleased with him) possessed land

4020. Abu Zubair heard Jabir b. 'Abdullah (Allah be pleased with him) saying:Allah's Messenger () ordered us to kill dogs, and we carried out this order so much so that we also kill the dog coming with a woman from the desert. Then Allah's Apostle () forbade their killing. He (the Prophet further) said: It is your duty the jet-black (dog) having two spots (on the eyes), for it is a devil

4021. Ibn Mughaffal reported:Allah's Messenger () ordered the killing of dogs and then said: what is the trouble with them (the people of Medina)? How dogs are nuisance to them (the citizens of Medina)? He then permitted keehing of dogs for hunting and (the protection of) herds

4022. In the hadith transmitted on the authority of Yahya, he (the Holy Prophet) permitted the keeping of dogs for (the protection of) herds, for hunting and (the protection of) cultivated land

4023. Ibn Umar (Allah be pleased with him) reported Allah's Messenger () as saying:He who keeps a dog other than that meant for watching the herd or for hunting loses every day out of his deeds equal to two qirat

4024. Salim reported on the authority of his father that Allah's Apostle () said:He who kept a dog other than one meant for hunting or for watching the herd, lost two qirat of his reward every day

4025. Ibn 'Umar reported Allah's Messenger () as saying He who kept a dog other than one meant for hunting or for watching the herd lost out of his deeds (equal to) two qirat every day

4026. Salim b. 'Abdullah reported on the authority of his father that Allah's Messenger () said:He who kept a dog other than one meant for watching the herd or for hunting would lose every day two qirat of his good deeds. 'Abdullah and Abu Huraira also said: Or dog meant for watching the field

4027. Salim reported on the authority of his father (Allah be pleased with him) that Allah's Messenger () said:He who kept a dog other than one meant for hunting or for the protection of the herd would lose two qirat of his deeds every day. Salim said: Abu Huraira (Allah be pleased with him) used to say: Or the dog meant for watching the field, and he was the owner of the land

4028. Salim b. Abdullah reported on the authority of his father that Allah's Messenger () said:Whosoever amongst the owners of the house keeps a dog other than one meant for watching the herd or for hunting loses two qirat of his deeds every day

4029. Ibn Umar (Allah be pleased with them) narrated Allah's Messenger () as saying:He who kept a dog ther than one meant for watching the fields or herds or hunting would lose one qirat every day out of his reward (with God)

4030. Abu Huraira reported Allah's Messenger () as saying:He who kept a dog which is neither meant for hunting nor for watching the animals nor for watching the fields would lose two qirat every day out of his reward; and there is no mention of the fields in the hadith transmitted by Abu Tahir

4031. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying:He who kept a dog except one meant for watching the herd, or for hunting or for watching the fields. he lost two qirat of reward every day. Zuhri said: The words of Abu Huraira (Allah be pleased with him) were conveyed to Ibn Umar who said: May Allah have mercy upon Abu Huraira; he owned a field

4032. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying:He who kept a dog would lose out of his deeds equal to one qirat every day. except (one kept) for watching the field or herd

4033. A hadith like this has been transmitted on the authority of Abu Huraira

4034. This hadith has been reported on the authority of Yahya b. Abu Kathir with the same chain of transmitters

4035. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying:He who kept a dog, but not meant for hunting or watching the herd, would lose one qirat of reward every day

4036. Sufyan b. Abu Zuhair (he was a person belonging to the tribe of Shanu'a and was amongst the Companions of Allah's Messenger [may peace be upon him] said:I heard Messenger of Allah () as saying: He who kept a dog (other than that) which is indispensable for watching the field or the animals would lose one qirat out of his deeds every day. As-Sa'ib b Yazid (one of the narrators) said: Did you hear it from Allah's Messenger ()? He said: Yes. by the Lord of this mosque

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4037. This hadith has been narrated on the authority of Sufyan b. Abu Zuhair al-Shana'i

4038. It is narrated on the authority of Humaid that Anas b. Malik was asked about the earnings of the cupper. He said: Allah's Messenger (ﷺ) got himself cupped. His cupper was Abu Taiba and he (the Holy Prophet) commanded to give him two sa's of corn. He (the Holy Prophet) talked with the members of his family and they lightened the burden of Kharaj (tax) from him (i. e. they made remission in the charges of their own accord). He (Allah's Apostle) said: The best (treatment) which you take is cupping, or it is the best of your treatments

4039. Rumaid reported that Anas b. Malik (Allah be pleased with him) has asked about the earnings of a cupper. Then (the above-mentioned hadith was reported but with this addition) that he said: The best treatment which you get is cupping. or aloeswood and do not torture your children by pressing their uvula

4040. Humaid reported Anas (Allah be pleased with him) having said this: Allah's Apostle (ﷺ) called for young cupper belonging to us. He cupped him and he (the Holy Prophet) commanded that he should be paid one sa' or one mudd or two mudds (of wheat). It was said (that charges were high) and a reduction was made in the charges

4041. Ibn Abbas (Allah be pleased with them) reported that Allah's Messenger (ﷺ) got himself cupped and he paid the clipper his charges and he put medicine in his nostrils

4042. Ibn 'Abbas (Allah be pleased with them) reported: The slave of Banu Bayada cupped Allah's Apostle (ﷺ) and he gave him his wages, and talked to his master and he reduced the charges, and if this earning was unlawful Allah's Apostle (ﷺ) would not have given it

4043. Abu Sa'id al-Khudri (Allah be pleased with him) reported: I heard Allah's Messenger (ﷺ) addressing in Medina. He said: O people, Allah is giving an indication (of the prohibition) of wine. and He is probably soon going to give an order about it. So he who has anything of it with him should sell that, and derive benefit out of it. He (the narrator) said: We waited for some time that Allah's Apostle (ﷺ) said: Verily Allah, the Exalted, has forbidden wine. So who hears this verse and he has anything of it with him, he should neither drink it nor sell it. He (the narrator) said: The people then brought whatever they had of it with them on the streets of Medina and spilt that

4044. Abd al-Rahman b. Wa'ala as-Saba'i (who was an Egyptian) asked 'Abdullah b. Abbas; (Allah be pleased with them) about that which is extracted from the grapes, whereupon he said: A person presented to Allah's Messenger (ﷺ) a small water-skin of wine. Allah's Messenger (ﷺ) said to him: Do you know that Allah has forbidden it? He said: No. He then whispered to another man. Allah's Messenger (ﷺ) asked him what he had whispered. He said: I advised him to sell that, whereupon he (the Holy Prophet) said: Verily He Who has forbidden its drinking has forbidden its sale also. He (the narrator) said: He opened the waterskin until what was contained in it was spilt

4045. Abd al-Rahman b. Wa'ala narrated this on the authority of 'Abdullah b. Abbas

4046. A'isha (Allah be pleased with her) reported: When the concluding verses of Sura Baqara were revealed, Allah's Messenger (ﷺ) went out and read them out to the people and then forbade them to trade in wine

4047. A'isha (Allah be pleased with her) reported: When the concluding verses of Sura Baqara pertaining to Riba were revealed, Allah's Messenger (ﷺ) went out to the mosque and he forbade the trade in wine

4048. Jabir b. 'Abdullah (Allah be pleased with them) reported Allah's Messenger (ﷺ) as saying in the Year of Victory while he was in Mecca: Verily Allah and His Messenger have forbidden the sale of wine, carcass, swine and idols, It was said: Allah's Messenger, you see that the fat of the carcass is used for coating the boats and varnishing the hides and people use it for lighting purposes, whereupon he said: No, it is forbidden, Then Allah's Messenger (ﷺ) said: May Allah the Exalted and Majestic destroy the Jews; when Allah forbade the use of fat of the carcass for them, they melted it, and then sold it and made use of its price (received from it)

4049. Yazid b. Abu Habib reported: 'Ata' reported to me that he heard Jabir (b. 'Abdullah) saying it that he had heard that from Allah's Messenger (ﷺ) in the Year of Victory

4050. Ibn Abbas (Allah be pleased with him) reported: This news reached 'Umar that Samura had sold wine, whereupon he said: May Allah destroy Samura; does he not know that Allah's Messenger (ﷺ) said: "Let there be the curse of Allah upon the Jews that fat was declared forbidden for them, but they melted it and then sold it"?

4051. This hadith has been narrated on the authority of 'Amr b. Dinar with the same chain of transmitters

4052. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: May Allah destroy the Jews for Allah forbade the use of fats for them, but they sold them and made use of their price

4053. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: May Allah destroy the Jews for Allah forbade the use of fat for them, but they sold it and made use of its price

4054. Abu Salid al-Khudri reported Allah's Messenger (ﷺ) as saying: Do not sell gold for gold, except like for like, and don't increase something of it upon something; and don't sell silver unless like for like, and don't increase some thing of it upon something, and do not sell for ready money something to be given later

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4055. Nafi' reported that Ibn 'Umar told him that a person of the tribe of Laith said that Abu Sa'id al-Khudri narrated it (the above-mentioned hadith) from the Messenger of Allah (ﷺ) in a narration of Qutaiba. So 'Abdulali and Nafi' went along with him, and in the hadith transmitted by Ibn Rumh (the words are) that Nafi' said: 'Abdullah (b. 'Umar) went and I along with the person belonging to Banu Laith entered (the house) of Sa'id al-Khudri, and he ('Abdullah b. Umar) said: I have been informed that you say that Allah's Messenger (ﷺ) forbade the sale of silver with silver except in case of like for like, and sale of gold for gold except in case of like for like. Abu Sa'id pointed towards his eyes and his ears with his fingers and said: My eyes saw, and my ears listened to Allah's Messenger (ﷺ) saying: Do not sell gold for gold, and do not sell silver for silver except in case of like for like, and do not increase something of it upon something, and do not sell for ready money something, not present, but hand to hand

4056. This hadith has been narrated on the authority of Abu Sa'id al-Khudri through another chain of transmitters

4057. Abu Sa'id al-Khudri (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: Do not sell gold for gold and silver for silver weight for weight or of the same quality

4058. Uthman b. 'Affan reported Allah's Messenger (ﷺ) as saying: Do not sell a dinar for two dinars and one dirham for two dirhams

4059. Malik b. Aus b. al-Hadathan reported: I came saying who was prepared to exchange dirhams (for my gold), whereupon Talha b. Ubaidullah (Allah be pleased with him) (as he was sitting with 'Umar b. al-Khattib) said: Show us your gold and then come to us (at a later time). When our servant would come we would give you your silver (dirhams due to you). Thereupon 'Umar b. al-Khattib (Allah be pleased with him) said: Not at all. By Allah, either give him his silver (coins) or return his gold to him, for Allah's Messenger (ﷺ) said: Exchange of silver for gold (has an element of) interest in it. except when (it is exchanged) on the spot; and wheat for wheat is an interest unless both are handed over on the spot: barley for barley is interest unless both are handed over on the spot; dates for dates is interest unless both are handed over on the spot

4060. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters

4061. Abi Qilabah reported: I was in Syria (having) a circle (of friends). in which was Muslim b. Yasir. There came Abu'l-Ash'ath. He (the narrator) said that they (the friends) called him: Abu'l-Ash'ath, Abu'l-Ash'ath, and he sat down. I said to him: Narrate to our brother the hadith of Ubada b. Samit. He said: Yes. We went out on an expedition, Mu'awiya being the leader of the people, and we gained a lot of spoils of war. And there was one silver utensil in what we took as spoils. Mu'awiya ordered a person to sell it for payment to the people (soldiers). The people made haste in getting that. The news of (this state of affairs) reached 'Ubada b. Samit, and he stood up and said: I heard Allah's Messenger (ﷺ) forbidding the sale of gold by gold, and silver by silver, and wheat by wheat, and barley by barley, and dates by dates, and salt by salt, except like for like and equal for equal. So he who made an addition or who accepted an addition (committed the sin of taking) interest. So the people returned what they had got. This reached Mu'awiya. and he stood up to deliver an address. He said: What is the matter with people that they narrate from the Messenger (ﷺ) such tradition which we did not hear though we saw him (the Holy Prophet) and lived in his company? Thereupon, Ubada b. Samit stood up and repeated that narration, and then said: We will definitely narrate what we heard from Allah's Messenger (ﷺ) though it may be unpleasant to Mu'awiya (or he said: Even if it is against his will). I do not mind if I do not remain in his troop in the dark night. Hammad said this or something like this

4062. The above hadith is likewise narrated through another chain of transmission on the authority of Abi Qilabah

4063. Ubada b. al-Simit (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, and salt by salt, like for like and equal for equal, payment being made hand to hand. If these classes differ, then sell as you wish if payment is made hand to hand

4064. Abu Sa'id al-Khudri (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, salt by salt, like by like, payment being made hand to hand. He who made an addition to it, or asked for an addition, in fact dealt in usury. The receiver and the giver are equally guilty

4065. This hadith has been narrated on the authority of Abu Sa'id al-Khudri (Allah be pleased with him) through another chain of transmitters

4066. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: Dates are to be paid for by dates, wheat by wheat, barley by barley, salt by salt, like for like, payment being made on the spot. He who made an addition or demanded an addition, in fact, dealt in usury except in case where their classes differ

4067. This hadith has been narrated on the authority of Fudail b. Ghazwan with the same chain of transmitters, but he made no mention of (payment being) made on the spot

4068. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: Gold is to be paid for by gold with equal weight, like for like, and silver is to be paid for by silver with equal weight, like for like. He who made an addition to it or demanded an addition dealt in usury

4069. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: Let dinar be exchanged for dinar, with no addition on either side and dirham be exchanged for dirham with no addition on either side

4070. This hadith has been narrated on the authority of Musa b. Abu Tamim with the same chain of transmitters

4071. Abu Minhal reported: My partner sold silver to be paid in the (Hajj) season or (in the days of) Hajj. He (my partner) came to me and informed me, and I said

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to him: Such transaction is not desirable. He said: I sold it in the market (on loan) but nobody objected to this. I went to al-Bara' b. 'Azib and asked him, and he said: Allah's Apostle () came to Medina and we made such transaction, whereupon he said: In case the payment is made on the spot, there is no harm in it, and in case (it is 'sold) on loan, it is usury. You better go to Zaid b. Arqam, for he is a greater trader than I; so I went to him and asked him, and he said like it

4072. Habib reported that he heard Abu Minhal as saying: I asked al-Bara' b. Azib about the exchange of (gold for silver or vice versa), whereupon he said: you better ask Zaid b. Arqam for he knows more than I. So I asked Zaid but he said: You better ask al-Bara' for he knows more than I. Then both of them said: Allah's Messenger () forbade the sale of silver for gold when payment is to be made in future

4073. Abd al-Rabman b. Abia Bakra reported on the authority of his father that Allah's Messenger () forbade the sale of gold for gold, and silver for silver except equal for equal, and commanded us to buy silver for gold as we desired and buy gold for silver as we desired. A person asked him (about the nature of payment), whereupon he said: It is to be made on the spot. This is what I heard (from Allah's Messenger (may peace be upon him))

4074. Abd al-Rabman b. Abu Bakra said: Allah's Messenger () prohibited us. The rest of the hadith is the same

4075. Fadala b. Ubaid al-Ansari reported: A necklace having gold and gems in it was brought to Allah's Messenger () in Khaibar and it was one of the spoils of war and was put to sale. Allah's Messenger () said: The gold used in it should be separated, and then Allah's Messenger () further said: (Sell) gold for gold with equal weight

4076. Fadila b. 'Ubaid (Allah be pleased with him) reported: I bought on the day (of the Victory of Khaibar) a necklace for twelve dinars (gold coins). It was made of gold studded with gems. I separated (gold from gems) in it, and found (gold) of more (worth) than twelve dinars. I made a mention of it to Allah's Apostle (), whereupon he said: It should not be sold unless it is separated

4077. A hadith like this is narrated on the authority of Sa'id b. Yazid with the same chain of transmitters

4078. Fadala b. 'Ubaid reported: We were in the company of Allah's Messenger (may peace be upon him) on the day (of the Victory of) Khaibar, and made transaction with the Jews for the 'uqiya of gold for the dinars or three (gold coins), whereupon Allah's Messenger () said: Do not sell gold for gold but for equal weight

4079. Hanash reported: We were along with Fadala b. Ubaid (Allah be pleased with him) in an expedition. There fell to my and my friend's lot a necklace made of gold, silver and jewels. I decided to buy that. I asked Fadala b. 'Ubaid, whereupon he said: Separate its gold and place it in one pan (of the balance) and place your gold in the other pan, and do not receive but equal for equal, for I heard Allah's Messenger () as saying: He who believes in Allah and the Hereafter should not take but equal for equal

4080. Ma'mar b. Abdullah reported that he sent his slave with a sa' of wheat and said to him: Sell it, and then buy with it barley. The slave went away and he got a sa' (of barley) and a part of sa' over and above that. When he came to Ma'mar he informed him about that, whereupon Ma'mar said to him: Why did you do that? Go back and return that, and do not accept but weight, for weight, for I used to hear from Allah's Apostle () as saying: Wheat for wheat and like for like. He (one of the narrators) said: Our food in those days consisted of barley. It was said to him (Ma'mar) that (wheat) is not like that (barley). He replied: I am afraid these may not be similar

4081. Abu Huraira and Abu Sa'id al-Khudri (Allah be pleased with them) reported that Allah's Messenger () deputed a person from Banu 'Adi al-Ansari to collect revenue from Khaibar. He came with a fine quality of dates, whereupon Allah's Messenger () said to him: Are all the dates of Khaibar like this? He said: Allah's Messenger, it is not so. We buy one sa' of (fine quality of dates) for two sa's out of total output (including even the inferior quality of dates), whereupon Allah's Messenger () said: Don't do that, but like for like, or sell this (the inferior quality and receive the price) and then buy with the price of that, and that would make up the measure

4082. Abu Huraira (Allah be pleased with him) reported that Allah's Messenger () deputed a person to collect revenue from Khaibar. He brought fine quality of dates, whereupon Allah's Messenger () said: Are all the dates of Khaibar like this? He said: No. We got one sa' (of fine dates) for two sa's (of inferior dates), and (similarly) two sa's for three sa's. Thereupon Allah's Messenger () said: Don't do that rather sell the inferior quality of dates for dirhams (money), and then buy the superior quality with the help of dirhams

4083. Abd Sa'id reported: Bilal (Allah be pleased with him) came with fine quality of dates. Allah's Messenger () said to him: From where (you have brought them)? Bilal said: We had inferior quality of dates and I exchanged two sa's (of inferior quality) with one sa (of fine quality) as food for Allah's Apostle (), whereupon Allah's Messenger () said: Woe! it is in fact usury; therefore, don't do that. But when you intend to buy dates (of superior quality), sell (the inferior quality) in a separate bargain and then buy (the superior quality). And in the hadith transmitted by Ibn Sahl there is no mention of" whereupon

4084. Abu Sa'id (Allah be pleased with him) reported: Dates were brought to Allah's Messenger (), and he said: These dates are not like our dates, whereupon a man said: We sold two sa's of our dates (in order to get) one sa', of these (fine dates), whereupon Allah's Messenger () said: That is interest; so return (these dates of fine quality), and get your (inferior dates); then sell our dates (for money) and buy for us (with the help of money) such (fine dates)

4085. Abu Sa'id (Allah be pleased with him) reported: We were given to eat, during the lifetime of Allah's Messenger (), dates of different qualities mixed together, and we used to sell two sa's of these for one sa, (of fine quality of dates). This reached Allah's Messenger (), whereupon he said: There should be no exchange of two sa's of (inferior) dates for one sa (of fine dates) and two sa's of (inferior) wheat for one sa' of (fine) wheat. and one dirham for two dirhams

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4086. Abu Nadra reported:I asked Ibn Abbas (Allah be pleased with them) about the conversion (of gold and silver for silver and gold). We said: Is it hand to hand exchange? I said: Yes. whereupon he said: There is no harm in it. I informed Abu Sa'id about it, telling him that I had asked Ibn 'Abbas about it and he said: Is it hand to hand exchange? I said: Yes, whereupon he said: There is no harm in it. He (the narrator) said, or he said like it: We will soon write to him, and he will not give you this fatwa (religious verdict). He said: By Allah, someone of the boy-servants of Allah's Messenger () brought dates, but he refused to accept them (on the plea) that those did not seem to be of the dates of our land. He said: Something had happened to the dates of our land, or our dates. So I got these dates (in exchange by giving) excess (of the dates of our land), whereupon he said: You made an addition for getting the fine dates (in exchange) which tantamounts, to interest; don't do that (in future). Whenever you find some doubt (as regards the deteriorating quality of) your dates, sell them, and then buy the dates that you like

4087. Abu Nadra reported:I asked Ibn Umar and Ibn Abbas (Allah be pleased with them) about the conversion of gold with gold but they did not find any harm in that. I was sitting in the company of Abd Sa'id al-Khudri (Allah be pleased with him) and asked him about this exchange, and he said: Whatever is addition is an' interest. I refused to accept it on account of their statement (statement of Ibn 'Abbas and Ibn 'Umar). He said: I am not narrating to you except what I heard from Allah's Messenger (). There came to him the owner of a date-palm with one sa' of fine dates, and the dates of Allah's Apostle () were of that colour. Allah's Apostle () said to him: Where did you get these dates? I went with two sa's of (inferior dates) and bought one sa' of (these fine dates), for that is the prevailing price (of inferior dates) in the market and that is the price (of the fine quality of dates in the market), whereupon Allah's Messenger () said: Woe be upon you! You have dealt in interest, when you decide to do it (i. e. exchange superior quality of dates for inferior quality) ; so you should sell your dates for another commodity (or currency) and then with the help of that commodity buy the dates you like. Abu Sa'ad said: When dates are exchanged for dates (with different qualities) there is the possibility (of the element of) interest (creeping into that) or when gold is exchanged for gold having different qualities. I subsequently came to Ibn 'Umar and he forbade me (to do it), but I did not come to Ibn 'Abbas; (Allah be pleased with them). He (the narrator) said: Abu as-Sahba' narrated to me: He asked Ibn Abbas (Allah be pleased with them) in Mecca, and he too disapproved of it

4088. Abu Salih reported:I heard Abu Sa'id al-Khudri (Allah be pleased with him) said: Dinar (gold) for gold and dirham for dirham can be (exchanged) with equal for equal; but he who gives more or demands more in fact deals in interest. I said to him: Ibn 'Abbas (Allah be pleased with them) says otherwise, whereupon he said: I met Ibn 'Abbas (Allah be pleased with them) and said: Do you see what you say; have you heard it from Allah's Messenger (), or found it in the Book of Allah, the Glorious and Majestic? He said: I did not hear it from Allah's Messenger (). and I did not find it in the Book of Allah (Glorious and Majestic), but Usama b. Zaid narrated it to me that Allah's Apostle () said: There can be an element of interest in credit

4089. Ubaidullah b. Abu Yazid heard Ibn 'Abbas (Allah be pleased with them) as saying:Usama b. Zaid reported Allah's Apostle () as saying: There can be an element of interest in credit (when the payment is not equal)

4090. Ibn 'Abbas; (Allah be pleased with them) reported on the authority of Usama b. Zaid Allah's Messenger () as having said this:There is no element of interest when the money or commodity is exchanged hand to hand

4091. Ata' b. Abu Rabah reported:Abu Sa'id al-Khudri (Allah be pleased with them) met Ibn 'Abbas (Allah be pleased with them) and said to him: What do you say in regard to the conversion (of commodities or money) did you hear it from Allah's Messenger (), or is it something which you found In Allah's Book, Majestic and Glorious? Thereupon Ibn Abbas (Allah be pleased with them) said: I don't say that. So far at Allah's Messenger () is concerned, you know him better, and to far as the Book of Allah to concerned, I do not know it (more than you do), but 'Usama b. Zaid (Allah be pleased with him) narrated to me Allah's Messenger () as having said this: Beware, there can be an element of interest in credit

4092. Abdullah (b. Mas'ud) (Allah be pleased with him) said that Allah's Messenger () cursed the one who accepted interest and the one who paid it I asked about the one who recorded it, and two witnesses to it. He (the narrator) said:We narrate what we have heard

4093. Jabir said that Allah's Messenger () cursed the acceptor of interest and its payer, and one who records it, and the two witnesses, and he said:They are all equal

4094. Nu'man b. Bashir (Allah be pleased with him) reported:I heard Allah's Messenger (may peace be upon him) as having said this (and Nu'man) pointed towards his ears with his fingers): What is lawful is evident and what is unlawful is evident, and in between them are the things doubtful which many people do not know. So he who guards against doubtful things keeps his religion and honour blameless, and he who indulges in doubtful things indulges in fact in unlawful things, just as a shepherd who pastures his animals round a preserve will soon pasture them in it. Beware, every king has a preserve, and the things God his declaced unlawful are His preserves. Beware, in the body there is a piece of flesh; if it is sound, the whole body is sound and if it is corrupt the whole body is corrupt, and hearken it is the heart

4095. This hadith has been narrated on the authority of Zakariya with the same chain of transmitters

4096. AI-Nu'man b. Bashir reported it from Allah's Apostle (). The hadith narrated by Zakariya is, however, more complete and lengthy than the other ones

4097. Nu'man b. Bashir b. Sa'd, a Companion of Allah's Messenger () was heard delivering a sermon at Hims and was saying:I heard Allah's Messenger (may peace be upon him) as saying: The lawful is evident and the unlawful is evident, the rest of the hadith is the same as related by Zakariya

4098. Jabir b. 'Abdullah (Allah be pleased with them) reported that he was travelling on his camel which had grown jaded, and he decided to let it off. When Allah's

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Apostle () met him and prayed for him and struck it, so it trotted as it had never trotted before. He said: Sell it to me for an 'uqaya. I said: No. He again said: Sell it to me. So I sold it to him for an 'uqaya, but made the stipulation that I should be allowed to ride back to my family. Then when I came to (my place) I took the camel to him and he paid me its price in ready money. I then went back and he sent: (someone) behind me (and as I came) he said: Do you see that I asked you to reduce price for buying your camel. Take your camel and your coins; these are yours

4099. This hadith has been narrated on the authority of Jabir through another chain of transmitters

4100. Jabir b. 'Abdullah (Allah be pleased with them) reported: I went on an expedition with Allah's Messenger (). He overtook me and I was on a water-carrying camel who had grown tired and did not walk (trot). He (the Holy Prophet) said to me: What is the matter with your camel? I said: It is sick. He (the Holy Prophet) stepped behind and drove it and prayed for it, and then it always moved ahead of other camels. He (then) said: How do you find your camel? I said: It is, by the grace of your prayer, all right. He said: Would you sell this (camel) to me? I felt shy (to say him, "No") as we had no other camel for carrying water, but (later on) I said: Yes, and to I sold it to him on the condition that (I would be permitted) to ride it until I reached Madina. I said to him: Allah's Messenger, I am newly married, so I asked his permission (to go ahead of the caravan). He permitted me, and I reached Medina well in advance of other people, until I reached my destination. There my maternal uncle met me and asked me about the camel, and I told him what I had done with regard to it. He reproved me in this connection. He (Jabir) said: When I asked his permission (to go ahead of the caravan) Allah's Messenger () inquired of me whether I had married a virgin or a non-virgin. I said to him: I have married a non-virgin. He said: Why did you not marry a virgin who would have played with you and you would have played with her? I said to him: Allah's Messenger, my father died (or he fell as a martyr), and I have small sisters to (look after), so I did not like the idea that I should marry a woman who is like them and thus be not able to teach them manners and look after them properly. So I have married a non-virgin so that she should be able to look after them and teach them manners, When Allah's Messenger () came to Medina, I went to him in the morning with the camel. He paid me its price and returned that (the camel) to me

4101. Jabir reported: We went from Mecca to Medina with Allah's Messenger () when my camel fell ill, and the rest of the hadith is the same. (But it is also narrated in it:) He (the Holy Prophet) said to me: Sell your camel to me. I said: No, but it is yours. He said: No. (it can't be), but sell it to me. I said: No, but, Allah's Messenger, it is yours. He said: No, it can't be, but sell it to me. I said: Then give me an 'uqaya of gold for I owe that to a person and then it would be yours. He (the Holy Prophet) said: I take it (for an 'uqiya of gold) and you reach Medina on it. As I reached Medina, Allah's Messenger () said to Bilal: Give him an 'uqiya of gold and make some extra payment too. He (Jabir) said: He gave me an 'uqiya of gold and made an addition of a qirat. He (Jabir) said: The addition made by Allah's Messenger () was with me (as a sacred trust for belssing) and lay with me in a pocket until the people of Syria took it on the Day of Harra

4102. Jabir b. 'Abdullah (Allah be pleased with them) reported: We were with Allah's Messenger () in a journey and my camel meant for carrying water lagged behind. The rest of the hadith is the same and it is mentioned also: Allah's Messenger () pricked it and then said to me: Ride in the name of Allah. He constantly made addition (in prayers for me) and went on saying. May Allah forgive you

4103. Jabir (Allah be pleased with him) reported: My camel had grown tired as Allah's Messenger () came to me. He goaded it and it began to jump. After that I tried to restrain its rein so that I could listen to his (Prophet's) words, but I could not do that. Allah's Apostle () met me and said: Sell it to me, and I sold it for five 'uqiyas. I said: On the condition that I may use it as a ride (for going back) to Medina. He (the Holy Prophet) said: Well, you may use it as a ride up till Medina. When I came to Medina I handed over that to him and he made an addition of an uqiya (to that amount which had been agreed upon) and then presented that (camel) to me

4104. Abd Mutawakkil al-Najl reported from Jabir b. 'Abdullah (Allah be pleased with them) who said: I accompanied Allah's Messenger () in one of his journeys (the narrator says, he said in Jihad), and he narrated the rest of the hadith, and made this addition: He (the Holy Prophet) said: Jabir, have you received the price? I said: Yes, whereupon he said: Yours is the price as well as the camel; yours is the price as well as the camel

4105. Jabir b. 'Abdullah (Allah be pleased with them) reported: Allah's Messenger () bought a camel from me for two 'uqiyas and a dirham or two dirhams. As he reached Sirar (a village near Medina), he commanded a cow to be slaughtered and it was slaughtered, and they ate of that, and as he (the Holy Prophet) reached Medina he ordered me to go to the mosque and offer two rak'ahs of prayer, and he measured for me the price of the camel and even made an excess payment to me

4106. Jabir b. 'Abdullah (Allah be pleased with them) reported this narration from Allah's Apostle () but with this variation that he said: He (the Holy Prophet) bought the camel from me on a stipulated price. And he did not mention two 'uqiyas and a dirham or two dirhams, and he comanded a cow (to be slaughtered) and it was slaughtered, and he then distributed its flesh

4107. Jabir (Allah be pleased with him) reported that Allah's Apostle () said to him: I have taken your camel for four dinars, and you may ride upon it to Medina

4108. Abu Rafi' reported that Allah's Messenger () took from a man as a loan a young camel (below six years). Then the camels of Sadaqa were brought to him. He ordered Abu Rafi' to return to that person the young camel (as a return of the loan). Abu Rafi' returned to him and said: I did not find among them but better camels above the age of six. He (the Holy Prophet) said: Give that to him for the best men are those who are best in paying off the debt

4109. Abu Rafi', the freed slave of Allah's Messenger (), said: Allah's Messenger () took as a loan (the rest of the hadith is the same), but with this variation that he (the Holy Prophet) said: Good amongst the servants of Allah is he who is best in paying off the debt

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4110. Abu Huraira (Allah be pleased with him) reported:Allah's Messenger () owed (something) to a person. He behaved in an uncivil manner with him. This vexed the Companions of the Prophet (), whereupon Allah's Apostle () said: He who has a right is entitled to speak, and said to them (his Companions): Buy a camel for him and give that to him. They said: We do not find a camel (of that age) but one with better age than that. He said: Buy that and give that to him, for best of you or best amongst you are those who are best in paying off debt
4111. Abu Huraira (Allah be pleased with him) reported:Allah's Messenger () took a camel on loan, and then returned him (the lender) the camel of a more mature age and said: Good among you are those who are good in clearing off the debt
4112. Abu Huraira (Allah be pleased with him) reported:There came a person demanding a camel from Allah's Messenger (). He (the Holy Prophet) said: Give him (the camel) of that age or of more mature age, and said: Best among you is one who is best in clearing off the debt
4113. Jabir (Allah be pleased with him) reported:There came a slave and pledg- ed allegiance to Allah's Apostle () on migration; he (the Holy Prophet) did not know that he was a slave. Then there came his master and demanded him back, whereupon Allah's Apostle () said: Sell him to me. And he bought him for two black slaves, and he did not afterwards take allegiance from anyone until he had asked him whether he was a slave (or a free man)
4114. A'isha (Allah be pleased with her) reported that Allah's Messenger () bought some grain from a Jew on credit and gave him a coat-of- mail of his as a pledge
4115. A'isha (Allah be pleased with her) reported:Allah's Messenger () bought from a Jew grain (as loan) and pledged him his iron coat-of-mail
4116. A'isha (Allah be pleased with her) reported that Allah's Messenger () bought from a Jew grain for a specified time; and gave him iron coat-of-mail of his as a pledge
4117. This hadith has been narrated on the authority of 'A'isha (Allah be pleased with her), through another chain of transmitters, but no mention was made of (its being made) of iron
4118. Ibn 'Abbas (Allah be pleased with them) reported that when Allah's Prophet () came to Medina, they were paying one and two years in advance for fruits, so he said:Those who pay in advance for anything must do so for a specified weight and for a definite time
4119. Ibn 'Abbas (Allah be pleased with them) reported that when Allah's Messenger () came to (Medina) and the people were paying in advance (for the fruits, etc.), he said to them:He who makes an advance payment should not make advance payment except for a specified measure and weight (and for a specified period)
4120. Ibn Abu Najih has narrated a hadith like this with the same chain of transmitters, but he has not mentioned:" for a definite period
4121. This hadith has been narrated by Ibn Abu Najih through another chain of transmitters mentioning in it" for a specified period
4122. Ma'mar (Allah be pleased with him) reported Allah's Messenger () as saying:He who hoards is a sinner. It was said to Sa'id (b. al-Musayyib): You also hoard. Sa'id said: Ma'mar who narrated this hadith also hoarded
4123. Ma'mar b. Abdullah reported Allah's Messenger () as saying:No one hoards but the sinner
4124. This hadith has been transmitted on the authority of Sulaiman b. Bilal from Yahya
4125. Abu Huraira (Allah be pleased with him) said he heard Allah's Messenger () as saying:Swearing produces a ready sale for a commodity, but blots out the blessing
4126. Abu Qatada al-Ansari (Allah be pleased with him) reported he heard Allah's Messenger () say:Beware of swearing; it produces a ready sale for a commodity, but blots out the blessing
4127. Jabir b. 'Abdullah (Allah be pleased with them) reported Allah's Messenger () as saying:He who has a partner in a dwelling or a garden, it is not lawful for him to sell that until he is permitted by his partner. If he (the partner) agrees, he should go in for that, and if he disapproves of that, he should abandon (the idea of selling it)
4128. Jabir bin 'Abdullah (Allah be pleased with them) said that the Messenger of Allah () decreed pre-emption in every joint ownership and not divided-the one-it may be a dwelling or a garden. It is not lawful for him (for the partner) to sell that until his partner gives his consent. He (the partner) is entitled to buy it when he desires and he can abandon it if he so likes. And if he (the one partner) sells it without getting the consent of the (other partner), he has the greatest right to it
4129. Jabir b. 'Abdullah (Allah be pleased with them) reported Allah's Messenger () as saying:There is pre-emption in everything which is shared, be it land, or a dwelling or a garden. It is not proper to sell it until he informs his partner; he may go in for that, or he may abandon it; and if he (the partner intending to sell his share) does not do that, then his partner has the greatest right to it until he permits him
4130. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying:None among you should prevent his neighbour from fixing a beam in his wall. Abu Huraira (Allah be pleased with him) then said: What is this that I see you evading (this injunction of the Holy Prophet)? By Allah, I will certainly throw it between your shoulders (narrate this to you)
4131. This hadith is narrated on the authority of Zuhri with the same chain of transmitters
4132. Sa'id b. Zaid b. 'Amr b. Nufail (Allah be pleased with them) reported Allah's Messenger () as saying:He who wrongly took a span of land, Allah shall make

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him carry around his neck seven earths

4133. Sa'id b. Zaid b. 'Amr b. Nufail (Allah be pleased with them) reported that Arwi (bint Uwais) disputed with him (in regard to a part of the land) of his hodse. He said: Leave it and take off your claim from it, for I heard Allah's Messenger () as saying: He who took a span of land without his right would be made to wear around his neck seven earths on the Day of Resurrection. He (Sa'id b. Zaid) said: O Allah, make her blind if she has told a lie and make her grave in her house. He (the narrator) said: I saw her blind groping (her way) by touching the walls and saying: The curse of Sa'id b. Zaid has hit me. And it so happened that as she was walking in her house, she passed by a well in her house and fell therein and that be- came her grave

4134. Hisham b. Urwa reported on the authority of his father (Allah be pleased with him) that Arwa bint Uwais disputed with Sa'id b. Zaid that he had seized some of the land belonging to her. She brought this dispute before Marwan b. al-Hakam. Sa'id said: How could I take a part of her land, after what I heard from Allah's Messenger (may peace be upon him)? He (Marwan) said: What did you hear from Allah's Messenger ()? He said: I heard Allah's Messenger () say: He who wrongly took a span of land would be made to wear around his neck seven earths. Marwan said: I do not ask any evidence from you after this. He (Sa'id) said: O Allah, make her blind if she has told a lie and kill her in her own land. He (the narrator) said: She did not die until she had lost her eyesight, and (one day) as she was walking in her land, she fell down into a pit and died

4135. Sa'id b. Zaid reported: I heard Allah's Apostle () say: He who took a span of earth wrongly would be made to wear around his neck seven earths on the Day of Resurrection

4136. Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: One should not take a span of land without having legitimate right to it, otherwise Allah would make him wear (around his neck) seven earths on the Day of Resurrection

4137. Muhammad b. Ibrahim said that Abu Salama reported to him that there was between him and his people dispute over a piece of land, and he came to 'A'isha and mentioned that to her, whereupon she said: Abu Salama, abstain from getting this land, for Allah's Messenger () said: He who usurps even a span of land would be made to wear around his neck seven earths

4138. This hadith has been narrated on the authority of Abu Salama with another chain of transmitters

4139. Abu Haraira reported Allah's Apostle () as saying: When you disagree about a path, its breadth should be made seven cubits

The Book of the Rules of Inheritance

4140. Usama b. Zaid reported Allah's Messenger () as saying: A Muslim is not entitled to inherit from a non-Muslim, and a non-Muslim is not entitled to inherit from a Muslim

4141. Ibn Abbas (Allah be pleased with them) reported Allah's Messenger () as saying: Give the shares to those who are entitled to them, and what remains over goes to the nearest male heir

4142. Ibn 'Abbas (Allah be pleased with them) reported Allah's Messenger () as saying: Give the shares to those who are entitled to them, and what is left from those who are entitled to it goes to the nearest male heir

4143. Tawus reported on the authority of Ibn Abbas (Allah be pleased with them) narrating that Allah's Messenger () said: Distribute the property amongst Ahl al-Fara'id, according to the Book of Allah, and what is left out of them goes to the nearest male heir

4144. There is another chain of Tawus reporting like the reports that were mentioned before the previous hadith chain through Tawus (the chains of Wuhaib and Rowh bin Qasim)

4145. Jabir b. 'Abdullah (Allah be pleased with them) reported: I fell sick and there came to me on foot Allah's Messenger () and Abu Bakr for inquiring after my health. I fainted. He (the Holy Prophet) performed ablution and then sprinkled over me the water of his ablution. I felt some relief and said: Allah's Messenger, how should I decide about my property? He said nothing to me in response until this verse pertaining to the law of inheritance was revealed: "They ask you for a decision; say: Allah gives you a decision concerning the person who has neither parents nor children" (iv)

4146. Jabir b. 'Abdullah (Allah be pleased with him) reported: Allah's Apostle () and Abi Bakr (Allah be pleased with him) visited me on foot in Banu Salama, and found me unconscious. He (the Holy Prophet) called for water and performed ablution and sprinkled out of it (the water) over me. I felt relieved. I said: Allah's Messenger, what should I do with my property? And this verse was revealed: "Allah enjoins you concerning your children: for the male is equal of the portion of two females

4147. Jabir b. 'Abdullah (Allah be pleased with them) reported: While I had been ill Allah's Messenger () visited me and Abu akr (Allah be pleased with him) was with him, and they both came walking on foot. He (the Holy Prophet) found me unconscious. Allah's Messenger () performed ablution and then sprinkled over me the water of his ablution. I felt relieved regained my consciousness) and found Allah's Messenger () there. I said: Allah's Messenger, what should I do with my property? He gave me no reply until the verse (iv. 177) relating to the law of inheritance was revealed

4148. Jabir b. 'Abdullah (Allah be pleased with him) reported: While I was ill Allah's Messenger () came to me and found me unconscious. He (the Holy Prophet) performed ablution, and sprinkled over me the water of his ablution. I regained my consciousness and said: Allah's Messenger, my case of inheritance is that of Kalala. Then the verse pertaining to the inheritance (of Kalala) was revealed. I (one of the narrators) said: I said to Muhammad b. Munkadir: (Do you mean this

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verse)" They ask you; say: Allah gives you decision in regard to Kalala" (iv. 177)? He said: Yes, it was thus revealed

4149. This hadith is transmitted on the authority of Shu'ba but with a slight variation of words

4150. Abu Talha reported:'Umar b. al-Khattab (Allah be pleased with him) delivered a sermon on Friday and made a mention of Allah's Apostle () and he also made a mention of Abu Bakr (Allah be pleased with him) and then said: I do not leave behind me any problem more difficult than that of Kalala. I did not refer to Allah's Messenger () more repeatedly than in case of the problem of Kalala, and he (the Holy Prophet) never showed more annoyance to me than in regard to this problem, so much so that he struck my chest with his fingers and said: 'Umar, does the verse revealed in summer season, at the end of Sura al-Nisa' not suffice you? Hadrat 'Umar (then) said: If I live I would give such verdict about (Kalala) that everyone would be able to decide whether he reads the Qur'an or he does not

4151. This hadith has been narrated on the authority of Qatada with the same chain of transmitters

4152. Al-Bara' (Allah be pleased with him) reported that the last verse revealed in the Holy Qur'an is:" They ask thee for a religious verdict; say: Allah gives you a religious verdict about Kalala (the person who has neither parents nor children)" (iv)

4153. Abu Ishaq said that he heard al-Bara' b. 'Azib (Allah be pleased with him say:The last verse revealed (in the Holy Quran) is that pertaining to Kalala, and the last sura revealed is Sura al-Bara'at

4154. Abu Ishaq said that he heard al-Bara' b. 'Azib (Allah be pleased with him) say:The last complete sura revealed (in the Holy Qur'an) is Sura Tauba (i e. al-Bara'at, ix.), and the last verse revealed is that pertaining to Kalala

4155. Aba Ishaq reported this hadith on the authority of al-Bara' (Allah be pleased with him) with a slight variation of words, viz. the last sura that was revealed complete

4156. Al-Bara' (Allah be pleased with him) reported that the last verse revealed was:" They ask of thee religious verdict.." (iv)

4157. Abu Huraira (Allah be pleased with him) reported that when the body of a dead person having burden of debt upon him was brought to Allah's Messenger () he would ask whether he had left property enough to clear off his debt, and if the property left had been sufficient for that (purpose), he observed funeral prayer for him, otherwise he said (to his companions):You observe prayer for your companion. But when Allah opened the gateways of victory for him, he said: I am nearer to the believers than themselves, so if anyone dies leaving a debt, its payment is my responsibility, and if anyone leaves a property, it goes to his heirs

4158. This hadith has been narrated on the authority of al-Zuhri through another chain of transmitters

4159. Abn Huraira (Allah be pleased with him) reported Allah's Apostle () having said this:By Him in Whose Hand is the life of Muhammad, there is no believer on the earth with whom I am not the nearest among all the people. He who amongst you (dies) and leaves a debt, I am there to pay it, and he who amongst you (dies) leaving behind children I am there to look after them. And he who amongst You leaves behind property, that is for the inheritor whoever he is

4160. Hammam b. Munabbih reported:This is what Abu Huraira (Allah be pleased with him) narrated to us from Allah's Messenger (may peace be upon him). And he narrated many ahadith, and one was this: Allah's Messenger (may peace be upon him said: I am, according to the Book of Allah, the Exalted and Majestic, nearest to the believers of all the human beings. So whoever amongst you dies in debt or leaves behind destitute children, you should call me (for help)), for I am his guardian. And who amongst you leaves property, his inheritor is entitled to get it, whoever he is

4161. Abu Huraira (Allah be pleased with him) reported Allah's Apostle () as saying:He who leaves property, that is for the inheritors; and he who leaves behind destitute children, then it is my responsibility (to look after them)

4162. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters

The Book of Gifts

4163. Umar b. Khattab (Allah be pleased with him) reported:I donated a pedigree horse in the path of Allah. Its possessor made it languish. I thought that he would sell it at a cheap price. I asked Allah's Messenger () about it, whereupon he said: Don't buy it and do not get back your charity, for one who gets back the charity is like a dog who swallows its vomit

4164. This hadith has been narrated on the authority of Malik b. Anas with the same chain of transmitters but with this addition:" Don't buy that even if he gives you for one dirham

4165. Zaid b. Aslam reported on the authority of his father that 'Umar (Allah be pleased with him) donated a horse in the path of Allah. He found that it had languished in the hand of its possessor, and he was a man of meagre resources He (Hadrat 'Umar) intended to buy it. He came to Allah's Messenger () and made a mention of that to him, whereupon he said:Don't buy that even if you get it for a dirham for he who gets back the charity is like a dog which swallows its vomit

4166. This hadith has been narrated on the authority of Zaid b. Aslam with the same chain of transmitters but with this (change) that the hadith transmitted on the authority of Malik and Rauh (he was the son of Qisirn) is more complete and lengthy

4167. Ibn 'Umar reported that 'Umar b. al-Khattib (Allah be pleased with him) donated a horse in the path of Allah and (later on) he found it being sold, and he decided to buy that. He asked the Messenger of Allah () about it. whereupon he (the Holy prophet) said:Don't buy that and do not get back what you gave in

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charity

4168. This hadith has been narrated on the authority of Ibn Umar through another chain of transmitters

4169. Salim reported from Ibn Umar (Allah be pleased with them) that 'Umar donated a horse in the path of Allah and then found it being sold, and he decided to buy that. He asked Allah's Apostle () about it, whereupon Allah's Messenger () said: Umar, do not get back what you gave as charity

4170. Ibn 'Abbas (Allah be pleased with them) reported Allah's Apostle () having said this: He who gets back his charity is like a dog which vomits, and then returns to that and eats it

4171. This hadith is also reported through another chain

4172. A hadith like this is reported on the authority of Muhammad son of Fatima (Allah be pleased with her) daughter of Allah's Messenger ()

4173. Ibn Abbas (Allah be pleased with them) reported: I heard Allah's Messenger () say: The similitude of one who gives a charity and then gets it back is like that of a dog which vomits and then eats its vomit

4174. Ibn Abbas (Allah be pleased with them) reported Allah's Apostle () as saying: One who gets back the gift is like one who eats vomit

4175. This hadith has been narrated on the authority of Qatada with the same chain of transmitters

4176. Abdullah b. Tawus reported on the authority of his father who reported from Ibn Abas (Allah be pleased with them) who reported from Allah's Messenger 'may peace be upon him) that he said: One who gets back his gift is like a dog which vomits and then swallows that vomit

4177. Nu'man b. Bashir reported that his father brought him to Allah's Messenger () and said: I have donated this slave of mine to my son. Allah's Messenger () said: Have you donated to every one of your sons (a slave) like this? He said: No. Thereupon Allah's Messenger (may peace be upon him) said: Then take him back

4178. Nu'man b. Bashir reported: My father brought me to Allah's Messenger () and said: I have donated this slave to my son. whereupon he said: Have you made (such) donation to every one of your sons? He said: No. Thereupon he (the-Holy Prophet) said: Then take him back

4179. This hadith has been narrated on the authority of Zuhri with different chains of transmitters and a slight variation of words

4180. Nu'man b. Bashir reported that his father had donated a slave to him. Allah's Apostle (may peace be upon him) said: Who is this slave (how have you come to possess it)? Thereupon he (Nu'man b. Bashir) said: My father has donated it to me, whereupon he said: Have all brothers (of yours) been given this gift as given to you? He said: No. Thereupon he (the Holy Prophet) said: Then return him

4181. Nu'man b. Bashir reported: My father donated to me some of his property. My mother Amra bint Rawaha said: I shall not be pleased (with this act) until you make Allah's Messenger () a witness to it. My father went to Allah's Apostle () in order to make him the witness of the donation given to me. Allah's Messenger () said to him: Have you done the same with every son of yours? He said: No. Thereupon he (the Holy Prophet) said: Fear Allah, and observe equity in case of your children. My father returned and got back the gift

4182. Nu'man b. Bashir reported that his mother bint Rawaha asked his (Nu'man's) father about donating some gifts from his property to his son. He deferred the matter by one year, and then set forth to do that. She (Nu'man's mother) said: I shall not be pleased unless you call Allah's Messenger () as witness to what you confer as a gift on your son. (Nu'man said): So father took hold of my hand and I was at that time a boy, and came to Allah's Messenger (). and said: Allah's Messenger, the mother of this son (of mine), daughter of Rawaha wishes that I should call you witness to what I confer as gift to her son. Allah's Messenger (may peace be upon him) said: Bashir, have you any other son besides this (son of yours)? He said: Yes. He (the Holy Prophet) said: Have you given gifts to all of them like this? He said: No. Thereupon he (the Holy Prophet) said: Then call me not as witness, for I cannot be witness to an injustice

4183. Nu'man b. Bashir, reported that Allah's Messenger () had said: Have you, besides him, other sons? He said: Yes. Thereupon he (the Holy Prophet) said: Have you given gifts to all of them like this (as you have given to Nu'man)? He said: No. Thereupon he (the Holy Prophet) said: I cannot bear witness to an injustice

4184. Nu'man b. Bashir (Allah be pleased with them) reported that Allah's Messenger () said to his father: Call me not as witness to an injustice

4185. Nu'man b. Bashir (Allah be pleased with them) reported: My father took me to Allah's Messenger () and said: Allah's Messenger, bear witness that I have given such and such gift to Nu'man from my property, whereupon he (the Holy Prophet) said: Have you conferred upon all of your sons as you have conferred upon Nu'man? He said: No. Thereupon he (the Holy Prophet) said: Call someone else besides me as a witness. And he further said: Would it, please you that they (your children) should all behave virtuously towards you? He said: Yes. He (the Holy Prophet) said: Then don't do that (i.e. don't give gift to one to the exclusion of others)

4186. Nu'man b. Bashir reported: My father conferred a gift upon me, and then brought me to Allah's Messenger () to make him a witness (to it). He (the Holy Prophet) said: Have you given such gift to every son of yours (as you have given to Nu'man)? He said: No. Thereupon he (the Holy Prophet) said: Don't you expect goodness from them as you expect from him? He said: Yes. of course. He (the Holy Prophet) said: I am not going to bear witness to it (as it is injustice). Ibn Aun (one of the narrators) said: I narrated this hadith to Muhammad (the other narrator) who said: Verily we narrated that lie (the Holy Prophet) had said: Observe equity amongst your children

4187. Jabir (Allah be pleased with him) reported that the wife of Bashir said (to her husband): Give to my son your slave as a gift, and make for me Allah's Messenger () a witness He came to Allah's Messenger () and said: The daughter of so and so (his wife Amra bint Rawaha) asked me to give my slave as a gift to

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- her son, and call for me Allah's Messenger () as a witness. Thereupon he (the Holy Prophet) said: Has he (Nu'man) brothers? He (Bashir) said: Yes. He (further) said: Have you given to all others as you have given to him? He said: No. He said: Then it is not fair; and verily I cannot bear witness but only to what is just
4188. Jabir b. 'Abdullah (Allah be pleased with them) reported Allah's Messenger () as saying:"Any man who is given a gift for life, it belongs to him and his heirs. It belongs to the one to whom it is given, and does not go back to the one who gave it, because he has given it in such a way that it is subject to the rules of inheritance
4189. Jabir b. 'Abdullah (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) as saying:He who conferred a life grant upon a person, it becomes his possession and that of his successors, for he surrendered his right in that by his declaration. (This property) now belongs to one to whom this lifelong grant has been made, and to his successors. Yahya narrated in the beginning of his narration: Whatever man is given a life grant, then it belongs to him and his posterity
4190. Jabir b. 'Abdullah al-Ansari (Allah be pleased with him) said:Allah's Messenger () said: Whoever a person conferred Umra (life grant) upon a person and he says: I confer upon you this and upon your descendants and anyone who survives you, and that becomes his possession and that of his posterity. It would become (a permanent possession) of those who were conferred upon this gift, and it would not return to its owner (donor), for he gave that as a gift in which accrued the right of inheritance
4191. Jabir (Allah be pleased with him) said:The Umra for which Allah's Messenger () gave sanction that a person may say: This (property) is for you and for your descendants. And when he said: That is for you as long as you live, then it will return to its owner (after the death of the donee). Ma'mar said: Zuhri used to give religious verdict according to this
4192. Jabir b. 'Abdullah (Allah be pleased with him) reported that Allah's Messenger () commanded that whoever is conferred upon a life grant along with his descendants is entitled to make use of the property conferred so long as he lives and his successors (also enjoy this privilege). That (property) becomes the their defect belonging. The donor cannot (after declaring Umra) lay down any condition or make any exception. Abu Salama said:For he conferred a grant and as such it becomes heritage. and the right of inheritance abrogated his condition
4193. Jabir (b. 'Abdullah) (Allah be pleased with him) reported Allah's Messenger () as saying:Life grant is for one upon whom it is bestowed
4194. Jabir b. 'Abdullah reported a hadith like this through another chain of transmitters
4195. Jabir reported this hadith directly from Allah's Apostle ()
4196. Jabir (b. 'Abdullah) (Allah be pleased with him) reported Allah's Messenger () having said:Keep your property to yourselves and do not squander it, for he who conferred a life grant upon another that property will belong to him upon whom it is conferred whether he lives or dies, and (would pass on) to his successors (as heritage)
4197. This hadith is narrated on the authority of Jabir through other chains of transmitters, but (with this addition of words) that thehadith transmitted on the authority of Ayyub (these words are found):" The Helpers (Ansar) conferred the benefit of 'Umra, upon the Emigrants (Muhajirin), whereupon Allah's Messenger () said: Keep your property to yourselves
4198. Jabir (Allah be pleased with him) reported that a woman gave her garden as a life grant to her son. He died and later on she also died and left a son behind and brothers also, The sons of the woman making life grant said (to those who had been conferred upon this 'Umra):This garden has returned to us. The sons of the one who had been given life grant said: This belonged to our father, during his lifetime and in case of his death. They took their dispute to Tariq, the freed slave of 'Uthman. He called Jabir and he gave testimony of Allah's Messenger () having said: Life grant belongs to one who is conferred upon this (privilege). Tariq gave this decision and then wrote to Abd al-Malik and informed him, Jabir bearing witness to it. Abd al-Malik said: Jabir has told the truth. Then Tariq gave a decree and, as a result thereof, it is to this day that the garden belongs to descendants of one who was conferred upon the life grant
4199. Sulaiman b. Yasir reported that Jabir gave this verdict. The inheritor has a right (to inherit) the life grant according to the statement of Jabir (b. 'Abdullah) (Allah be pleased with him) which he narrated from Allah's Messenger ()
4200. Jabir b. 'Abdullah reported Allah's Apostle () as saying:Life grant is permissible
4201. Jabir b. Abdullah (Allah be pleased with them) reported Allah's Apostle () as saying:Life grant is the heritage of one upon whom it is conferred
4202. Abu Huraira (Allah be pleased with him) reported Allah's Apostle () as saying:Life grant is permissible
4203. This hadith is narrated on the authority of Qatada with the same chain of transmitters

The Book of Wills

4204. Ibn Umar (Allah be pleased with them) reported Allah's Messenger () as saying:It is the duty of a Muslim who has something which is to be given as a bequest not to have it for two nights without having his will written down regarding it
4205. This hadith has been narrated on the authority of 'Ubaidullah with the same chain of transmitters. but with a slight variation of words
4206. A hadith like this have been narrated on the authority of Nafi', who based his narrations of the words of Ibn 'Umar but with a slight variation of words

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4207. Salim reported on the authority of his father ('Abdullah b. Umar) that he (his father) had heard Allah's Messenger () as saying: It is not proper for a Muslim who has got something to bequeath to spend even three nights without having his will written down with him regarding it. 'Abdullah b. 'Umar (Allah be pleased with them) said: Ever since I heard Allah's Messenger () say this I have not spent a night without having my will (written) along with me

4208. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters

4209. Amir b. Sa'd reported on the authority of his father (Sa'd b. Abi Waqqas): Allah's Messenger () visited me in my illness which brought me near death in the year of Hajjat-ul-Wada' (Farewell Pilgrimage). I said: Allah's Messenger, you can well see the pain with which I am afflicted and I am a man possessing wealth, and there is none to inherit me except only one daughter. Should I give two-thirds of my property as Sadaqa? He said: No. I said: Should I give half (of my property) as Sadaqa? He said: No. He (further) said: Give one-third (in charity) and that is quite enough. To leave your heirs rich is better than to leave them poor, begging from people; that you would never incur an expense seeking therewith the pleasure of Allah, but you would be rewarded therefor, even for a morsel of food that you put in the mouth of your wife. I said: Allah's Messenger. would I survive my companions? He (the Holy Prophet) said: If you survive them, then do such a deed by means of which you seek the pleasure of Allah, but you would increase in your status (in religion) and prestige; you may survive so that people would benefit from you, and others would be harmed by you. (The Holy Prophet) further said: Allah, complete for my Companions their migration, and not cause them to turn back upon their heels. Sa'd b. Khawla is, however, unfortunate. Allah's Messenger () felt grief for him as he had died in Mecca

4210. This hadith is narrated on the authority of Zuhri with the same chain of transmitters

4211. Amir b. Sa'd reported from Sa'd (b. Abu Waqqas): Allah's Apostle () visited me to inquire after my health, the rest of the hadith is the same as transmitted on the authority of Zuhri, but he did not make mention of the words of Allah's Apostle () in regard to Sa'd b. Khawla except this that he said: "He (the Holy Prophet) did not like death in the land from which he had migrated

4212. Mus'ab b. Sa'd reported on the authority of his father. I was ailing. I sent message to Allah's Apostle () saying: Permit me to give away my property as I like. He refused. I (again) said: (Permit me) to give away half. He (again refused). I (again said): Then one-third. He (the Holy Prophet) observed silence after (I had asked permission to give away) one-third. He (the narrator) said: It was then that endowment of one-third became permissible

4213. This hadith has been narrated on the authority of Simak with the same chain of transmitters. But he did not mention: "It was then that one-third became permissible

4214. Ibn Sa'd reported his father as saying: Allah's Apostle () visited me during my illness. I said: I am willing away the whole of my property. He said: No. I said: Then half? He said: No. I said: Should I will away one-third? He said: Yes, and even one-third is enough

4215. Humaid b. 'Abd al-Rahman al-Himyari reported from three of the sons of Sa'd all of whom reported from their father that Allah's Apostle () visited Sa'd as he was ill in Mecca. He (Sa'd) wept. He (the Holy Prophet) said: What makes you weep? He said: I am afraid I may die in the land from where I migrated as Sa'd b. Khawla had died. Thereupon Allah's Apostle () said: O Allah, grant health to Sa'd. O Allah, grant health to Sa'd. He repeated it three times. He (Sa'd) said: Allah's Messenger, I own a large property and I have only one daughter as my inheritor. Should I not will away the whole of my property? He (the Holy Prophet) said: No. He said: (Should I not will away,) two-thirds of the property? he (the Holy Prophet) said: No. He (Sa'd) (again) said: (Should I not will away) half (of my property)? He said: No. He (Sa'd) said: Then one-third? Thereupon he (the Holy Prophet) said: (Yes), one-third, and one-third is quite substantial. And what you spend as charity from your property is Sadaqa and flour spending on your family is also Sadaqa, and what your wife eats from your property is also Sadaqa, and that you leave your heirs well off (or he said: prosperous) is better than to leave them (poor and) begging from people. He (the Holy Prophet) pointed this with his hands

4216. Humaid b. 'Abd al-Rahman al-Himyari reported on the authority of the three of the sons of Sa'd: They said: Sa'd fell ill in Mecca. Allah's Messenger () visited him to inquire after his health. The rest of the hadith is the same

4217. Humaid b. 'Abd al-Rahman reported this hadith on the authority of three of Sa'd's sons: Sa'd fell ill in Mecca and Allah's Apostle () visited him. The rest of the hadith is the same

4218. Ibn 'Abbas (Allah be pleased with them) said: (I wish) if people would reduce from third to fourth (part for making a will of their property), for Allah's Messenger () said: So far as the third (part) is concerned it is quite substantial. In the hadith transmitted on the authority of Waki (the words are) "large" or "much

4219. Abu Huraira (Allah be pleased with him) reported that a person said to Allah's Apostle (: My father died and left behind property without making any will regarding it. Would he be relieved of the burden of his sins if I give sadaqa on his behalf? He (the Holy Prophet) said: Yes

4220. A'isha (Allah be pleased with her) reported that a man said to Allah's Apostle (: My mother died all of a sudden, and I think if she (could have the opportunity) to speak she would have (made a will) regarding Sadaqa'. Will I be entitled to reward if I give charity on her behalf? He (the Holy Prophet) said: Yes

4221. A'isha (Allah be pleased with her) reported that a man came to Allah's Apostle () and said: Allah's Messenger, my mother died all of a sudden without making any will. I think if (she could have the opportunity) to speak she would have made a Sadaqa. Would there be any reward for her if I give charity on her behalf? He (the Holy Prophet) said: Yes

4222. This hadith has been narrated on the authority of Hisham b. 'Urwa with the same chain of transmitters

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4223. Abu Huraira (Allah be pleased with him) reported Allah's Messenger () as saying: When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased)

4224. Ibn Umar reported: Umar acquired a land at Khaibar. He came to Allah's Apostle () and sought his advice in regard to it. He said: Allah's Messenger, I have acquired land in Khaibar. I have never acquired property more valuable for me than this, so what do you command me to do with it? Thereupon he (Allah's Apostle) said: If you like, you may keep the corpus intact and give its produce as Sadaqa. So 'Umar gave it as Sadaqa declaring that property must not be sold or inherited or given away as gift. And Umar devoted it to the poor, to the nearest kin, and to the emancipation of slaves, aired in the way of Allah and guests. There is no sin for one, who administers it if he eats something from it in a reasonable manner, or if he feeds his friends and does not hoard up goods (for himself). He (the narrator) said: I narrated this hadith to Muhammad, but as I reached the (words)" without hoarding (for himself) out of it." he (Muhammad' said:" without storing the property with a view to becoming rich." Ibn 'Aun said: He who read this book (pertaining to Waqf) informed me that in it (the words are)" without storing the property with a view to becoming rich

4225. This hadith has been narrated on the authority of Ibn 'Aun with the same chain of transmitters up to the words:" Or he may feed the friend without hoarding from it" and he made no mention of what follows

4226. Umar reported: I acquired land from the lands of Khaibar. I came to Allah's Messenger () and said: I have acquired a piece of land. Never have I acquired land more loved by me and more cherished by me than this. The rest of the hadith is the same, but he made no mention of this:" I narrated it to Muhammad" and what follows

4227. Talha b. Musarrif reported: I asked 'Abdullah b. Abu Aufa whether Allah's Messenger () had made any will (in regard to his property). He said: NO. I said: Then why has making of will been made necessary for the Muslims, or why were they commanded to make will? Thereupon he said: He made the will according to the Book of Allah, the Exalted and Majestic

4228. This hadith has been narrated on the authority of Malik b. Mighwal with the same chain of transmitters but with a slight variation of words. In the hadith related by Waki (the words are)" I said: How the people have been ordered about the will" ; and in the hadith of Ibn Numair (the words are):" How the will has been prescribed for the Muslims

4229. A'isha reported: Allah's Messenger () left neither dinar nor dirham (wealth in the form of cash), nor goats (and sheep), nor camels. And he made no will about anything (in regard to his material possessions, as he had none)

4230. This hadith has been narrated on the authority of A'mash with the same chain of transmitters

4231. Aswad b. Yazid reported: It was mentioned before A'isha that will had been made (by the Holy Prophet) in favour of 'Ali (as the Prophet's first caliph), whereupon she said: When did he make will in his favour? I had been providing support to him (to the Holy Prophet) with my chest (or with my lap). He asked for a tray, when he fell in my lap (relaxing his body), and I did not realise that he had breathed his last. When did he make any will in his ('Ali's) favour?

4232. Sa'id b. Jubair reported that Ibn 'Abbas said: Thursday, (and then said): What is this Thursday? He then wept so much that his tears moistened the pebbles. I said: Ibn 'Abbas, what is (significant) about Thursday? He (Ibn 'Abbas) said: The illness of Allah's Messenger () took a serious turn (on this day), and he said: Come to me, so that I should write for you a document that you may not go astray after me. They (the Companions around him) disputed, and it is not meet to dispute in the presence of the Apostle. They said: How is lie (Allah's Apostle)? Has he lost his consciousness? Try to learn from him (this point). He (the Holy Prophet) said: Leave me. I am better in the state (than the one in which you are engaged). I make a will about three things: Turn out the polytheists from the territory of Arabia; show hospitality to the (foreign) delegations as I used to show them hospitality. He (the narrator) said: He (Ibn Abbas) kept silent on the third point, or he (the narrator) said: But I forgot that. This hadith was mentioned through another chain

4233. Sa'id b. Jubair reported from Ibn Abbas that he said: Thursday, and what about Thursday? Then tears began to flow until I saw them on his cheeks as it they were the strings of pearls. He (the narrator) said that Allah's Messenger () said: Bring me a shoulder blade and ink-pot (or tablet and inkpot), so that I write for you a document (by following which) you would never go astray. They said: Allah's Messenger (may peace upon him) is in the state of unconsciousness

4234. Ibn Abbas reported: When Allah's Messenger () was about to leave this world, there were persons (around him) in his house, 'Umar b. al-Khattab being one of them. Allah's Apostle () said: Come, I may write for you a document; you would not go astray after that. Thereupon Umar said: Verily Allah's Messenger () is deeply afflicted with pain. You have the Qur'an with you. The Book of Allah is sufficient for us. Those who were present in the house differed. Some of them said: Bring him (the writing material) so that Allah's Messenger () may write a document for you and you would never go astray after him And some among them said what 'Umar had (already) said. When they indulged in nonsense and began to dispute in the presence of Allah's Messenger (), he said: Get up (and go away) 'Ubaidullah said: Ibn Abbas used to say: There was a heavy loss, indeed a heavy loss, that, due to their dispute and noise. Allah's Messenger () could not write (or dictate) the document for them

The Book of Vows

4235. Ibn Abbas reported that Sa'd b. Ubida asked Allah's Messenger () for a decision about a vow taken by his mother who had died before fulfilling it. Allah's Messenger () said: Fulfil it on her behalf

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4236. This hadith has been narrated on the authority of Zuhri with a different chains of transmitters

4237. Abdullah b. Umar reported:Allah's Messenger (may peace be upon him) singled out one day forbidding us to take vows and said: It would not avert anything; it is by which something is extracted from the miserly person

4238. Ibn Umar reported Allah's Apostle () as saying:The vow neither hastens anything nor defers anything, but is the means whereby (something) is extracted from the miserly person

4239. Ibn Umar reported that Allah's Apostle () forbade (people) taking vows, and said:It does not (necessarily) bring good (in the form of substantial, and tangible results), but it is the meant whereby something is extracted from the miserly persons

4240. This hadith has been narrated on the authority of Mansur with the same chain of transmitters

4241. Abu Heraira reported Allah's Messenger () as saying:Do not take vows, for a vow has no effect against Fate; it is only from the miserly that something is extracted

4242. Abu Huraira reported Allah's Messenger () forbidding taking of vows, and said:It does not avert Fate, but is the means by which something is extracted from the miser

4243. Abu Huraira reported Allah's Apostle () as saying:The vow does not bring anything near to the son of Adam which Allah has not ordained for him, but (at times) the vow coincides with Destiny, and this is how something is extracted from the miserly person, which that miser was not willing to give

4244. This hadith has been transmitted on the authority of 'Amr b. Abu 'Amr

4245. Imran b. Husain reported that the tribe of Thaqif was the ally of Banu 'Uqail. Thaqif took two persons from amongst the Companions of Allah's Messenger () as prisoners. The Companions of Allah's Messenger () took one person at Banu Uqail as prisoner, and captured al-'Adbi (the she-camel of the Holy Prophet) along with him. Allah's Messenger () came to him and he was tied with ropes. He said:Muhammad. He came near him and said: What is the matter with you? Thereupon he (the prisoner) said: Why have you taken me as prisoner and why have you caught hold of one proceeding the pilgrims (the she-camel as she carried the Prophet on her back and walked ahead of the multitude)? He (the Holy Prophet) said: (Yours is a great fault). I (my men) have caught hold of you for the crime of your allies, Banu Thaqif. He (the Holy Prophet) then turned away. He again called him and said: Muhammad, Muhammad, and since Allah's Messenger () was very compassionate, and tenderhearted, he returned to him, and said: What is the matter with you? He said: I am a Muslim, whereupon he (the Holy Prophet) said: Had you said this when you had been the master of yourself, you would have gained every success. He then turned away. He (the prisoner) called him again saying: Muhammad, Muhammad. He came to him and said: What is the matter with you? He said: I am hungry, feed me, and I am thirsty, so provide me with drink. He (the Holy Prophet) said: That is (to satisfy) your want. He was then ransomed for two persons (who had been taken prisoner by Thaqif). He (the narrator) said: A woman of the Ansar had been taken prisoner and also al-'Adbi' was caught. The woman had been tied with ropes. The people were giving rest to their animals before their houses. She escaped one night from the bondage and came to the camels. As she drew near the camels, they fretted and fumed and so she left them until she came to al-, Adbi'. It did not fret and fume; it was docile She rode upon its back and drove it away and she went off. When they (the enemies of Islam) were warned of this, they went in search of it, but it (the she-camel) exhausted them. She (the woman) took vow for Allah, that in case He would save her through it, she would offer that as a sacrifice. As she reached Medina, the people saw her and they said: Here is al-'Adbi, the she-camel of Allah's Messenger (). She (the woman) said that she had taken a vow that if Allah would save her on its back, she would sacrifice it. They (the Prophet's Companions) came to Allah's Messenger () and made a mention of that to him, whereupon he said: Hallowed be Allah, how ill she rewarded it that she took vow to Allah that if He saves her on its back, she would sacrifice it! There is no fulfillment of the vow in an act of disobedience, nor in an act over which a person has no control. In the version of Ibn Hujr (the words are):" There is no vow in disobedience to Allah

4246. This hadith is narrated on the authority of Ayyub with the same chain of transmitters and a slight variation of words

4247. Anas reported that Allah's Apostle () saw an old man being supported between his two sons. He (the Holy Prophet) said:What is the matter with him? They said: He had taken the vow to walk (on foot to the Ka'ba). Thereupon he (Allah's Apoitle) said: Allah is indifferent to his inflicting upon himself chastisement, and he commanded him to ride

4248. Abu Huraira reported:Allah's Apostle () found an old man walking between his two sons supported by them, whereupon Allah's Apostle () said: What is the matter with him? He (the narrator) said: Allah's Messenger, they are his sons and there is upon him the (fulfilment) of the vow, whereupon Allah's Apostle () said: Ride, old man, for Allah is not in need of you and your vow

4249. This hadith has been narrated on the authority of 'Amr b. Abu 'Amr with the same chain of transmitters

4250. Uqba b. Amir reported:My sister took a vow that she would walk bare foot to the house of Allah (Ka'ba). She asked me to inquire from Allah's Messenger () about it. I sought his decision and he said: She should walk on foot and ride also

4251. This hadith has been narrated on the authority of 'Uqba b. Amir Juhani. but in this no mention has been made of" barefoot

4252. This hadith has been narrated on the authority of 'Uqba b. Amir Juhani. but in this no mention has been made of" barefoot

4253. Uqba. b. Amir reported Allah's Messenger () as saying:The expiation of the (breach of) a vow is the same as that of the (breach of an oath)

The Book of Oaths

4254. Umar b. al-Khattib reported Allah's Messenger (ﷺ) as saying: Allah, the Great and Majestic, forbids you to swear by your fathers. Umar said: By Allah. I have never sworn (by my father) since I heard Allah's Messenger (ﷺ) forbidding it mentioning them" on my behalf" nor on behalf of someone else
4255. This hadith has been transmitted on the authority of Zuhri except that in the hadith narrated on the authority of Uqail the words are: "I did not take oath by (anyone else except Allah) since I heard Allah's Messenger forbidding it. nor did I speak in such terms, and the narrator did not say," on my own behalf or on behalf of someone else
4256. Salim reported on the authority of his father that Allah's Apostle (ﷺ) heard 'Umar while he was taking oath by his father. The rest of the hadith is the same
4257. Abdullah (b. Umar) reported that Allah's Messenger (ﷺ) found, Umar b. al-Khattab amongst the riders and he was taking oath by his father Allah's Messenger (ﷺ) called them (saying) ; Our Allah, the Exalted and Majestic, has forbidden you that you take oath by your father. He who bag to take an oath, he must take it by Allah or keep quiet
4258. This hadith is narrated on the authority of Ibn Umar through another chain of transmitters
4259. Ibn 'Umar heard Allah's Messenger (ﷺ) as saying: He who has to take an oath, he must not take oath but by Allah. The Quraish used to take oath by their fathers. So he (the Holy Prophet) said: Do not take oath by your fathers
4260. Abu Huraira reported Allah's Messenger (ﷺ) as saying: He who takes an oath in the course of which he says: By Lat (and al-'Uzza), he should say: There is no god but Allah; and that if anyone says to his friend: "Come and I will gamble with you," he should pay sadaqa
4261. This hadith has been narrated on the authority of Zuhri
4262. Abd al-Rahman b. Samura reported Allah's Messenger (ﷺ) as saying: Do not swear by idols, nor by your fathers
4263. Abu Musa al-Ash'ari reported: I came to Allah's Apostle (ﷺ) along with a group of Ash'arites requesting to give us a mount. He (the Holy Prophet) said: By Allah, I cannot provide you with a mount, and there is nothing with me which I should give you as a ride. He (the narrator) said: We stayed there as long as Allah willed. Then there were brought to him (to the Holy Prophet) camels. He (the Holy Prophet) then ordered to give us three white humped camels, We started and said (or some of us said to the others): Allah will not bless us. We came to Allah's Messenger (ﷺ) begging him to provide us with riding camels. He swore that he could not provide us with a mount, but later on he provided us with that. They (some of the Prophet's Companions) came and informed him about this (rankling of theirs), whereupon he said: It was not I who provided you with a mount, but Allah has provided you with that. So far as I am concerned, by Allah, if He so wills, I would not swear, but if, later on, I would see better than it, I (would break the vow) and expiate it and do that which is better
4264. Abu Musa reported: My friends sent me to Allah's Messenger (ﷺ) asking him to provide them with mounts as they were going along with him in jaish al-'Usrah (the army of destitutes or of meagre means or army setting out during the hard times and that is the occasion of the expedition of Tabuk) I said: Apostle of Allah, my friends have sent me to you so that you may provide them with mounts. He (the Holy Prophet) said: By Allah, I cannot provide you with anything to ride. And it so happened that he was at that time much perturbed. I little knew of it, so I came back with a heavy heart on account of the refusal of Allah's Messenger (ﷺ), and the fear that Allah's Messenger (ﷺ) might have some feelings against me. I returned to my friends and informed them about what Allah's Messenger (ﷺ) had said. I had hardly stayed for a little that I heard Bilal calling: 'Abdullah b. Qais. I responded to his call. He said: Hasten to Allah's Messenger (ﷺ), he is calling you, When I came to the Prophet (ﷺ) he said: Take this pair, this pair, and this pair (i. e. six camels which he had bought from Sa'd), and take them to y, our friends and say: Verily Allah (or he said: Verily Allah's Messenger (ﷺ) has provided you with these animals. So ride upon them. Abu Musa said: I went along with them to my friends and said: Verily Allah's messenger (ﷺ) has provided you with these animals for riding; but by Allah, I shall not leave you until some of you go along with me to him who had heard the talk of Allah's Messenger (ﷺ) then I asked him for you, and his refusal for the first time, and then his granting them to me subsequently; so you should not think that I narrated to you something which he did not say. They said to me: By Allah, in our opinion you are certainly truthful, and we would do as you like. So Abu Musa went along with some of the men from them until they came to those who had heard the words of Allah's Messenger (ﷺ) (may, peace be upon him) and his refusal to (provide) them with (animals) ; and subsequently his granting (the animals) to them; and they narrated to them exactly as Abu Masa had narrated to them
4265. Ayyub said: We were sitting in the company of Abu Musa that he called for food and it consisted of flesh of fowl. It was then that a person from Banu Tamim visited him. His complexion was red having the resemblance of a slave. He said to him: Come and (join me in food). He showed reluctance. He (Abu Masa) said: Come on, for I saw Allah's Messenger (ﷺ) eating it (fowl's meat), whereupon that person said: I saw it eating something (of filth and rubbish) and I found it repugnant and took an oath that I would never eat that. He (Abu Musa) said: Come, so that I would narrate to you about that (the incident pertaining to vow). (And he narrated thus): I came to Allah's Messenger (ﷺ) along with a group of people belonging to the tribe of Ash'ari, asking him to provide us with riding camels. He (the Holy Prophet) said: By Allah, I cannot provide you with riding animals. And there is nothing with me with which I can provide you a mount. We stayed (for some time) there as Allah willed, and there was brought to Allah's Messenger (ﷺ) booty of camels. He called us and commanded that we should be given five white humped camels. As we were about to go back, some of us said to the other: As we made Allah's Messenger (ﷺ) forget oath, there would be no blessing for us (in his gift). We went back to him and said: Allah's Messenger, we came to you to provide us with riding animals and you took an oath that you would never equip us with mounts and then you have provided us with the riding beasts Allah's Messenger, have you forgotten? Thereupon he said: I swear by Allah that if Allah so

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wills, I shall not swear an oath, and then consider something else to be better than it without making atonement for my oath and doing the thing that is better. So you go; Allah, the Exalted and Glorious, has given you riding animals

4266. This hadith has been narrated on the authority of Abu Musa al-Ash'ari with a slight variation of words

4267. Zahdam al-Jarmi reported:We were in the company of Abu Musa. The rest of the hadith is the same

4268. Zahdam al-Jarmi reported:I visited Abu Musa and he was eating fowl's meat. The rest of the hadith is the same with this addition that he (the Holy Prophet) said: By Allah, I did not forget it

4269. Abu Musa al-Ash'ari reported:We came to Allah's Messenger () requesting him to provide us with riding camels. He (the Holy Prophet) said: There is nothing with me with which I should equip you. By Allah, I would not provide you with (riding camels). Then Allah's Messenger () sent to us three camels with spotted bumps. We said: We came to Allah's Messenger () asking him to equip us with riding animals. He took an oath that he could not equip us. We came to him and informed him. He said: By Allah, I do not take an oath, but when I find the other thing better than that, I do that which is better

4270. Abu Musa reported:We walked on foot and came to Allah's Apostle (may peace be upon him) asking him to provide us with mounts. The rest of the hadith is the same

4271. Abu Huraira reported:A person sat late in the night with Allah's Apostle (), and then came to his family and found that his children had gone to sleep. His wife brought food for him. but he took an oath that he would not eat because of his children (having gone to sleep without food) He then gave precedence (of breaking the vow and then expiating it) and ate the food He then came to Allah's Messenger () and made mention of that to him, whereupon Allah's Messenger (may peace be upon him) said: He who took an oath and (later on) found something better than that should do that, and expiate for (breaking) his vow

4272. Abu Huraira reported Allah's Messenger () as saying:He who took an oath and then found another thing better than (this) should expiate for the oath (broken) by him and do (the better thing)

4273. Abu Huraira reported Allah's Messenger () as saying:He who took an oath and (later on) found another thing better than that, he should do that which is better, and expiate for the vow (broken by him)

4274. This hadith is narrated on the authority of Suhail with the same chain of transmitters (with these words):" He should expiate for (breaking) the vow and do that which is better

4275. Tamim b. Tarafa reported:A beggar came to 'Adi b. Hatim and he begged him to give him the price of a slave, or some portion of the price of the slave. He ('Adi) said: I have nothing to give you except my coat-of-mail and helmet. I will, however, write to my family to give that to you, but he did not agree to that. Thereupon 'Adi was enraged, and said: By Allah, I will not give you anything. The person (then) agreed to accept that, whereupon he said: By Allah, had I not heard Allah's Messenger () saying:" He who took an oath, but then found something more pious in the sight of Allah, he should (break the oath) and do that which is more pious," I would not have broken the oath (and thus paid you anything)

4276. Adi b. Hatim reported Allah's Messenger () as saying:He who took an oath, but he found something else better than that, should do that which is better and break his oath

4277. Adi reported Allah's Messenger () as saying:When anyone amongst you takes an oath, but he finds (something) better than that he should expiate (the breaking of the oath), and do that which is better

4278. This hadith is reported on the authority of Adi b. Hatim through another chain of transmitters

4279. Tamim b. Tarafa reported that he heard 'Adi b. Hatim say that a person came to him and asked for one hundred dirhams. He ('Adi) said:You asked me for one hundred dirhams and I am the son of Hatim; by Allah, I will not give you. But then he said: (I would have done that) if I had not heard Allah's Messenger () say: He who takes an oath, but then finds something better than that, should do that which is better

4280. Tamim b. Tarafa reported:I heard 'Adi b. Hatim say that a person asked that and then narrated (the hadith) like one (mentioned above), but he made this addition:" Here are four hundred (dirhams) for you out of my gift

4281. Abd al-Rahman b. Samura reported that Allah's Messenger () said to me:Abd al-Rahman b. Samura, don't ask for authority for if it is granted to you for asking for it, you would be commissioned for it (without having the support of Allah), but if you are granted it without your asking for it. You would be helped (by Allah) in it. And when you take an oath and find something else better than that, expiate for (breaking) your oath, and do that which is better. This hadith has also been transmitted on the authority of Ibn Farrukh. The above hadith is narrated through another chain of transmitters

4282. This hadith has been narrated on the authority of 'Abd al-Rahman b. Samura through another chain of transmitters but there is no mention of the word" authority

4283. Abu Huraira reported Allah's Messenger () as saying:Your oath should be about something regarding which your companion will believe you. 'Amr said: By which your companion will believe you

4284. Abu Huraira reported Allah's Messenger () as saying:An oath is to be interpreted according to the intention of the one who takes it

4285. Abu Huraira reported that (Hadrat) Sulaiman had sixty wives. He (one day) said:I will visit each one of them every night, and every one of them will become

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pregnant and give birth to a male child who will be a horseman and fight in the cause of Allah. But (it so happened) that none of them became pregnant except one, but she gave birth to an incomplete child. Thereupon Allah's Messenger () said: Had he said Insha' Allah (if God so wills), then every one of them would have given birth to a child who would have been a horseman and fought in the cause of Allah

4286. Abu Huraira reported Allah's Prophet () as saying that Sulaiman b. Dawud, the Messenger of Allah, observed:I will have an intercourse with seventy wives during the night; all of them will give birth to a male child who will fight in the cause of Allah. His companion or the ang I said to him: Say," If God wills." But he (Hadrat Sulaimin) did not say so, and he forgot it. And none of his wives gave birth to a child, but one who gave birth to a premature child. Allah's Messenger () said: Had he said Insha' Allah (if God so will). he would not have failed and his desire would have been materialised

4287. Abu Huraira reported this hadith from the Messenger of Allah () through another chain of transmitters

4288. Abu Huraira reported that Sulaiman b. Dawud said:I will certainly have intercourse with seventy wives during the night, and every wife amongst them will give birth to a child, who will fight in the cause of Allah. It was said to him: Say:" Insha' Allah" (God willing), but he did not say so and forgot it. He went round them but none of them give birth to a child except one woman and that too was an incomplete person. Upon this Allah's Messenger () said: If he had said" Insha' Allah." he would not have failed, and his desire must have been fulfilled

4289. Abu Huraira reported Allah's Apostle () as saying that Sulaiman b. Dawud (once) said:I will go round in the night to my ninety wives, and every one of them will give birth to a child (who will grow up) as a horseman and fight in the cause of Allah His companions said to him: Say" Insha' Allah." but he did not say Inshii' Allah. He went round all of them but none of them became pregnant but one, and she gave birth to a premature child. And by Him in Whose hand is the life of Muhammad, if he had said, Insha' Allah (his wives would have given birth to the children who would all have grown up into horsemen and fought in the way of Allah)

4290. This hadith has been narrated on the authority of Abu Zinad with the same chain of transmitters with a variation of (these words):" Every one of them giving birth to a child, who would have fought in the cause of Allah

4291. Hammam b. Munabbih reported:This is what Abu Huraira reported to us from Allah's Messenger (), and he narrated a hadith and (one) of them is that Allah's Messenger () said: I swear by Allah, it is more sinful in Allah's sight for one of you to persist in an oath regarding his family than payment of its expiation which Allah has imposed upon him (for breaking the oath)

4292. Ibn 'Umar reported that Umar (b. Khattab) said:Messenger of Allah, I had taken a vow during the days of Ignorance (Jahiliyya) that I would observe I'tikaf for a night in the Sacred Mosque. He (the Holy Prophet) said: Fulfil your vow

4293. This hadith is transmitted on the authority of Ibn Umar with a slight variation of words

4294. Abdullah b. 'Umar reported that 'Umar b. Khattab asked the Messenger of Allah () as he was at ji'rana (a town near Mecca) on his way back from Ta'if:Messenger of Allah, I had taken a vow during the days of Ignorance that I would observe I'tikaf for one day in the Sacred Mosque. So what is your opinion? He said: Go and observe I'tikaf for a day. And Allah's Messenger () gave him a slave girl out of the one-fifth (of the spoils of war meant for the Holy Prophet). And when Allah's Messenger (inay peace be upon him) set the war prisoners free. 'Umar b. Khattab heard their voice as they were saying: Allah's Messenger () has set as free. He (Hadrat 'Umar) said: What is this? They said: Allah's Messenger () has set free the prisoners of war (which had fallen to the lot of people). Thereupon he (Hadrat 'Umar) said: Abdullah, go to that slave-girl and set her free

4295. Ibn 'Umar reported:When Allah's Apostle () came back from the Battle of Hunain, Umar asked Allah's Messenger () about the vow he had taken during the days of Ignorance that he would observe I'tikaf for a day. The rest of the hadith is the same

4296. Nafi' reported:A mention of Allah's Messenger () observing 'Umra from ja'rana was made before Ibn 'Umar. He said: He did not enter into the state of Ihram from that (place), and Umar had taken a vow of observing I'tikaf for a night during the days of Ignorance. The rest of the hadith is the same

4297. This hadith has been transmitted on the authority of Ibn Umar through another chain of transmitters but with a slight variation of words

4298. Zadhan Abl Umar reported:I came to Ibn 'Umar as he had granted freedom to a stave. He (the narrator further) said: He took hold of a wood or something like it from the earth and said: It (freedom of a slave) has not the reward evert equal to it, but the fact that I heard Allah's Messenger (way peace be upon him) say: He who slaps his slave or beats him, the expiation for it is that he should set him free

4299. Zadhan reported that Ibn Umar called his slave and he found the marks (of beating) upon his back. He said to him:I have caused you pain. He said: No. But he (Ibn Umar) said: You are free. He then took hold of something from the earth and said: There is no reward for me even to the weight equal to it. I heard Allah's Messenger () as saying: He who beats a slave without cognizable offence of his or slaps him (without any serious fault), then expiation for it is that he should set him free

4300. This hadith has been narrated through another chain of transmitters with a slight variation of words

4301. Mu'awiya b. Suwaid reported:I slapped a slave belonging to us and then fled away. I came back just before noon and offered prayer behind my father. He called him (the slave) and me and said: Do as he has done to you. He granted pardon. He (my father) then said: We belonged to the family of Muqarrin during the lifetime of Allah's Messenger (may peace be upon him. and had only one slave-girl and one of us slapped her. This news reached Allah's Apostle () and he said:

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Set her free. They (the members of the family) said: There is no other servant except she. Thereupon he said: Then employ her and when you can afford to dispense with her services, then set her free

4302. Hilal b. Yasaf reported that a person got angry and slapped his slave-girl. Thereupon Suwaid b. Muqarrin said to him: You could find no other part (to slap) but the prominent part of her face. See I was one of the seven sons of Muqarrin, and we had but only one slave-girl. The youngest of us slapped her, and Allah's Messenger () commanded us to set her free

4303. Hilal b. Yasaf reported: We used to sell cloth in the house of Suwaid b. Muqarrin, the brother of Nu'man b. Muqarrin. There came out a slave-girl, and she said something to a person amongst us, and he slapped her. Suwaid was enraged-the rest of the hadith is the same

4304. Suwaid b. Muqarrin reported that he had a slave-girl and a person (one of the members of the family) slapped her, whereupon Suwaid said to him: Don't you know that it is forbidden (to strike the) face. He said: You see I was the seventh one amongst my brothers during the lifetime of Allah's Messenger (), and we had but only one servant. One of us got enraged and slapped him. Thereupon Allah's Messenger () commanded us to set him free

4305. Wahb b. Jarir reported: Shu'ba informed that Muhammad b. Munkadir said to me: What is your name? The rest of the hadith is the same

4306. Abu Mas'ud al-Badri reported: I was beating my slave with a whip when I heard a voice behind me: Understand, Abu Masud; but I did not recognise the voice due to intense anger. He (Abu Mas'ud) reported: As he came near me (I found) that he was the Messenger of Allah () and he was saying: Bear in mind, Abu Mas'ud; bear in mind. Abu Mas'ud. He (Aba Mas'ud) said: Threw the whip from my hand. Thereupon he (the Holy Prophet) said: Bear in mind, Abu Mas'ud; verily Allah has more dominance upon you than you have upon your slave. I (then) said: I would never beat my servant in future

4307. This hadith has been narrated on the authority of A'mash but with this variation of words: "There fell from my hand the whip on account of his (the Prophet's) awe

4308. Abu Mas'ud al-Ansari reported: When I was beating my servant, I heard a voice behind me (saying): Abu Mas'ud, bear in mind Allah has more dominance over you than you have upon him. I turned and (found him) to be Allah's Messenger (). I said: Allah's Messenger, I set him free for the sake of Allah. Thereupon he said: Had you not done that, (the gates of) Hell would have opened for you, or the fire would have burnt you

4309. Abu Mas'ud reported that he had been beating his slave and he had been saying: I seek refuge with Allah, but he continued beating him, whereupon he said: I seek refuge with Allah's Messenger, and he spared him. Thereupon Allah's Messenger () said: By Allah, God has more dominance over you than you have over him (the slave). He said that he set him free

4310. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters, but made no mention of (these words) of his: I seek refuge with Allah, I seek refuge with Allah's Messenger ()

4311. Abu Huraira reported that Abu'l-Qasim (one of the names of Allah's Messenger [may peace be upon him]) said: He who accused his slave of adultery, punishment would be imposed upon him on the Day of Resurrection, except in case the accusation was as he had said

4312. This hadith has been narrated on the authority of Ibn Ghazwan (and the words are): "I heard Abu'l-Qasim () as the Prophet of repentance

4313. Al-Ma'rur b. Suwaid said: We went to Abu Dharr (Ghifari) in Rabadha and he had a mantle over him, and his slave had one like it. We said: Abu Dharr, had you joined them together, it would have been a complete garment. Thereupon he said: There was an altercation between me and one of the persons among my brothers. His mother was a non-Arab. I reproached him for his mother. He complained against me to Allah's Apostle (). As I met Allah's Apostle () he said: Abu Dharr, you are a person who still has (in him the remnants) of the days (of Ignorance). Thereupon I said: Allah's Messenger, he who abuses (other) persons, they abuse (in return) his father and mother. He (the Holy Prophet) said: Abu Dharr, you are a person who still has (the remnants) of Ignorance in him. They (your servants and slaves) are your brothers. Allah has put them in your care, so feed them with what you eat, clothe them with what you wear. and do not burden them beyond their capacities; but if you burden them (with an unbearable burden), then help them (by sharing their extra burden)

4314. This hadith has been narrated on the authority of A'mash but with a slight variation of words, e. g. in the hadith transmitted on the authority of Zuhair and Abu Mu'awiya after his words (these words of the Holy Prophet): "You are a person having the remnants of Ignorance in him." (these words also occur, that Abu Dharr) said: Even up to this time of my old age? He (the Holy Prophet) said: Yes. In the tradition transmitted on the authority of Abu Mu'awiya (the words are): "Yes, in this time of your old age." In the tradition transmitted on the authority of 'Isa (the words are): "If you burden him (with an unbearable burden), you should sell him (and get another slave who can easily undertake this burden)." In the hadith transmitted on the authority of Zuhair (the words are): "Help him in that (work)." In the hadith transmitted by Abu Mu'awiya (separately) there is no such word: Then sell him or help him." This hadith concludes with these words: "Do not burden him beyond his capacity

4315. Ma'rur b. Suwaid reported: I saw Abu Dharr wearing clothes, and his slave wearing similar ones. I asked him about it, and he narrated that he had abused a person during the lifetime of Allah's Messenger (may peace be upon him) and he reproached him for his mother. That person came to Allah's Apostle () and made mention of that to him. Thereupon Allah's Apostle () said: You are a person who has (remnants of) Ignorance in him. Your slaves are brothers of yours. Allah has placed them in your hand, and he who has his brother under him, he should feed him with what he eats, and dress him with what he dresses himself, and do not burden them beyond their capacities, and if you burden them, (beyond their capacities), then help them

4316. Abu Huraira reported Allah's Messenger () as saying: It is essential to feed the slave, clothe him (properly) and not burden him with work which is beyond

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his power

4317. Abu Huraira reported Allah's Messenger () as saying:When the slave of anyone amongst you prepares food for him and he serves him after having sat close to (and undergoing the hardship of) heat and smoke, he should make him (the slave) sit along with him and make him eat (along with him), and if the food seems to run short, then he should spare some portion for him (from his own share) - (another narrator) Dawud said:" i. e. a morsel or two

4318. Ibn Umar reported Allah's Messenger () as saying:When a slave looks to the welfare of his master and worships Allah well, he has two rewards for him

4319. This hadith has been narrated on the authority of Ibn 'Umar through another chain of transmitters

4320. Abu Huraira reported Allah's Messenger () as saying:For a faithful slave there are two rewards. By him in Whose hand is the life of Abu Huraira, but for Jihad in the cause of Allah, and Pilgrimage and kindness to my mother, I would have preferred to die as a slave. He (one of the narrators in the chain of transmitters) said: This news reached us that Abu Huraira did not perform Pilgrimage until his mother died for (keeping himself constantly) in her service

4321. This hadith has been transmitted on the authority of Abu Tahir but with a slight variation of words

4322. Abu Huraira reported Allah's Messenger () as saying:When a slave fulfils obligation of Allah and obligation of his master, he has two rewards for him. I narrated this to Ka'b, and Ka'b said: (Such a slave) has no accountability, nor has a poor believer

4323. The above hadith has been reported through another chain of transmitters on the authority of Abu Huraira

4324. Abu Huraira reported Allah's Messenger () as saying:It is good for a slave that he worships Allah well, and serves his master (well). It is good for him

4325. Ibn 'Umar reported Allah's Messenger () as saying:He who gives up his share in a slave, and has enough money to pay the full price of the slave, then full emancipation devolves upon him; but if he has not the money, then he emancipated what he emancipated

4326. Ibn 'Umar reported Allah's Messenger () as saying:He who emancipates his share in the slave, it is his responsibility to secure full freedom for him provided he (the slave) has enough money to pay the (remaining) price, but if he has not so much money he would be emancipated to the extent that the first man emancipated

4327. Abdullah b. 'Umar reported Allah's Messenger () as saying:He who gives up his share in a slave, and he has money enough to meet the full price, a fair price for him should be fixed; otherwise he has emancipated him to the extent that he has emancipated

4328. This hadith has been narrated through another chain of transmitters with a slight variation of words

4329. Salim b. 'Abdullah reported on the authority of his father that Allah's Apostle () said:He who emancipates a slave (shared) by him and another one, his full price may be justly assessed from his wealth, neither less nor more, and he (the slave) would be emancipated if he (the partner) would be solvent enough (to forgo the amount of his share)

4330. Ibn 'Umar reported Allah's Apostle () as saying:He who gives up his share in a slave, the remaining (share) will be paid out of his riches if his riches are enough to meet the price of the slave

4331. Abu Huraira reported Allah's Apostle () as saying:In case the slave is owned by two persons, and one of them emancipates him, he will guarantee (his full freedom)

4332. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters (and the words are):" He who emancipates a portion in a slave, he should (secure full) freedom for him from his property

4333. Abu Huraira reported Allah's Apostle () as saying:He who emancipates his portion in a slave, full emancipation may be secured for him out of his property (if he has money) if he has enough property to meet (the required expenses), but if he has not enough property, the slave should be put to extra labour (in order to earn money for buying his freedom), but he should not be overburdened

4334. This hadith has been narrated through another chain of transmitters (and the words are):" He will be required to work (in order to secure freedom) for that portion in which he has not been emancipated, without overburdening him

4335. Imran b. Husain reported that a person who had no other property emancipated six slaves of his at the time of his death. Allah's Messenger () called for them and divided them into three sections, cast lots amongst them, and set two free and kept four in slavery; and he (the Holy Prophet) spoke severely of him

4336. This hadith has been narrated through another chain of transmitters (and the words are):" A person from among the Ansar willed away the freedom of six slaves of his at the time of his death

4337. This hadith has been reported on the authority of Imran b. Husain through another chain of narrators

4338. Jabir b. 'Abdullah said that a person among the Ansar declared his slave free after his death, as he had no other property. This news reached the Messenger of Allah () and he said:Who will buy him from me? And Nu'aim b. al-Nahham bought him for eight hundred dirhams and he handed them over to him, 'Amr (one of the narrators) said: I heard Jabir b. 'Abdullah as saying: He was a Coptic slave, and he died in the first year (of the Caliphate of 'Abdullah b. Zubair)

4339. Jabir is reported to have said:A person amongst the Ansar who had no other property declared a slave free after his death. Allah's Messenger () sold him, and Ibn al-Nahham bought him and he was a Coptic slave (who) died in the first year of the Caliphate of Ibn Zubair

4340. A hadith like this has been narrated on the authority of Jabir through another chain of transmitters

4341. This hadith has been narrated from Allah's Messenger (ﷺ) through other chains of transmitters

The Book of Oaths, Muharibin, Qasas (Retaliation), and Diyat (Blood Money)

4342. Sahl b. Abu Hathma and Rafi' b. Khadij reported that 'Abdullah b. Sahl b. Zaid and Muhayyisa b. Mas'ud b. Zaid went out and as they reached Khaibar they were separated. Then Muhayyisa found 'Abdullah b. Sahl having been killed. He buried him, and then came to Allah's Messenger (ﷺ). They were Huwayyisa b. Mas'ud and 'Abd al-Rahman b. Sahl, and he (the latter one) was the youngest of the people (those three who had come to seek an interview with the Holy Prophet) began to talk before his Companions (had spoken). Thereupon Allah's Messenger (ﷺ) said: The eldest one (eldest in regard to age should speak). So he kept quiet, and his companions (Muhayyisa and Huwayyisa) began to speak, and he ('Abd al-Rahman) spoke along with them and they narrated to Allah's Messenger (ﷺ) the murder of 'Abdullah b. Sahl. Thereupon he said to them: Are you prepared to take fifty oaths so that you may be entitled (to blood-wit) of your companion (or your man who has murdered)? They said: How can we take an oath on a matter which we have not witnessed? He (the Holy Prophet) said: Then the Jews will exonerate themselves by fifty oaths. They said: How can we accept the oaths of people who are unbelievers? When Allah's Messenger (ﷺ) saw that, he himself paid his blood-wit

4343. Sahl b. Abu Hathma and Rafi' b. Khadij reported that Muhayyisa b. Mas'ud and 'Abdullah b. Sahl went towards Khaibar and they separated near the palm-trees. 'Abdullah b. Sahl was killed. They accused the Jews (for this act). And there came to Allah's Apostle (ﷺ) his brother (the brother of the slain person) 'Abd al-Rahman and his cousins Huwayyisa and Muhayyisa; and 'Abd al-Rahman talked to him about the matter pertaining to (the murder of) his brother, and he was the youngest among them. Thereupon Allah's Messenger (ﷺ) said: Show regard for the greatness of the old, or he said: Let the eldest begin speaking. Then they (Huwayyisa and Muhayyisa) spoke about the matter of their companion (murder of their cousin, 'Abdullah b. Sahl). Thereupon Allah's Messenger (ﷺ) said: Let fifty (persons) among you take oath for levelling the charge (of murder) against a person amongst them, and he would be surrendered to you. They said: We have not witnessed this matter ourselves. How can we then take oath? He (the Holy Prophet) said: The Jews will exonerate themselves by the oaths of fifty of them. They said: Messenger of Allah, they are non-believing people. Thereupon Allah's Messenger (ﷺ) paid the blood wit for him. Sahl said: As one day I entered the fold a she-camel amongst those camels hit me with its leg

4344. Sahl b. Abu Hathma has narrated this hadith through another chain of transmitters with a slight variation of words, but no mention has been made of the hitting by the she-camel

4345. This hadith has been narrated on the authority of Sahl b. Abu Hathma through another chain of transmitters

4346. Bushair b. Yasar reported that 'Abdullah b. Sahl b. Zaid and Muhayyisa b. Mas'ud b. Zaid, both of them were Ansar belonging to the tribe of Banu Haritha, set out to Khaibar during the lifetime of Allah's Messenger (ﷺ). There was peace during those days and (this place) was inhabited by the Jews. They parted company for their (respective) needs. 'Abdullah b. Sahl was killed, and his dead body was found in a tank. His companion (Muhayyisa) buried him and came to Medina, and the brothers of the slain 'Abd al-Rahman b. Sahl and Muhayyisa and Huwayyisa told Allah's Messenger (ﷺ) the case of 'Abdullah and the place where he had been murdered. Bushair reported on the authority of one who had seen Allah's Messenger (ﷺ) that he had said to them: You take fifty oaths and you are entitled to blood-wit of (one) slain among you (or your companion). They said: Messenger of Allah, we neither saw (with our own eyes this murder) nor were we present there. Thereupon (Allah's Messenger is reported to have said): Then the Jews will exonerate themselves by taking fifty oaths. They said: Allah's Messenger, how can we accept the oath of unbelieving people? Bushair said that Allah's Messenger (ﷺ) paid the blood-wit himself

4347. Bushair b. Yasar reported that a person from the Ansar belonging to the tribe of Banu Haritha who was called 'Abdullah b. Sahl b. Zaid set out and the son of his uncle called Muhayyisa b. Mas'ud b. Zaid, the rest of the hadith is the same up to the words: "Allah's Messenger (ﷺ) paid the blood-wit himself." Bushair b. Yasar reported that Sahl b. Abu Hathma said: One camel amongst the camels paid as blood-wit kicked me while I was in the (camel) enclosure

4348. Bushair b. Yasar al-Ansari reported on the authority of Sahl b. Abu Hathma al-Ansari that some men (of his tribe) went to Khaibar, and they were separated from one another, and they found one of them slain. The rest of the hadith is the same. And it was said in this connection: Allah's Messenger (ﷺ) (may peace be him) did not approve of his blood going to waste. He paid blood-wit of one hundred camels of Sadaqa

4349. Abu Laila 'Abdullah b. 'Abd al-Rahman b. Sahl reported that the elderly persons of (the tribe) had informed Sahl b. Abu Hathma that 'Abdullah b. Sahl and Muhayyisa went out to Khaibar under some distress which had afflicted them. Muhayyisa came and informed that 'Abdullah b. Sahl had been killed, and (his dead body) had been thrown in a well or in a ditch. He came to the Jews and said: By Allah, it is you who have killed him. They said: By Allah, we have not killed him. He then came to his people, and made mention of that to them. Then came he and his brother Huwayyisa, and he was older than he, and 'Abd al-Rahman b. Sahl. Then Muhayyisa went to speak, and it was he who had accompanied ('Abdullah) to Khaibar, whereupon Allah's Messenger (ﷺ) said to Muhayyisa: Observe greatness of the great (he meant the seniority of age). Then Huwayyisa spoke and then Muhayyisa also spoke. Thereupon Allah's Messenger (ﷺ) said: They should either pay blood-wit for your companion, or be prepared for war. Allah's Messenger (ﷺ) wrote about it to them (to the Jews). They wrote: Verily, by Allah, we have not killed him. Thereupon Allah's Messenger (ﷺ) said to Huwayyisa and Muhayyisa and 'Abd al-Rahman: Are you prepared to take oath in order to entitle yourselves for the blood-wit of your companion? They said: No. He (the Holy Prophet) said: Then the Jews will take oath (of their innocence). They said: They are not Muslims. Allah's Messenger (ﷺ), however, himself paid the blood-wit to them and sent to them one hundred camels until they entered into their houses, Sahl

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said: One red she-camel among them kicked me

4350. Sulaiman b. Yasar, the freed slave of Maimuna, the wife of Allah's Apostle (ﷺ), narrated from one of the Ansari Companions of Allah's Messenger (ﷺ) that Allah's Messenger (ﷺ) retained (the practice) of Qasama as it was in the pre-Islamic days

4351. This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters but with this addition:" Allah's Messenger (ﷺ) decided (according to Qasama) between the persons of Ansar (and yours) about a slain (Muslim) for which they made claim against the Jews

4352. This hadith has been narrated on the authority of Abu Salama b. 'Abd al-Rahman and Sulaiman b. Yasar

4353. Anas b. Malik reported that some people belonging (to the tribe) of 'Uraina came to Allah's Messenger (ﷺ) at Medina, but they found its climate uncogenial. So Allah's Messenger (ﷺ) said to them:If you so like, you may go to the camels of Sadaqa and drink their milk and urine. They did so and were all right. They then fell upon the shepherds and killed them and turned apostates from Islam and drove off the camels of the Prophet (ﷺ). This news reached Allah's Apostle (ﷺ) and he sent (people) on their track and they were (brought) and handed over to him. He (the Holy Prophet) got their hands cut off, and their feet, and put out their eyes, and threw them on the stony ground until they died

4354. Anas reported:Eight men of the tribe of 'Ukl came to Allah's Messenger (ﷺ) and swore allegiance to him on Islam, but found the climate of that land uncogenial to their health and thus they became sick, and they made complaint of that to Allah's Messenger (ﷺ), and he said: Why don't you go to (the fold) of our camels along with our shepherd, and make use of their milk and urine. They said: Yes. They set out and drank their (camels') milk and urine and regained their health. They killed the shepherd and drove away the camels. This (news) reached Allah's Messenger (ﷺ) and he sent them on their track and they were caught and brought to him (the Holy Prophet). He commanded about them, and (thus) their hands and feet were cut off and their eyes were gouged and then they were thrown in the sun, until they died. This hadith has been narrated on the authority of Ibn al-Sabbah with a slight variation of words

4355. Anas b. Malik reported that some people of the tribe of 'Ukl or 'Uraina came to Allah's Messenger (ﷺ), and they found the climate of Medina uncogenial. Allah's Messenger (ﷺ) commanded them to the milch she-camels and commanded them to drink their urine and their milk. The rest of the hadith is the same (and the concluding words are):" Their eyes were pierced, and they were thrown on the stony ground. They were asking for water, but they were not given water

4356. Abu Qilaba reported:I was sitting behind 'Umar b. 'Abd al-'Aziz and he said to the people: What do you say about al-Qasama? Thereupon 'Anbasa said: Anas b Malik narrated to us such and such (hadith pertaining to al-Qasama). I said: This is what Anas had narrated to me: People came to Allah's Apostle (ﷺ), and the rest of the hadith is the same. When I (Abu Qilaba) finished (the narration of this hadith), 'Anbasa said: Hallowed be Allah. I said: Do you blame me (for telling a lie)? He ('Anbasa) said: No. This is how Anas b Malik narrated to us. O people of Syria, you would not be deprived of good, so long as such (a person) or one like him lives amongst you

4357. Anas b. Malik reported:There came to Allah's Messenger (ﷺ) eight persons from the tribe of 'Ukl, but with this addition that he did not cauterise (the wounds which had been inflicted upon them while punishing them)

4358. Anas reported:There came to Allah's Messenger (ﷺ) some people from 'Uraina. They embraced Islam and swore allegiance to him and there had spread at that time pleurisy. The rest of the hadith is the same (but with this addition):" There were by his (the Prophet's) side about twenty young men of the Ansar; he sent them (behind) them (culprits), and he also sent along with them one expert in following the track so that he might trace their footprints

4359. This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters

4360. Anas reported that Allah's Messenger (ﷺ) pierced their eyes because they had pierced the eyes of the shepherds

4361. Anas b. Malik reported that a Jew killed a girl with a stone for her silver ornaments. She was brought to Allah's Messenger (ﷺ) when there was yet some life in her. He (the Holy Prophet) said to her:Has so and so killed you? She indicated with the nod of her head: No. He said for the second time, and she again said: No with the nod of her head. He asked for the third time, and she said: Yes with the nod of her head and Allah's Messenger (ﷺ) commanded to crush his head between two stones

4362. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters and in the hadith narrated on the authority of Ibn Idris (the words are):" He (commanded) to crush his head between two stones

4363. Anas reported that a Jew killed a girl of the Ansar for her ornaments and then threw her in a well and smashed her head with a stone. He was caught and brought to the Messenger of Allah (ﷺ), and he commanded that he should be stoned to death. So he was stoned until he died

4364. This hadith has been narrated on the authority of Ayyub with the same chain of transmitters

4365. Anas b. Malik reported:A girl was found with her head crushed between two stones. They asked her as to who had done that-has so and so (done it) until they mentioned a Jew. She indicated with the nod of her head (that it was so). So the Jew was caught, and he made confession (of his guilt). And Allah's Messenger (ﷺ) commanded that his head be smashed with stones

4366. Imran b. Husain reported:Ya'la b. Munya or Ibn Umayya fought with a person, and the one bit the hand of the other. And he tried to draw his hand from his mouth and thus his foreteeth were pulled out. They referred their dispute to Allah's Apostle (ﷺ), whereupon he said: Does any one of you bite as the camel bites? So there is no blood-wit for it

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4367. This hadith has been transmitted on the authority of Ya'la

4368. Imran b. Husain reported that a person bit the arm of another person; he pulled it out and his foretooth fell down. This matter was taken to Allah's Apostle (), and he turned it down saying: Did you want to eat his flesh?

4369. Safwan b. Ya'la reported that a person bit the arm of the servant of Ya'la b. Munya. He pulled it and his foretooth fell. The matter was referred to Allah's Apostle () and he turned it down and said: Did you intend to bite his hand, as the camel bites?

4370. Imran b. Husain reported that a person bit the hand of a person. He withdrew his hand and his foretooth or foreteeth fell down. He (the man who lost his teeth) referred the matter to Allah's Messenger () and he said, What do you want me to do? Do you ask me that I should order him to put his hand in your mouth, and you should bite it as the camel bites? (If you want retaliation, then the only way out is) that you put your hand in his mouth (allow him) to bite that and then draw it away

4371. Safwan b. Ya'la b. Munya reported on the authority of his father that there came to Allah's Apostle () a person who had bitten the hand of another person and who had withdrawn his hand (and as a result thereof) his foreteeth had fallen (those which had bitten). The Apostle of Allah () turned down his (claim), and said: Do you wish to bite as the camel bites?

4372. Safwan b. Ya'la b. Umayya thus reported from his father: I participated in the expedition to Tabuk with Allah's Apostle (). And Ya'la used to say: That was the most weighty of my deeds, in my opinion. Safwan said that Ya'la had stated: I had a servant; he quarrelled with another person, and the one bit the hand of the other. ('Ata' said that Safwan had told him which one had bitten the hand of the other.) So he whose hand was bitten drew ill from (the mouth) of the one who had bitten it and (in this scuffle) one of his foreteeth was also drawn out. They both came to Allah's Apostle () and he declared his (claim for the compensation of) tooth as invalid

4373. This hadith has been narrated on the authority of Juraij with the same chain of transmitters

4374. Anas reported that Umm Haritha, the sister of Rubayyi' (she was the father's sister of Hadrat Anas) injured a person (she broke his teeth). The dispute was referred to Allah's Apostle (). Allah's Messenger () said: Retribution, retribution. Umm Rubayyi' said: Messenger of Allah, will retribution be taken from so and so? By Allah, it shall not be taken from her (i. e. from Umm Haritha). Thereupon Allah's Apostle said: Hallowed be Allah. O Umm Rubayyi', Qisas (retribution is a command, prescribed) in the Book of Allah. She said: No, by Allah, Qisas will never be taken from her; and she went on saying this until they (the relatives of the one who had been injured) accepted the blood-wit. Thereupon Allah's Messenger () said: Verily there are amongst the servants of Allah (such pious persons) who, if they take oath of Allah, He honours it

4375. Abdullah (b. Mas'ud) reported Allah's Messenger () as saying: It is not permissible to take the life of a Muslim who bears testimony (to the fact that there is no god but Allah, and I am the Messenger of Allah, but in one of the three cases: the married adulterer, a life for life, and the deserter of his Din (Islam), abandoning the community

4376. This hadith has been narrated on the authority of A'mash

4377. Abdullah (b. Mas'ud) reported: Allah's Messenger () stood up and said: By Him besides Whom there is no god but He, the blood of a Muslim who bears the testimony that there is no god but Allah, and I am His Messenger, may be lawfully shed only in case of three persons: the one who abandons Islam, and deserts the community [Ahmad, one of the narrators, is doubtful whether the Prophet () used the word li'l-jama'ah or al-jama'ah), and the married adulterer, and life for life

4378. This hadith has been reported on the authority of A'mash with the same chain of narrators but with a slight variation of words, i. e. he did not say: By Him besides Whom there is no god

4379. Abdullah (b. Mas'ud) reported: Allah's Apostle () having said: No person who is killed unjustly, but the share of (this offence of his also) falls upon the first son of Adam, for he was the first to introduce killing

4380. This hadith has been narrated on the authority of Jarir and 'Isa b. Yunus with a slight variation of words

4381. Abdullah b. (Mas'ud) reported Allah's Messenger () as saying: The first (thing) that will be decided among people on the Day of Judgment will pertain to bloodshed

4382. This hadith has been narrated on the authority of 'Abdullah through another chain of transmitters with a slight variation of words

4383. Abu Bakra reported that (in the Farewell Address) Allah's Apostle () said: Time has completed a cycle and come to the state of the day when Allah created the heavens and the earth. The year is constituted of twelve months, of which four are sacred; three of them consecutive, viz. Dhu'l-Qa'da, Dhu'l- Hijja and Muharram, and also Rajab the month of Mudar which comes between Jumada and Sha'ban. He (the Holy Prophet) then said: which month is this? We said Allah and His Messenger know best. He (the narrator) said: He (the Holy Prophet) remained silent for some time until we thought that he would give it a name other than that (by which it was known). He said: Is it not Dha'l-Hijja? We said: Yes. He (the Holy Prophet) said: Which city is this? We said: Allah and His Messenger know best. He (the Holy Prophet) remained silent until we thought that he would give it another name. He (the Holy Prophet) said: Is it not the Balda (the city of Mecca)? We said: Yes. He said: What day is this? We said: Allah and His Messenger know best. He (the Holy Prophet) remained silent until we thought that he would give it

another name. He said: Is it not the Day of Sacrifice? We said: Allah's Messenger. yes. Thereupon he said: Your blood, your property (Muhammad, one of the narrators, said: I think, he also said this) and your honour are sacred to you like the sacredness of this day of yours, in this city of yours, and in this month of yours. You will soon meet your Lord and He will ask you about your deeds. So do not turn after me unbelievers (or misguided), some of you striking the necks of the others. Behold I let him who is present convey to him who is absent, for many a one whom a message is conveyed has a more retentive memory than one who hears. He again said: Behold! have I not delivered (the message) to you? This hadith has been narrated through another chain of transmitters, but with a slight variation of words

4384. Abu Bakra reported that when it was that day (the 10th of Dhu'l-Hijja) he mounted his camel and a person caught its nosestring, whereupon he said: Do you know which day is this? They said: Allah and His Messenger know best. (The Prophet [may peace be upon him] kept silent) until we thought that he would give that another name. He said: Is it not the day of Nahr (Sacrifice) (10th of Dhu'l- Hijja)? We said: Allah's Messenger, yes. He (again) said: Which month is it? We said: Allah and His Messenger knows best. He said: Is it not Dhu'l-Hijja? We said: Allah's Messenger, yes. He said: Which city is this? We said: Allah and His Messenger know best. He (the narrator) said (that the Prophet kept silent until we thought that he would give it another name besides its (original) name. He said: Is it not Balda (the city of Mecca)? We said: Yes, Allah's Messenger. He (then) said: Verily your blood (lives) and your property and your honour are as sacred unto you as sacred is this day of yours, in this month of yours, in this city of yours. Let him who is present convey it to one who is absent. He then turned his attention towards two multicoloured (black and white) rams and slaughtered them, and two goats, and distributed them amongst us

4385. Abu Bakra reported that when it was the day of (Dhu'l-Hijja) Allah's Apostle (ﷺ) mounted the camel and addressed and a person had been holding its nosestring. The rest of the hadith is the same

4386. This hadith has been narrated on the authority of Abu Bakra through another chain of transmitters (and the words are): "Allah's Messenger (ﷺ) addressed us on the day of Nahr (Sacrifice) and said: What day is this? And the rest of the hadith is the same except that he did not make mention of "your honour," and also did not make mention of this: He then turned his attention towards two rams and what follows, and in a hadith (the words pertaining to sacred- ness are recorded in this way): "Like the sacredness of this day of yours, in this month of yours, in this city of yours to the day when you will meet your Lord. Behold, have I not conveyed (the Message of God)? They said: Yes. He said: O Allah, bear witness

4387. Alqama b. Wa'il reported on the authority of his-father: While I was sitting in the company of Allah's Apostle (ﷺ), a person came there dragging another one with the help of a strap and said: Allah's Messenger, this man has killed my brother. Allah's Messenger (ﷺ) said to him: Did you kill him? And the other man said: (In case he did not make a confession of this, I shall brine, a witness against him). He (the murderer) said: Yes, I have killed him. He (the Holy Prophet) said: Why did you kill him? He said: I and he won striking down the leaves of a tree and he abused me and enraged me, and to I struck his head with an axe and killed him, whereupon Allah's Messenger (ﷺ) said: Have you anything with you to pay blood-wit on your behalf? He said: I do not possess any property but this robe of mine and this axe of mine. He (the Holy, Prophet) said: Do you think your people will pay ransom for you? He said: I am more insignificant among my people than this (that I would not be able to get this benefit from my tribe). He (the Holy Prophet) threw the strap towards him (the claimant of the blood-wit) saying: Take away your man. The man took him away, and as he returned, Allah's Messenger (ﷺ) said: If he kills him, he will be like him. He returned and said: Allah's Messenger, it has reached me that you have said that "If he killed him, he would be like him." I caught hold of him according to your command, whereupon Allah's Messenger (ﷺ) said: Don't you like that he should take upon him (the burden) of your sin and the sin of your companion (your brother)? He said: Allah's Apostle, why not? The Messenger of Allah (may peace be. upon him) said: If it is so, then let it be. He threw away the strap (around the offender) and set him free

4388. Alaqama b. Wa'il reported on the authority of his father that a person was brought to the Messenger of Allah (ﷺ) who had killed another person, and the heir of the person slain had dragged him (to the Holy Prophet) with a strap around his neck. As he turned away Allah's Messenger (ﷺ) said: The killer and the killed are (doomed) to fire. A person came to the other person (the heir of the deceased) and he reported to him the words of the Messenger of Allah (ﷺ), and so he let him off. Isma'il b. Salim said: I made a mention of it to Habib b. Abu Thabit and he said: Ibn Ashwa' reported to me that Allah's Apostle (ﷺ) had asked him to pardon him, but he refused

4389. Abu Huraira reported that among two women of the tribe of Hudhail one flung a stone upon the other causing an abortion to her so Allah's Apostle (may peace be upon him) gave judgment that a male or a female slave of best quality be given as compensation

4390. Abu Huraira reported that Allah's Messenger (ﷺ) gave judgment in case of the abortion of a woman of Banu Lihiyan (that the offender and near relative should give compensation in the form of) good quality of a slave or a slave-girl. And the woman about whom the judgment was given for compensation died and thereupon Allah's Messenger (ﷺ) gave judgment that her inheritance goes to her sons and her husband, and the payment of the blood-wit lies with the family of (one who struck her)

4391. Abu Huraira reported that two women of the tribe of Hudhail fought with each other and one of them flung a stone at the other, killing her and what was in her womb. The case was brought to Allah's Messenger (ﷺ) and he gave judgment that the diyat (indemnity) of her unborn child is a male or a female slave of the best quality, and he also decided that the diyat of the woman is to be paid by her relative on the father's side, and he (the Holy Prophet) made her sons and those who were with them her heirs. Hamal b. al-Nabigha al-Hudhali said: Messenger of Allah, why should I play blood-wit for one who neither drank, nor ate, nor spoke, nor made any noise; it is like a nonentity (it is, therefore, not justifiable to demand blood-wit for it). Thereupon Allah's Messenger (ﷺ) said: He seems to be one of the brothers of soothsayers on account of the rhymed speech which he has composed

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4392. Abu Huraira reported that two women fought-the rest of the hadith is the same but herein no mention has been made of:He made her son and those who were with them her heirs. Someone said: Why should we pay blood-wit? And he did not name Hamal b. Malik

4393. Al-Mughira b. Shu'ba reported that a woman struck her co-wife with a tent-pole and she was pregnant and she killed her. One of them belonged to the tribe of Lihyan. Allah's Messenger (ﷺ) made the relatives of the murderer responsible for the payment of blood-wit on her behalf, and fixed a slave or a female slave as the indemnity for what was in her womb. One of the persons amongst the relatives of the murderer said:Should we pay indemnity for one who, neither ate, nor drank, nor made any noise, who was just like a nonentity? Thereupon Allah's Messenger (ﷺ) remarked: He speaks rhymed phrases like the people of the desert. He did impose indemnity upon them

4394. Al-Mughira b. Shu'ba reported:A woman killed her fellow-wife with a tent-pole. Her case was brought to Allah's Messenger (ﷺ), and he gave judgment that blood-wit should be paid by the relatives (of the offender) on the father's side. And as she was pregnant, he decided regarding her unborn child that a male or a female slave of good quality be given. Some of her offender's relatives said: Should we make compensation for one who never ate, nor drank, nor made any noise, who was like a nonentity? Thereupon Allah's Messenger (ﷺ) said: He was talking rhymed phrases like the rhymed phrases of desert Arabs

4395. This hadith has been narrated on the authority of Mansur with the same chain of transmitters

4396. Mansur transmitted this hadith with a slight variation of words

4397. Miswar b. Makhrama reported that 'Umar b. al-Khattab consulted people about the diyat of abortion of an unborn child. Mughira b. Shu'ba said:I bear witness to the fact that Allah's Messenger (ﷺ) gave judgment about it that a good quality of slave or female slave should be given for it. Thereupon 'Umar said: Bring one who may bear witness to you. Then Muhammad b. Maslama bore witness to him

The Book of Legal Punishments

4398. A'isha reported that Allah's Messenger (ﷺ) cut off the hand of a thief for a quarter of a dinar and upwards

4399. This hadith has been transmitted on the authority of Zuhri

4400. A'isha reported Allah's Messenger (ﷺ) as saying:The hand of a thief should not be cut off but for a quarter of a dinar and upwards

4401. A'isha reported:I heard Allah's Messenger (ﷺ) as saying: The hand (of a thief) should not be cut off but for a quarter of a dinar and what is above that

4402. A'isha reported that she heard Allah's Apostle (ﷺ) as saying:The hand of the thief may not be cut off but for a quarter of a dinar and upwards

4403. A hadith like this has been narrated on the authority of Yazid b. 'Abdullah b. al-Had with the same chain of transmitters

4404. A'isha reported that during the lifetime of Allah's Messenger (ﷺ) the hand of the thief was not cut off for less than the price of a shield, iron coat or armour and both of them are valuable

4405. This hadith has been narrated on the authority of Hisham through another chain of transmitters, and in the hadith narrated by 'Abd al-Rahim and Abu Usama (the words are):" That (the shield) was valuable those days

4406. Ibn 'Umar reported that Allah's Messenger (may peace upon him) cut off the hand of a thief (in case of the theft) of a shield the price of which was three dirhams

4407. This hadith has been narrated on the authority of Ibn 'Umar through some other chains of transmitters but with a slight variation of words

4408. Abu Huraira reported Allah's Messenger (ﷺ) as saying:Let there be the curse of Allah upon the thief who steals an egg and his hand is cut off, and steals a rope and his hand is cut off

4409. This hadith is narrated on the authority of A'mash with the same chain of transmitters with a slight variation of words

4410. A'isha reported that the Quraish had been anxious about the Makhzumi woman who had committed theft, and said:Who will speak to Allah's Messenger (ﷺ) about her? They said: Who dare it, but Usama, the loved one of Allah's Messenger (ﷺ)? So Usama spoke to him. Thereupon Allah's Messenger (ﷺ) said: Do you intercede regarding one of the punishments prescribed by Allah? He then stood up and addressed (people) saying: O people, those who have gone before you were destroyed, because if any one of high rank committed theft amongst them, they spared him; and if anyone of low rank committed theft, they inflicted the prescribed punishment upon him. By Allah, if Fatima, daughter of Muhammad, were to steal, I would have her hand cut off. In the hadith transmitted on the authority of Ibn Rumh (the words are):" Verily those before you perished

4411. A'isha, the wife of Allah's Apostle (ﷺ), reported that the Quraish were concerned about the woman who had committed theft during the lifetime of Allah's Apostle (ﷺ), in the expedition of Victory (of Mecca). They said:Who would speak to Allah's Messenger (ﷺ) about her? They (again) said: Who can dare do this but Usama b. Zaid, the loved one of Allah's Messenger (ﷺ)? She was brought to Allah's Messenger (ﷺ) and Usama b. Zaid spoke about her to him (interceded on her behalf). The color of the face of Allah's Messenger (ﷺ) changed, and he said: Do you intercede in one of the prescribed punishments of Allah? He (Usama) said: 'Messenger of Allah, seek forgiveness for me.' When it was dusk. Allah's Messenger (ﷺ) stood up and gave an address. He (first) glorified Allah as He deserves, and then said: Now to our topic. This (injustice) destroyed those before you that when any one of (high) rank committed theft among them, they spared him, and when any weak one among them committed theft, they inflicted the prescribed punishment upon him. By Him in Whose Hand is my life, even if Fatima daughter

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of Muhammad were to commit theft, I would have cut off her hand. He (the Holy Prophet) then commanded about that woman who had committed theft, and her hand was cut off. 'A'isha (further) said: Hers was a good repentance, and she later on married and used to come to me after that, and I conveyed her needs (and problems) to Allah's Messenger ()

4412. A'isha reported that a woman from the tribe of Makhzum used to borrow things (from people) and then denied (having taken them). Allah's Apostle () commanded her hand to be cut off. Her relatives came to Usama b. Zaid and spoke to him (requesting him to intercede on her behalf). He spoke to Allah's Messenger () about her. The rest of the hadith is the same

4413. Jaibir reported that a woman from the tribe of Makhzum committed theft. She was brought to Allah's Apostle () and she sought refuge (intercession) from Umm Salama, the wife of Allah's Apostle (). Thereupon Allah's Apostle () said:By Allah, even if she were Fatima, I would have her hand cut off. And thus her hand was cut off

4414. Ubada b. as-Samit reported:Allah's Messenger () as saying: Receive (teaching) from me, receive (teaching) from me. Allah has ordained a way for those (women). When an unmarried male commits adultery with an unmarried female (they should receive) one hundred lashes and banishment for one year. And in case of married male committing adultery with a married female, they shall receive one hundred lashes and be stoned to death

4415. The above hadith is likewise narrated through another chain of transmitters

4416. Ubada b. as-Samit reported that whenever Allah's Apostle () received revelation, he felt its rigour and the complexion of his face changed. One day revelation descended upon him, he felt the same rigour. When it was over and he felt relief, he said:Take from me. Verily Allah has ordained a way for them (the women who commit fornication).: (When) a married man (commits adultery) with a married woman, and an unmarried male with an unmarried woman, then in case of married (persons) there is (a punishment) of one hundred lashes and then stoning (to death). And in case of unmarried persons, (the punishment) is one hundred lashes and exile for one year

4417. This hadith has been reported on the authority of Qatada with the same chain of transmitters except with this variation that the unmarried is to be lashed and exiled, and the married one is to be lashed and stoned. There is neither any mention of one year nor that of one hundred

4418. Abdullah b. 'Abbas reported that 'Umar b. al-Khattab sat on the pulpit of Allah's Messenger () and said:Verily Allah sent Muhammad () with truth and He sent down the Book upon him, and the verse of stoning was included in what was sent down to him. We recited it, retained it in our memory and understood it. Allah's Messenger () awarded the punishment of stoning to death (to the married adulterer and adulteress) and, after him, we also awarded the punishment of stoning, I am afraid that with the lapse of time, the people (may forget it) and may say: We do not find the punishment of stoning in the Book of Allah, and thus go astray by abandoning this duty prescribed by Allah. Stoning is a duty laid down in Allah's Book for married men and women who commit adultery when proof is established, or if there is pregnancy, or a confession

4419. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters

4420. Abu Huraira reported that a person from amongst the Muslims came to Allah's Messenger () while he was in the mosque. He called him saying:Allah's Messenger. I have committed adultery. He (the Holy Prophet) turned away from him, He (again) came round facing him and said to him: Allah's Messenger, I have committed adultery. He (the Holy Prophet) turned away until he did that four times, and as he testified four times against his own self, Allah's Messenger () called him and said: Are you mad? He said: No. He (again) said: Are you married? He said: Yes. Thereupon Allah's Messenger () said: Take him and stone him

4421. Ibn Shihab (one of the narrators) said:One who had heard Jabir b. 'Abdullah saying this informed me thus: I was one of those who stoned him. We stoned him at the place of prayer (either that of 'Id or a funeral). When the stones hurt him, he ran away. We caught him in the Harra and stoned him (to death)

4422. This hadith has been narrated through another chain of transmitters

4423. This hadith has been narrated on the authority of Abu Huraira through other chains of transmitters

4424. Jabir b. Samura reported:As he was being brought to Allah's Apostle () I saw Ma'iz b. Malik-a short-statured person with strong sinews, having no cloak around him. He bore witness against his own self four times that he had committed adultery, whereupon Allah's Messenger () said: Perhaps (you kissed her or embraced her). He said: No. by God, one deviating (from the path of virtue) has committed adultery. He then got him stoned (to death), and then delivered the address: Behold, as we set out for Jihad in the cause of Allah, one of you lagged behind and shrieked like the bleating of a male goat, and gave a small quantity of milk. By Allah, in case I get hold of him, I shall certainly punish him

4425. Jabir b. Samura reported that there was brought to Allah's Messenger () a short-statured person with thick uncombed hair, muscular body, having a mantle around him and he had committed adultery. He turned him away twice and then made pronouncement about him and he was stoned. Then Allah's Messenger () said:We set out for Jihad in the cause of Allah and one of you lagged behind and shrieked like the bleating of a male goat and one of them (goats' gave a small quantity of milk. In case Allah gives me power over one of them, I will punish him (in such a way that it may have a deterrent effect upon others). In another narration transmitted on the authority of Sa'id b. Jubair (the words are), that He (the Holy Prophet) turned him away four times

4426. This hadith has been narrated on the authority of Jabir b. Samura through another chain of transmitters with the difference that along with the mentioning (of the fact) that he (the Holy Prophet) turned him away twice, or thrice

4427. Ibn Abbas reported that Allah's Apostle (ﷺ) said to Ma'iz b. Malik: Is it true what has reached me about you? He said: What has reached you about me? He said: It has reached me that you have committed (adultery) with the slave-girl of so and so? He said: Yes. He (the narrator) said: He testified four times. He (the Holy Prophet) then made pronouncement about him and he was stoned (to death)

4428. Abu Sa'id reported that a person belonging to the clan of Aslam, who was called Ma, iz b. Malik, came to Allah's Messenger (ﷺ) and said: I have committed immorality (adultery), so inflict punishment upon me. Allah's Apostle (ﷺ) turned him away again and again. He then asked his people (about the state of his mind). They said: We do not know of any ailment of his except that he has committed something about which he thinks that he would not be able to relieve himself of its burden but with the Hadd being imposed upon him. He (Ma'iz) came back to Allah's Apostle (ﷺ) and he commanded us to stone him. We took him to the Baqi' al-Gharqad (the graveyard of Medina). We neither tied him nor dug any ditch for him. We attacked him with bones, with clods and pebbles. He ran away and we ran after him until he came upon the ston ground (al-Harra) and stopped there and we stoned him with heavy stones of the Harra until he became motionless (lie died). He (the Holy Prophet) then addressed (us) in the evening saying Whenever we set forth on an expedition in the cause of Allah, some one of those connected with us shrieked (under the pressure of sexual lust) as the bleating of a male goat. It is essential that if a person having committed such a deed is brought to me, I should punish him. He neither begged forgiveness for him nor cursed him

4429. Dawud narrated the hadith with the same chain of transmitters (and the words are): Allah's Apostle (ﷺ) stood tip (to address the audience) in the evening and praised Allah, glorified Him and then said: What about the people, that as we set out on an expedition, one of you remained behind us and he shrieked like the bleating of a male goat? But he did not mention (these words): People connected with us

4430. This hadith has been narrated on the authority of Dawud with the same chain of transmitters but with this variation that in the hadith narrated by Sufyan (the words are): "He made a confession of having committed adultery, thrice

4431. Sulaiman b. Buraida reported on the authority of his father that Ma, iz b. Malik came to Allah's Apostle (ﷺ) and said to him: Messenger of Allah, purify me, whereupon he said: Woe be upon you, go back, ask forgiveness of Allah and turn to Him in repentance. He (the narrator) said that he went back not far, then came and said: Allah's Messenger, purify me. whereupon Allah's Messenger (ﷺ) said: Woe be upon you, go back and ask forgiveness of Allah and turn to Him in repentance. He (the narrator) said that he went back not far, when he came and said: Allah's Messenger, purify me. Allah's Apostle (ﷺ) said as he had said before. When it was the fourth time, Allah's Messenger (may, peace be upon him) said: From what am I to purify you? He said: From adultery, Allah's Messenger (ﷺ) asked if he had been mad. He was informed that he was not mad. He said: Has he drunk wine? A person stood up and smelt his breath but noticed no smell of wine. Thereupon Allah's Messenger (ﷺ) said: Have you committed adultery? He said: Yes. He made pronouncement about him and he was stoned to death. The people had been (divided) into two groups about him (Ma'iz). One of them said: He has been undone for his sins had encompassed him, whereas another said: There is no repentance more excellent than the repentance of Ma'iz, for he came to Allah's Apostle (ﷺ) and placing his hand in his (in the Holy Prophet's) hand said: Kill me with stones. (This controversy about Ma'iz) remained for two or three days. Then came Allah's Messenger (ﷺ) to them (his Companions) as they were sitting. He greeted them with salutation and then sat down and said: Ask forgiveness for Ma'iz b. Malik. They said: May Allah forgive Ma'iz b. Malik. Thereupon Allah's Messenger (ﷺ) said: He (Ma'iz) has made such a repentance that if that were to be divided among a people, it would have been enough for all of them. He (the narrator) said: Then a woman of Ghamid, a branch of Azd, came to him and said: Messenger of Allah, purify me, whereupon he said: Woe be upon you; go back and beg forgiveness from Allah and turn to Him in repentance. She said: I find that you intend to send me back as you sent back Ma'iz. b. Malik. He (the Holy, Prophet) said: What has happened to you? She said that she had become pregnant as a result of fornication. He (the Holy Prophet) said: Is it you (who has done that)? She said: Yes. He (the Holy Prophet) said to her: (You will not be punished) until you deliver what is there in your womb. One of the Ansar became responsible for her until she was delivered (of the child). He (that Ansari) came to Allah's Apostle (ﷺ) and said the woman of Ghamid has given birth to a child. He (the Holy Prophet) said: In that case we shall not stone her and so leave her infant with none to suckle him. One of the Ansar got up and said: Allah's Apostle, let the responsibility of his suckling be upon me. She was then stoned to death

4432. Abdullah b. Buraida reported on the authority of his father that Ma'iz b. Malik al-Aslami came to Allah's Messenger (ﷺ) and said: Allah's Messenger, I have wronged myself; I have committed adultery and I earnestly desire that you should purify me. He turned him away. On the following day, he (Ma'iz) again came to him and said: Allah's Messenger, I have committed adultery. Allah's Messenger (ﷺ) turned him away for the second time, and sent him to his people saying: Do you know if there is anything wrong with his mind. They denied of any such thing in him and said: We do not know him but as a wise good man among us, so far as we can judge. He (Ma'iz) came for the third time, and he (the Holy Prophet) sent him as he had done before. He asked about him and they informed him that there was nothing wrong with him or with his mind. When it was the fourth time, a ditch was dug for him and he (the Holy Prophet) pronounced judgment about him and he was stoned. He (the narrator) said: There came to him (the Holy Prophet) a woman from Ghamid and said: Allah's Messenger, I have committed adultery, so purify me. He (the Holy Prophet) turned her away. On the following day she said: Allah's Messenger, Why do you turn me away? Perhaps, you turn me away as you turned away Ma'iz. By Allah, I have become pregnant. He said: Well, if you insist upon it, then go away until you give birth to (the child). When she was delivered she came with the child (wrapped) in a rag and said: Here is the child whom I have given birth to. He said: Go away and suckle him until you wean him. When she had weaned him, she came to him (the Holy Prophet) with the child who was holding a piece of bread in his hand. She said: Allah's Apostle, here is he as I have weaned him and he eats food. He (the Holy Prophet) entrusted the child to one of the Muslims and then pronounced punishment. And she was put in a ditch up to her chest and he commanded people and they stoned her. Khalid b Walid came forward with a stone which he flung at her head and there spurted blood on the face of Khalid and so he abused her. Allah's Apostle (ﷺ) heard his (Khalid's) curse that he had huried upon her. Thereupon he (the Holy Prophet) said:

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Khalid, be gentle. By Him in Whose Hand is my life, she has made such a repentance that even if a wrongful tax-collector were to repent, he would have been forgiven. Then giving command regarding her, he prayed over her and she was buried

4433. Imran b. Husain reported that a woman from Juhaina came to Allah's Apostle (ﷺ) and she had become pregnant because of adultery. She said: Allah's Apostle, I have done something for which (prescribed punishment) must be imposed upon me, so impose that. Allah's Apostle (ﷺ) called her master and said: Treat her well, and when she delivers bring her to me. He did accordingly. Then Allah's Apostle (ﷺ) pronounced judgment about her and her clothes were tied around her and then he commanded and she was stoned to death. He then prayed over her (dead body). Thereupon Umar said to him: Allah's Apostle, you offer prayer for her, whereas she had committed adultery! Thereupon he said: She has made such a repentance that if it were to be divided among seventy men of Medina, it would be enough. Have you found any repentance better than this that she sacrificed her life for Allah, the Majestic?

4434. This hadith has been transmitted on the authority of Yahya b. Abu Kathir

4435. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters

4436.

4437. Abdullah b. 'Umar reported that a Jew and a Jewess were brought to Allah's Messenger (ﷺ) who had committed adultery. Allah's Messenger (ﷺ) came to the Jews and said: What do you find in Torah for one who commits adultery? They said: We darken their faces and make them ride on the donkey with their faces turned to the opposite direction (and their backs touching each other), and then they are taken round (the city). He said: Bring Torah if you are truthful. They brought it and recited it until when they came to the verse pertaining to stoning, the person who was reading placed his hand on the verse pertaining to stoning, and read (only that which was) between his hands and what was subsequent to that. Abdullah b. Salim who was at that time with the Messenger of Allah (ﷺ) said: Command him (the reciter) to lift his hand. He lifted it and there was, underneath that, the verse pertaining to stoning. Allah's Messenger (ﷺ) pronounced judgment about both of them and they were stoned. Abdullah b. 'Umar said: I was one of those who stoned them, and I saw him (the Jew) protecting her (the Jewess) with his body

4438. Ibn Umar reported that Allah's Messenger (ﷺ) stoned to death the Jews, both male and female, who had committed adultery. The Jews brought them to Allah's Messenger (may peace be upon him). The rest of the hadith is the same

4439. Ibn 'Umar reported that the Jews brought to Allah's Messenger (ﷺ) a man and a woman who had committed adultery. The rest of the hadith is the same

4440. Al-Bara' b. 'Azib reported: There happened to pass by Allah's Apostle (ﷺ) a Jew blackened and lashed. Allah's Apostle (ﷺ) called them (the Jews) and said: Is this the punishment that you find in your Book (Torah) as a prescribed punishment for adultery? They said: Yes. He (the Holy Prophet) called one of the scholars amongst them and said: I ask you in the name of Allah Who sent down the Torah on Moses if that is the prescribed punishment for adultery that you find in your Book. He said: No. Had you not asked me in the name of Allah, I would not have given you this information. We find stoning to death (as punishment prescribed in the Torah). But this (crime) became quite common amongst our aristocratic class. So when we caught hold of any rich person (indulging in this offence) we spared him, but when we caught hold of a helpless person we imposed the prescribed punishment upon him. We then said: Let us agree (on a punishment) which we can inflict both upon the rich and the poor. So We decided to blacken the face with coal and flog as a substitute punishment for stoning. Thereupon Allah's Messenger (ﷺ) said: O Allah, I am the first to revive Thy command when they had made it dead. He then commanded and he (the offender) was stoned to death. Allah, the Majestic and Glorious, sent down (this verse): "O Messenger, (the behaviour of) those who vie with one another in denying the truth should not grieve you..." up to "is vouchsafed unto you, accept it" (v. 41) 2176 It was said (by the Jews): Go to Muhammad; it he commands you to blacken the face and award flogging (as punishment for adultery), then accept it, but it he gives verdict for stoning, then avoid it. It was (then) that Allah, the Majestic and Great, sent down (these verses): "And they who do not judge in accordance with what Allah has revealed are, indeed, deniers of the truth" (v. 44) ; "And they who do not judge in accordance with what Allah has revealed-they, they indeed are the wrongdoers" (v. 45) ; "And they who do not judge in accordance with what God has revealed-they are the iniquitous (v. 47). (All these verses) were revealed in connection with the non-believers

4441. This hadith has been narrated on the authority of A'mash up to the words: "Allah's Apostle (ﷺ) pronounced judgment and he was stoned (to death)" And he mentioned nothing subsequent to that pertaining to the revelation of verses

4442. Jabir b. 'Abdullah reported that Allah's Apostle (ﷺ) stoned (to death) a person from Banu Aslam, and a Jew and his wife

4443. This hadith has been transmitted on the authority of Juraij with a slight variation of words

4444. Abu Ishaq Shaibani said: I asked 'Abdullah b. Abu A'ufi if Allah's Messenger (ﷺ) awarded (the punishment) of stoning (to death). He said: Yes. I said: After Surah al-Nur was revealed or before that? He said: I do not know

4445. Abu Huraira reported that he heard Allah's Messenger (ﷺ) as saying: When the slave-woman of any of you commits adultery and this (offence of hers) becomes clear, she should be flogged (as the prescribed) punishment, but hurl no reproach at her. If she commits adultery again, she should (again be punished) by flogging, but hurl no reproach upon her. If she commits fornication for the third time and it becomes clear, then he should sell her, even if only for a rope of hair

4446. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters with a slight variation of words

4447. Abu Huraira reported that Allah's Messenger (ﷺ) was asked about the slave-woman who committed adultery and was not protected (married). He said: If she

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commits adultery, then flog her and if she commits adultery again, then flog her and then sell her even for a rope. Ibn Shihab said: I do not know whether he said this (his statement pertaining to the sale of slave-woman) at the third or the fourth time. Ibn Shihab said that the word dafir (used in the text) means rope

4448. This hadith has been narrated on the authority of Abu Huraira and Zaid b. Khalid al-Jubani, but in this no merit is made of the words of Ibn Shihab that dafir means rope

4449. This hadith has been transmitted on the authority of Abu Huraira and Zaid b. Khalid al-Juhani in the same way as transmitted by Malik with this (difference) that there is a doubt whether her sale (that of the slave-girl committing adultery) was mentioned after the third or the fourth time

4450. Abd al-Rahman reported that 'Ali, while delivering the address said: O people, impose the prescribed punishment upon your slaves, those who are married and those not married, for a slave-woman belonging to Allah's Messenger (ﷺ) had committed adultery, and he committed me to flog her. But she had recently given birth to a child and I was afraid that if I flogged her I might kill her. So I mentioned that to Allah's Apostle (ﷺ) and he said: You have done well

4451. This hadith has been narrated on the authority of as-Suddi with the same chain of transmitters, but he did not mention: "Those who are married and those who are not married." There is also an addition in it: "I spare her until she is all right

4452. Anas b. Malik reported that a person who had drunk wine was brought to Allah's Apostle (ﷺ). He gave him forty stripes with two lashes. Abu Bakr also did that, but when Umar (assumed the responsibilities) of the Caliphate, he consulted people and Abd al-Rahman said: The mildest punishment (for drinking) is eighty (stripes) and 'Umar their prescribed this punishment

4453. This hadith has been narrated on the authority of Anas through another chain of transmitters

4454. Anas b. Malik reported that Allah's Apostle (ﷺ) gave a beating with palm branches and shoes, and that Abu Bakr gave forty lashes. When Umar (became the Commander of the Faithful) and the people went near to pastures and towns, he said (to the Companions of the Holy Prophet). What is your opinion about lashing for drinking? Thereupon Abd al-Rahman b. Auf said: My opinion is that you fix it as the mildest punishment. Then 'Umar inflicted eighty stripes

4455. This hadith has been narrated on the authority of Hisham with the same chain of transmitters

4456. Anas reported that Allah's Apostle (ﷺ) used to strike forty times with shoes and palm branches (in case of drinking of) wine. The rest of the hadith is the same and there is no mention of pastures and towns

4457. Hudain b. al-Mundhir Abu Sasan reported: I saw that Walid was brought to Uthman b. 'Affan as he had prayed two rak'ahs of the dawn prayer, and then he said: I make an increase for you. And two men bore witness against him. One of them was Humran who said that he had drunk wine. The second one gave witness that he had seen him vomiting. Uthman said: He would not have vomited (wine) unless he had drunk it. He said: 'Ali, stand up and lash him. 'Ali said: Hasan, stand up and lash him. Thereupon Hasan said: Let him suffer the heat (of Caliphate) who has enjoyed its coolness. ('Ali felt annoyed at this remark) and he said: 'Abdullah b. Ja'far, stand up and flog him, and he began to flog him and 'Ali counted the stripes until these were forty. He (Hadrat 'Ali) said: Stop now, and then said: Allah's Apostle (ﷺ) gave forty stripes, and Abu Bakr also gave forty stripes, and Umar gave eighty stripes, and all these fall under the category of the Sunnah, but this one (forty stripes) is dearer to me

4458. Ali reported: If I impose Hadd on anyone, and he (in course of punishment) dies, I would not mind except in case of a drunkard. If he dies. I would pay indemnity for him because the Messenger of Allah (ﷺ) has laid down no rule for it

4459. This hadith is narrated on the authority of Sufyan

4460. Abu Barda Ansari reported Allah's Messenger (ﷺ) as saying: None should be given more than ten lashes, but in case of any Hadd out of the Hadd of Allah

4461. Ubaid b. as-Samit reported: While we were in the company of Allah's Messenger (ﷺ) he said: Swear allegiance to me that you will not associate anything with Allah, that you will not commit adultery, that you will not steal, that you will not take any life which it is forbidden by Allah to take but with (legal) justification; and whoever among you fulfils it, his reward is with Allah and he who commits any such thing and is punished for it, that will be all atonement for it And if anyone commits anything and Allah conceals (his faults), his matter rests with Allah. He may forgive if He likes, and He may punish him if He likes

4462. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters with this addition: "He recited to us the verse pertaining to women, viz, that they will not associate anything with Allah

4463. Ubaid b. as-Samit reported: Allah's Messenger (ﷺ) took (a pledge) from us as he took from the women that we will not associate anything with Allah and we will not steal, and we will not commit adultery, and we will not kill our children, and we will not bring calumny upon one another. And he who amongst you fulfils (this pledge), his reward rests with Allah, and he upon whom amongst you is imposed the prescribed punishment and that is carried out, that is his expiation (for that sin), and he whose (sins) were covered by Allah, his matter rests with Allah. He may punish him if He likes or may forgive him if He so likes

4464. Ubaid b. as-Samit reported: I was one of those headmen who swore allegiance to Allah's Messenger (ﷺ) that we will not associate anything with Allah, and will not commit adultery, and will not steal, and will not kill any soul which Allah has forbidden, but with justice nor plunder, nor disobey (Allah and His Apostle), then Paradise (will be the reward) in case we do these (acts); and if we commit any outrage (and that goes unpunished in the world), it is Allah Who would decide about it. Ibn Rumi said: Its judgment lies with Allah

4465. Abu Huraira reported Allah's Messenger (ﷺ) as saying: No requital is payable for a wound caused by an animal, for (falling into) a well and a mine, and

one-fifth (is the share of the government) in the buried treasure (treasure-trove)

4466. A hadith like this has been transmitted on the authority of Zuhri

4467. A hadith like this has been transmitted on the authority of Abu Huraira

4468. Abu Huraira reported Allah's Messenger (ﷺ) as saying: The wound caused (by falling) in the well, in the mine, and caused by the animal has no requital for it; and there is one-fifth (for the government) in the buried treasure

4469. A hadith like this has been transmitted on the authority of Abu Huraira

The Book of Judicial Decisions

4470. Ibn Abbas reported Allah's Apostle (ﷺ) as saying: If the people were given according to their claims, they would claim the lives of persons and their properties, but the oath must be taken by the defendant

4471. Ibn 'Abbas reported that Allah's Messenger (ﷺ) pronounced judgment on the basis of oath by the defendant

4472. Ibn 'Abbas reported that Allah's Messenger (ﷺ) pronounced judgment on the basis of an oath and a witness (by the plaintiff)

4473. Umm Salama, the wife of Allah's Apostle (ﷺ), reported that Allah's Messenger (ﷺ) heard the clamour of contenders at the door of his apartment. He went to them, and said: I am a human being and the claimants bring to me (the dispute) and perhaps some of them are more eloquent than the others. I judge him to be on the right, and thus decide in his favour. So he whom I, by my judgment, (give the undue share) out of the right of a Muslim, I give him a portion of Fire; he may burden himself with it or abandon it

4474. This hadith has been transmitted on the authority of Ma'mar with a slight variation of words

4475. Umm Salama reported Allah's Messenger (ﷺ) as saying: You bring to me, for (judgment) your disputes, some of you perhaps being more eloquent in their plea than others, so I give judgment on their behalf according to what I hear from them. (Bear in mind, in my judgment) if I slice off anything for him from the right of his brother, he should not accept that, for I sliced off for him a portion from the Hell

4476. This hadith has been narrated on the authority of Hisham with the same chain of transmitters

4477. A'isha reported: Hind, the daughter of 'Utba, wife of Abu Sufyan, came to Allah's Messenger (ﷺ) and said: Abu Sufyan is a miserly person. He does not give adequate maintenance for me and my children, but (I am constrained) to take from his wealth (some part of it) without his knowledge. Is there any sin for me? Thereupon Allah's Messenger (ﷺ) said: Take from his property what is customary which may suffice you and your children

4478. This hadith has been narrated on the authority of Hisham with the same chain of transmitters

4479. A'isha reported that Hind came to Allah's Apostle (ﷺ) and said: Messenger of Allah, by Allah, there was no other household upon the surface of the earth than your household about which I cherished Allah bringing disgrace upon it, (and now) there is no other household upon the surface of the earth than your household about which I cherish Allah granting it honour. Allah's Apostle (ﷺ) said: It is so, by Him in Whose Hand is my life She said: Allah's Messenger, Abu Sufyan is a niggardly person. Is there any harm for me if I spend upon his children out of his wealth without his permission? Thereupon Allah's Apostle (ﷺ) said: There is no harm for you if you spend upon them what is reasonable

4480. A'isha reported that Hind, daughter of Utba b. Rabi', came to Allah's Messenger (ﷺ) and said: Allah's Messenger, by Allah, there was no household upon the surface of the earth than your household about which I cherished that it should be disgraced. But today there is no household on the surface of the earth than your household about which I cherish that it be honoured Thereupon Allah's Messenger (ﷺ) said: It will increase, by Him in Whose Hand is my life. She then said: Messenger of Allah, Abu Sufyan is a niggardly person; is there any harm for me if I spend out of that which belongs to him on our children? He said to her: No, but only that what is reasonable

4481. Abu Huraira reported Allah's Messenger (ﷺ) as saying: Verily Allah likes three things for you and He disapproves three things for you. He is pleased with you that you worship Him and associate nor anything with Him, that you hold fast the rope of Allah, and be not scattered; and He disapproves for you irrelevant talk, persistent questioning and the wasting of wealth

4482. This hadith has been narrated on the authority of Suhail with the same chain of transmitters, but with a slight variation of words

4483. Mughira b. Shu'ba reported Allah's Messenger (ﷺ) as saying: Verily Allah, the Glorious and Majestic, has forbidden for you: disobedience to mothers, and burying alive daughters, withholding the right of others in spite of having the power to return that to them and demanding that (which is not one's legitimate right). And He disapproved three things for you; irrelevant talk, persistent questioning and wasting of wealth

4484. A hadith like this has been transmitted on the authority of Mansur with a slight variation of words

4485. Sha'bi reported that the scribe of al-Mughira b. Shu'ba said: Mu'awiya wrote to Mughira: Write for me something which you heard from Allah's Messenger (ﷺ); and he wrote: I heard Allah's Messenger (ﷺ) as saying. Verily Allah disapproves three things for you: irrelevant talk, wasting of wealth and persistent questioning

4486. Warrad reported that al-Mughira wrote to Mu'awiya: Peace be upon you, and then coming to the point (I should say) that I heard Allah's Messenger (ﷺ) as

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saying: Verily Allah has Prohibited three things and has forbidden three things. He has declared absolutely haram the disobedience of father, burying of daughters alive, and withholding that which you have power to return, and has forbidden three things: irrelevant talk, persistent questioning, and wasting of wealth

4487. Amr b. al-'As reported that he heard Allah's Messenger () as saying: When a judge gives a decision, having tried his best to decide correctly and is right, there are two rewards for him; and if he gave a judgment after having tried his best (to arrive at a correct decision) but erred, there is one reward for him

4488. This hadith has been narrated on the authority of Abu Huraira with another chain of transmitters

4489. This hadith has been transmitted on the authority of Usama b. al-Had al-Laithi

4490. Abd al-Rahman b. Abu Bakra reported: My father dictated (and I wrote for him) to Ubaidullah b. Abu Bakra while he was the judge of Sijistan: Do not judge between two persons when you are angry, for I have heard Allah's Messenger () as saying: None of you should judge between two persons when he is angry

4491. This hadith has been narrated on the authority of 'Abd al-Rahman b. Abu Bakra through another chain of transmitters

4492. A'isha reported Allah's Messenger () as saying: He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected

4493. Sa'd b. Ibrahim reported: I asked Qasim b. Muhammad about a person who had three dwelling houses and he willed away the third part of every one of these houses; he (Qasim b. Muhammad) said: All of them could be combined in one house; and then said: 'A'isha informed me that Allah's Messenger () said: He who did any act for which there is no sanction from our behalf, that is to be rejected

4494. Zaid b. Khalid al-Juhani reported Allah's Apostle () as saying: Should I not tell you of the best witnesses? He is the one who produces his evidence before he is asked for it

4495. Abu Huraira reported Allah's Apostle () as saying: While two women had been going along with their two sons, a wolf came and made away with the child of one of them. One of them said to her companion: It is with your child that it (the wolf) has run away. The other one said: It has run away with your child. They brought the matter to (Hadrat) Dawud (David) for decision and he made a decision in favour of the elder one. They then went to Sulaiman b. Dawud (may there be peace upon both of them) and told them (the story). He said: Bring me a knife so that I may cut him (the child) (into two parts) for you. The younger one said: No, it can't be, may Allah have mercy upon you, he (the child) belongs to her (the elder). So he gave a decision in favour of the younger one. Abu Huraira said: If ever I heard of the word as-sikin at all, it was that day. We called it by no other name but al-Mudya

4496. This hadith has been narrated on the authority of Abu az-Zinad with the same chain of transmitters

4497. Hammim b. Munabbih said: Abu Huraira reported (so many) ahadith of Allah's Messenger (), and one of them is this: A person bought from another person a piece of land, and the person who had, bought that land found in it an earthen ware which contained gold. The person who had bought the land said (to the seller of the land): Take your gold from me, for I bought only the land from you and not the gold. The man who had sold the land said: I sold the land to you and whatever was in it. They referred the matter to a person. One who was made as a judge said to them: Have you any issue? One of them said: I have a boy, and the other said: I have a young daughter. He (the judge) said: Marry this young boy with the girl, and spend something on yourselves and also give (some) charity out of it

The Book of Lost Property

4498. Zaid b. Khalid al-Juhani reported: A man came to Allah's Apostle () and asked him about picking up of stray articles. He said: Recognise (well) its bag and the strap (by which it is tied) then make announcement of that for a year. If its owner comes (within this time return that to him), otherwise it is yours. He (again) said: (What about) the lost goat? Thereupon he (the Holy Prophet) said: It is yours or for your brother, or for the wolf. He said: (What about) the lost camel? Thereupon he said: You have nothing to do with it; it has a leather bag along with it, and its shoes also. It comes to the watering-place, eats (the leaves of the) trees until its master finds him

4499. Zaid b. Khalid al-Juhani reported that a person asked Allah's Apostle () about picking up of stray articles, whereupon he said: Make announcement about it for a year, and recognise well the strap and the bag (containing that) ; then spend that; and if its owner comes, make him the payment of that. He (the inquirer) said: Messenger of Allah, what about the lost goat? he said: Take it, for that is yours or for your brother, or for the wolf. He (again) said: (What about) the lost camel? The Messenger of Allah () was enraged until his cheeks became red (or his face became red) and then said: You have nothing to do about that; it has feet and a leather bag (to quench its thirst) until its owner finds it

4500. This hadith has been narrated on the authority of Rabi'a b. Abu Abd al-Rahman with the same chain of transmitters but with this addition: "There came a person to Allah's Messenger () while I was with him, and he asked him about picking up of a stray article, and he said: When none comes to demand it, then spend that

4501. Zaid b. Khalid al-Juhani reported. There came to Allah's Messenger () a person, the rest of the hadith is the same but with the variation (of these words): His face became red, his forehead too, and he felt annoyed; and made an addition after the words: He should make announcement of that for a year, and if its owner does not turn up, then it is a trust with you

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4502. Zaid b. Khalid al-Juhani, the Companion of Allah's Messenger (ﷺ), said that Allah's Messenger (ﷺ) was asked about the picking up of stray gold or silver, whereupon he said: Recognise well the strap and the bag (containing) that and then make an announcement regarding that for one year, but if none recognises it, then spend that and it would be a trust with you; and if someone comes one day to make demand of that, then pay that to him. He (the inquirer) asked about the lost camel, whereupon he said: You have nothing to do with that. Leave that alone, for it has feet and also a leather bag, it drinks water, and eats (the leaves) of the trees. He asked him about sheep, whereupon he said: Take it, it is for you, or for your brother, or for the wolf

4503. Zaid b. Khalid al-Juhani reported: A person asked Allah's Apostle (ﷺ) about a lost camel; Rabi'a made this addition: He (the Holy Prophet) was so much annoyed that his cheeks became red." The rest of the hadith is the same. He (the narrator) made this addition: "If its (that of the article) owner comes and he recognises the bag (which contained it) and its number, and the strap. then give that to them, but if not, then it is for you

4504. Zaid b. Khalid al-Juhani reported that Allah's Messenger (ﷺ) was asked about picking up of stray things, whereupon he said: Make announcement of that for one year, but if it is not recognised (by the owner), then recognise its big and strap, then eat it; and if its owner comes, then give that to him. This hadith has been narrated on the authority of Al-Dahhak b. Uthman with the same chain of transmitters but with a slight variation of words

4505. Zaid b. Khalid al-Juhani reported that Allah's Messenger (ﷺ) was asked about picking up of stray things, whereupon he said: Make announcement of that for one year, but if it is not recognised (by the owner), then recognise its big and strap, then eat it; and if its owner comes, then give that to him. This hadith has been narrated on the authority of Al-Dahhak b. Uthman with the same chain of transmitters but with a slight variation of words

4506. Salama b. Kuhail reported: I heard Sowaid b. Ghafala say: I went out, and also Zaid b. Suhan and Salman b. Rabi'a for Jihad, and I found a whip and took it up. They said to me: Leave it. I said: No. but I will make announcement of it and if its owner comes (then I will return that), otherwise I will use it, and I refused them. When we returned from Jihad. by a good fortune for me, I performed Pilgrimage. I came to Medina and met Ubayy b. Ka'b, and related to him the affair of the whip and their opinion (the opinion of Zaid b. Suhan and Salman b. Rabi'a) about it (i. e. I should throw it). Thereupon he said: I found a money bag during the lifetime of Allah's Messenger (ﷺ) which contained one hundred dinars. I came to him along with it, and he said: Make an announcement of it for one year; so I announced it, but did not find anyone who could (claim it after) recognising it. I again came to him and he said: Make announcement for one year. So I made announcement of it, but I found none who could recognise it. I came to him he said: Make announcement of it for one year. I made announcement of that but did not find one who could recognise it, whereupon he said: Preserve (in your mind) its number, its bag and its strap, and if its owner comes (then return that to him), otherwise make use of it. So I made use of that. I (Shu'ba) met him (Salama b. Kuhail) after this in Mecca, and he said: I do not know whether he said three years or one year

4507. Shu'ba reported: Salama b. Kuhail informed me or he informed people and I was among them. He said: I heard Sawaid b. Ghafala who reported: I went out along with Zaid b. Suhan and Salman b. Rabi'a, and found a whip, the rest of the hadith is the same up to the words: "I made use of that." Shu'ba said: I heard him say after ten years, that he made an announcement of it for one year

4508. This hadith has been narrated on the authority of Salama b. Kuhail through different chains of transmitters. In their ahadith, it is three years, except in the hadith of Hammid b. Salama it is two years or three years. In the hadith transmitted on the authority of Sufyan and Zaid b. Abu Unaisa and Hammid b. Salama (the words are): "If someone comes and informs you about the number (of articles) of the bag and the straps, then give that to him." Sufyan has made this addition in the narration of Waki': "Otherwise it is like your property." And in the narration of Ibn Numair the words are: "Otherwise make use of that

4509. Abd al-Rahman b. 'Uthman al-Taimi reported that Allah's Messenger (ﷺ) forbade taking into custody the stray thing of the pilgrims

4510. Zaid b. Khalid al-Juhani reported Allah's Messenger (ﷺ) as saying: He who found a stray article is himself led astray if he does not advertise it

4511. Ibn 'Umar reported Allah's Messenger (ﷺ) having said this: None (of you) should milk the animal of another, but with his permission. Does any one of you like that his chamber be raided, and his vaults be broken, and his foodstuff be removed? Verily the treasures for them (those who keep animals) are the udders of the animals which feed them. So none of you should milk the animal of another but with his permission

4512. This hadith has been narrated through another chain of transmitters with a slight variation of words

4513. Abd Shuraib al-Adawi reported: My ear listened and my eye saw when Allah's Messenger (ﷺ) spoke and said: He who believes in Allah and the hereafter should show respect to the guest even with utmost kindness and courtesy. They said: Messenger of Allah, what is this utmost kindness and courtesy? He replied: It is for a day and a night. Hospitality extends for three days, and what is beyond that is a Sadaqa for him; and he who believes in Allah and the Hereafter should say something good or keep quiet

4514. Abu Shuriah al-Khuza'i reported Allah's Messenger (ﷺ) as saying: (The period of the entertainment of a guest is three days, and utmost kindness and courtesy is for a day and a night. =) It is not permissible for a Muslim to stay with his brother until he makes him sinful. They said: Messenger of Allah, how he would make him sinful? He (the Holy Prophet) said: He stays with him (so long) that nothing is left with him to entertain him

4515. Sa'id al-Maqburi reported: I heard Abu Shuraih al-Khuzill saying: My ears heard and my eyes saw and my mind retained it, when Allah's Messenger (ﷺ) spoke this, and he then narrated the hadith and made mention of this: "It is not permissible for any one of you to stay with his brother until he makes him sinful

4516. Uqba b. Amir reported: We said to Allah's Messenger (ﷺ): You send us out and we come to the people who do not give us hospitality, so what is your opinion? Thereupon Allah's Messenger (ﷺ) said: If you come to the people who order for you what is befitting a guest, accept it; but if they do not. take from them what

benefits them to give to a guest

4517. Abu Sa'id al-Khudri reported: While we were with the Messenger of Allah (ﷺ) on a journey, a person came upon his mount and began to stare on the right and on the left, (it was at this moment) that Allah's Messenger (ﷺ) said: He who has an extra mount should give that to one who has no mount for him, and he who has surplus of provisions should give them to him who has no provisions, and he made mention of so many kinds of wealth until we were of the opinion that none of us has any right over the surplus

4518. Iyas b. Salama reported on the authority of his father: We set out on an expedition with, Allah's Messenger (ﷺ). We faced hardship (in getting provisions) until we decided to slaughter some of our riding animals. Allah's Apostle (ﷺ), commanded us to pool our provisions of food. So we spread a sheet of leather and the provisions of the people were collected on it. I stretched myself to measure how much that was (the length and breadth of the sheet on which the provisions were laid). I measured it and (found) that it was (in length and breadth) of (so much size) on which a goat could sit. We were fourteen hundred persons. We (all) ate until we were fully satisfied and then filled our bags with provisions. Then Allah's Apostle (ﷺ) said: Is there any water for performing ablution. Then there came a man with a small bucket containing some water. He threw it in a basin. We all fourteen hundred persons performed ablution using the water in plenty. Then there came after that eight persons and they said: Is there any water to perform ablution? Thereupon Allah's Messenger (ﷺ) said: The ablution has already been performed

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4519. Ibn 'Aun reported: I wrote to Nafi' inquiring from him whether it was necessary to extend (to the disbelievers) an invitation to accept (Islam) before meeting them in fight. He wrote (in reply) to me that it was necessary in the early days of Islam. The Messenger of Allah (ﷺ) made a raid upon Banu Mustaliq while they were unaware and their cattle were having a drink at the water. He killed those who fought and imprisoned others. On that very day, he captured Juwairiya bint al-Harith. Nafi' said that this tradition was related to him by Abdullah b. Umar who (himself) was among the raiding troops

4520. This hadith has been narrated on the authority of Ibn 'Aun and the name of Juwairiya bint al-Harith was mentioned beyond any doubt

4521. It has been reported from Sulaiman b. Buraida through his father that when the Messenger of Allah (ﷺ) appointed anyone as leader of an army or detachment he would especially exhort him to fear Allah and to be good to the Muslims who were with him. He would say: Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Make a holy war, do not embezzle the spoils; do not break your pledge; and do not mutilate (the dead) bodies; do not kill the children. When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any one of these, you also accept it and withhold yourself from doing them any harm. Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them. Then invite them to migrate from their lands to the land of the Muhajireen and inform them that, if they do so, they shall have all the privileges and obligations of the Muhajireen. If they refuse to migrate, tell them that they will have the status of Bedouin Muslims and will be subjected to the Commands of Allah like other Muslims, but they will not get any share from the spoils of war or Fai' except when they actually fight with the Muslims (against the disbelievers). If they refuse to accept Islam, demand from them the Jizya. If they agree to pay, accept it from them and hold off your hands. If they refuse to pay the tax, seek Allah's help and fight them. When you lay siege to a fort and the besieged appeal to you for protection in the name of Allah and His Prophet, do not accord to them the guarantee of Allah and His Prophet, but accord to them your own guarantee and the guarantee of your companions for it is a lesser sin that the security given by you or your companions be disregarded than that the security granted in the name of Allah and His Prophet be violated. When you besiege a fort and the besieged want you to let them out in accordance with Allah's Command, do not let them come out in accordance with His Command, but do so at your (own) command, for you do not know whether or not you will be able to carry out Allah's behest with regard to them

4522. It has been reported from Sulaiman b. Buraida through his father that when the Messenger of Allah (ﷺ) appointed anyone as leader of an army or detachment he would especially exhort him to fear Allah and to be good to the Muslims who were with him. He would say: Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Make a holy war, do not embezzle the spoils; do not break your pledge; and do not mutilate (the dead) bodies; do not kill the children. When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any one of these, you also accept it and withhold yourself from doing them any harm. Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them. Then invite them to migrate from their lands to the land of the Muhajireen and inform them that, if they do so, they shall have all the privileges and obligations of the Muhajireen. If they refuse to migrate, tell them that they will have the status of Bedouin Muslims and will be subjected to the Commands of Allah like other Muslims, but they will not get any share from the spoils of war or Fai' except when they actually fight with the Muslims (against the disbelievers). If they refuse to accept Islam, demand from them the Jizya. If they agree to pay, accept it from them and hold off your hands. If they refuse to pay the tax, seek Allah's help and fight them. When you lay siege to a fort and the besieged appeal to you for protection in the name of Allah and His Prophet, do not accord to them the guarantee of Allah and His Prophet, but accord to them your own guarantee and the guarantee of your companions for it is a lesser sin that the security given by you or your companions be disregarded than that the security granted in the name of Allah and His Prophet be violated. When you besiege a fort and the besieged want you to let them out in accordance with Allah's Command, do not let them come out in accordance with His Command, but do so at your (own) command, for you do not know whether or not you will be able to carry out Allah's behest with regard to them

4523. Sulaiman b. Buraida reported on the authority of his father that when Allah's Messenger (ﷺ) sent an Amir with a detachment he called him and advised him.

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The rest of the hadith is the same

4524. This hadith has been transmitted on the authority of Shu'ba

4525. It has been narrated on the authority of Abu Masa that when the Messenger of Allah (ﷺ) deputed any of his Companions on a mission, he would say: Give tidings (to the people) ; do not create (in their minds) aversion (towards religion) ; show them leniency and do not be hard upon them

4526. It has also been narrated by Sa'd b. Abu Burda through his father through his grandfather that the Prophet of Allah (ﷺ) sent him and Mu'adh (on a mission) to the Yemen, and said (by way of advising them): Show leniency (to the people) ; don't be hard upon them; give them glad tidings (of Divine favours in this world and the Hereafter) ; and do not create aversion. Work in collaboration and don't be divided

4527. This hadith has been transmitted on the authority of Buraida but for the last two words

4528. The Messenger of Allah (ﷺ) (may peace be upon him) has been reported by Anas b. Malik to have said: Show leniency; do not be hard; give solace and do not create aversion

4529. It has been narrated on the authority of Ibn 'Umar that the Messenger of Allah (ﷺ) said: When Allah will gather together, on the Day of Judgment, all the earlier and later generations of mankind, a flag will be raised (to mark off) every person guilty of breach of faith, and it will be announced that this is the perfidy of so and so, son of so and so (to attract the attention of people to his guilt)

4530. This hadith has been narrated on the authority of Ibn Umar through some other Chains of transmitters

4531. This hadith has been narrated by another chain of transmitters on the authority of the same narrator, with the wording: Allah will set up a flag for every person guilty of breach of faith on the Day of Judgment, and it will be announced: Look, this is the perfidy of so and so

4532. Ibn Umar reported that he heard the Messenger of Allah (ﷺ) saying: There will be a flag for every perfidious person on the Day of Judgment

4533. Abdullah reported Allah's Prophet (ﷺ) as saying: There will be a flag for every perfidious person on the Day of Judgment, and it would be said: Here is the perfidy of so and so

4534. This hadith has been narrated on the authority of Shu'ba with a slight variation of wording

4535. It has been narrated on the authority of Abdullah that the Messenger of Allah (ﷺ) said: There will be for every perfidious person on the Day of Judgment a flag by which he will be recognised. It will be announced: Here is the breach of faith of so and so

4536. Anas reported Allah's Messenger (ﷺ) having said this: There would be a flag for every perfidious person on the Day of Judgment by which he will be recognised

4537. It is narrated on the authority of Abu Sa'id that the Messenger of Allah (ﷺ) said: On the Day of Judgment there will be a flag fixed behind the buttocks of every person guilty of the breach of faith

4538. It is narrated on the authority of Abu Sa'id that the Messenger of Allah (ﷺ) said: On the Day of Judgment there will be a flag for every person guilty of the breach of faith. It will be raised in proportion to the extent of his guilt; and there is no guilt of treachery more serious than the one committed by the ruler of men

4539. It is narrated on the authority of Jabir that the Messenger of Allah (ﷺ) said: War is a stratagem

4540. This hadith has also been narrated on the authority of Abu Huraira

4541. It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: Do not desire an encounter with the enemy; but when you encounter them, be firm

4542. It is narrated by Abu Nadr that he learnt from a letter sent by a man from the Aslam tribe, who was a Companion of the Prophet (ﷺ) and whose name was 'Abdullah b. Abu Aufa, to 'Umar b. 'Ubaidullah when the latter marched upon Haruriyya (Khawarij) informing him that the Messenger of Allah (ﷺ) in one of those days when he was confronting the enemy waited until the sun had declined. Then he stood up (to address the people) and said: O ye men, do not wish for an encounter with the enemy. Pray to Allah to grant you security; (but) when you (have to) encounter them exercise patience, and you should know that Paradise is under the shadows of the swords. Then the Messenger of Allah (ﷺ) stood up (again) and said: O Allah. Revealer of the Book, Disperser of the clouds, Defeater of the hordes, put our enemy to rout and help us against them

4543. It is narrated on the authority of Ibn Abu Aufa that the Messenger of Allah (ﷺ) cursed the tribes (who had marched upon Medina with a combined force in 5 H) and said: O Allah, Revealer of the Book, swift in (taking) account, put the tribes to rout. O Lord, defeat them and shake them

4544. This hadith has been transmitted on the authority of Ibn Abu Aufa with a slight variation of words

4545. This hadith has been narrated on the authority of Ibn 'Uyaina through another chain of transmitters (who added the words) "the Disperser of clouds" in his narration

4546. It is narrated on the authority of Anas that the Messenger of Allah (ﷺ) said on the day of the Battle of Uhud: O Allah, if Thou wilt (defeat Muslims), there will be none on the earth to worship Thee

4547. It is narrated on the authority of 'Abdullah that a woman was found killed in one of the battles fought by the Messenger of Allah (ﷺ). He disapproved of the

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killing of women and children

4548. It is narrated by Ibn 'Umar that a woman was found killed in one of these battles; so the Messenger of Allah (ﷺ) forbade the killing of women and children

4549. It is reported on the authority of Sa'b b. Jaththama that the Prophet of Allah (ﷺ), when asked about the women and children of the polytheists being killed during the night raid, said: They are from them

4550. It is narrated by Sa'b b. Jaththama that he said (to the Holy Prophet): Messenger of Allah, we kill the children of the polytheists during the night raids. He said: They are from them

4551. Sa'b b. Jaththama has narrated that the Prophet (ﷺ) asked: What about the children of polytheists killed by the cavalry during the night raid? He said: They are from them

4552. It is narrated on the authority of 'Abdullah that the Messenger of Allah (ﷺ) ordered the date-palms of Banu Nadir to be burnt and cut. These palms were at Buwaira. Qutaibah and Ibn Rumh in their versions of the tradition have added: So Allah, the Glorious and Exalted, revealed the verse: "Whatever trees you have cut down or left standing on their trunks, it was with the permission of Allah so that He may disgrace the evil-doers" (lix)

4553. It is narrated on the authority of Ibn Umar that the Messenger of Allah (ﷺ) caused the date-palms of Banu Nadir to be cut down and burnt. It is in this connection that Hassan (the poet) said: It was easy for the nobles of Quraish to burn Buwaira whose sparks were flying in all directions, in the same connection was revealed the Qur'anic verse: "Whatever trees you have cut down or left standing on their trunks

4554. Abdullah b. Umar reported that Allah's Apostle (ﷺ) burnt the date-palms of Banu Nadir

4555. It has been narrated by Abu Huraira that the Messenger of Allah (ﷺ) said: One of the Prophets made a holy war. He said to his followers: One who has married a woman and wants to consummate to his marriage but has not yet done so; another who has built a house but has not yet erected its roof; and another who has bought goats and pregnant she-camels and is waiting for their offspring will not accompany me. So he marched on and approached a village at or about the time of the Asr prayers. He said to the sun: Thou art subservient (to Allah) and so am I. O Allah, stop it for me a little. It was stopped for him until Allah granted him victory. The people gathered the spoils of war (at one place). A fire approached the spoils to devour them, but it did not devour them. He (the Holy Prophet) said: Some of you have been guilty of misappropriation. So one man from each tribe should swear fealty to me. They did so (putting their hands into his). The hand of one man stuck to his hand and the Prophet (ﷺ) said: Your tribe is guilty of misappropriation. Let all the members of your tribe swear fealty to me one by one. They did so, when the hands of two or three persons got stuck with his hand. He said: You have misappropriated. So they took out gold equal in volume to the head of a cow. They placed it among the spoils on the earth. Then the fire approached the spoils and devoured them. The spoils of war were not made lawful for any people before us, This is because Allah saw our weakness and humility and made them lawful for us

4556. A hadith has been narrated by Mus'ab b. Sa'd who heard it from his father as saying: My father took a sword from Khums and brought it to the Prophet (ﷺ) and said: Grant it to me. He refused. At this Allah revealed (the Qur'anic verse): "They ask thee concerning the spoils of war. Say: The spoils of war are for Allah and the Apostle" (viii)

4557. A hadith has been narrated by Mus'ab b. Sa'd who heard it from his father as saying: "Four verses of the Qur'an have been revealed about me. I found a sword (among the spoils of war). It was brought to the Prophet (ﷺ). He (my father) said: Messenger of Allah, bestow it upon me. The Apostle of Allah (ﷺ) said: Place it there. Then he (my father) stood up and the Messenger of Allah (ﷺ) said to him: Place it from where you got it. (At this) he (my father) said again: Messenger of Allah, bestow it upon me Shall I be treated like one who has no share in (the booty)? The Apostle of Allah (ﷺ) may peace be upon him said: Place it from where you got it. At this was revealed the verse: "They ask thee about the spoils of war.... Say: The spoils of war are for Allah and the Messenger)

4558. It has been narrated on the authority of Ibn Umar that the Prophet (ﷺ) sent an expedition to Najd and I was among the troops. They got a large number of camels as a booty. Eleven or twelve camels fell to the lot of every fighter and each of them also got one extra camel

4559. Ibn 'Umar reported that Allah's Messenger (ﷺ) sent an expedition to Najd and Ibn Umar was also among the troops, and their share (of the spoils) came to twelve camels and they were given one camel over and above that. and Allah's Messenger (ﷺ) did not make any change in it

4560. It has been narrated by Ibn 'Umar that the Messenger of Allah (ﷺ) sent an expedition to Najd, and I (also) went with the troops. We got camels and goats as spoils of war, and our share amounted to twelve camels per head, and the Messenger of Allah (ﷺ) gave an extra camel to each of us

4561. This hadith has been narrated on the authority of 'Ubaidullah with the same chain of transmitters

4562. Ibn Aun said: I wrote to Nafi' asking him about Nafl (spoils of war) and he wrote to me that Ibn 'Umar was among that expedition. (The rest of the hadith is the same)

4563. A hadith has been narrated by Salim who learnt it from his father and said: The Messenger of Allah (ﷺ) gave us an extra (camel) besides our share of Khums; (and in this extra share) I got a Sharif (and a Sharif is a big old camel)

4564. Ibn Shihab reported: It reached me through Ibn Umar that Allah's Messenger (ﷺ) gave a share of spoils to the troop. The rest of the hadith is the same

4565. It has been narrated on the authority of Abdullah b. 'Umar that the Messenger of Allah (ﷺ) used to give (from the spoils of war) to small troops seat on expeditions something more than the due share of each fighter in a large force. And Khums (one-fifth of the total spoils) was to be reserved (for Allah and His

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Apostle) in all cases

4566. Abu Muammad al-Ansari, who was the close companion of Abu Qatada. narrated the hadith (which follows)

4567. Abu Muhammad, the freed slave of Abu Qatada reported on the authority of Abu Qatda and narrated the hadith

4568. Abu Qatada reported:We accompanied the Messenger of Allah (my peace be upon him) on an expedition in the year of the Battle of Hunain. When we encountered the enemy, (some of the Muslims turned back (in fear). I saw that a man from the polytheists overpowered one of the Muslims. I turned round and attacked him from behind giving a blow between his neck and shoulder. He turned towards me and grappled with me in such a way that I began to see death staring me in the face. Then death overtook him and left me alone. I joined 'Umar b. al-Khattab who was saying: What has happened to the people (that they are retreating)? I said: It is the Decree of Allah. Then the people returned. (The battle ended in a victory for the Muslims) and the Messenger of Allah () sat down (to distribute the spoils of war). He said: One who has killed an enemy and can bring evidence to prove it will get his belongings. So I stood up and said: Who will give evidence for me? Then I sat down. Then he (the Holy Prophet) said like this. I stood up (again) and said: Who will bear witness for me? He (the Holy Prophet) made the same observation the third time, and I stood up (once again). Now the Messenger of Allah () said: What has happened to you, O Abu Qatada? Then I related the (whole) story, to him. At this, one of the people said: He has told the truth. Messenger of Allah 1 The belongings of the enemy killed by him are with me. Persuade him to forgo his right (in my favour). (Objecting to this proposal) Abu Bakr said: BY Allah, this will not happen. The Messenger of Allah () will not like to deprive one of the lions from among the lions of Allah who fight in the cause of Allah and His Messenger and give thee his share of the booty. So the Messenger of Allah (may peace be upon him) said: He (Abu Bakr) has told the truth, and so give the belongings to him (Abu Qatada). So he gave them to me. I sold the armour (which was a part of my share of the booty) and bought with the sale proceeds a garden in the street of Banu Salama. This was the first property I acquired after embracing Islam. In a version of the hadith narrated by Laith, the words uttered by Abu Bakr are:" No, never! He will not give it to a fox from the Quraish leaving aside a lion from the lions of Allah among...." And the hadith is closed with the words:" The first property I acquired

4569. It has been narrated on the authority of 'Abd al-Rahman b. Auf who said:While I was standing in the battle array on the Day of Badr, I looked towards my right and my left, and found myself between two boys from the Ansar quite young in age. I wished I were between stronger persons. One of them made a sign to me and. said: Uncle, do you recognise Abu Jahl? 1 said: Yes. What do you want to do with him, O my nephew? He said: I have been told that he abuses the Messenger of Allah (). By Allah, in Whose Hand is my life, if I see him (I will grapple with him) and will not leave him until one of us who is destined to die earlier is killed. The narrator said: I wondered at this. Then the other made a sign to me and said similar words. Soon after I saw Abu Jahl. He was moving about among men. I said to the two boys: Don't you see? He is the man you were inquiring about. (As soon as they heard this), they dashed towards him, struck him with their swords until he was killed. Then they returned to the Messenger of Allah () and informed him (to this effect). He asked: Which of you has killed him? Each one of them said: I have killed him. He said: Have you wiped your swords? They said: No. He examined their swords and said: Both of you have killed him. He then decided that the belongings of Abu Jahl he handed over to Mu'adh b. Amr b. al-Jamuh. And the two boys were Mu'adh b. Amr b. Jawth and Mu'adh b. Afra

4570. Auf b. Malik has narrated that a man from the Himyar tribe killed an enemy and wanted to take the booty. Khalid b. Walid, who was the commander over them, forbade, him. 'Auf b Malik (the narrator) came to the Messenger of Allah () and informed him (to this effect). The latter asked Khalid:What prevented you from giving the booty to him? Khalid said: I thought it was too much. He (the Holy Prophet) said: Hand it over to him. Now when Khalid by Auf, the latter pulled him by his cloak and said (by way of chafing him): Hasn't the same thing happened what I reported to you from the Messenger of Allah (may peace be upon him)? When the Messenger of Allah () heard it. he was angry (and said): Khalid, don't give him, Khalid, don't give him. Are you going to desert the commanders appointed by roe? Your similitude and theirs is like a person who took camels and sheep for grazing. He grazed them and when it was time for them to have a drink, he brought them to a pool. So they drank from it, drinking away its clear water and leaving the turbid water below So the clear water (i. e. the best reward) is for you and the turbid water (i e. blame) is for them

4571. It has been narrated on the authority of Auf b. Malik al-Ashja'i who said:I joined the expedition that marched under Zaid b. Haritha to Muta, and I received reinforcement from the Yemen. (After this introduction), the narrator narrated the tradition that had gone before except that in his version Auf was reported to have said (to Khalid): Khalid, didn't you know that the Messenger of Allah (way peace be upon him) had decided In favour of giving the booty (sized from an enemy) to one who killed him? He (Khalid) said: Yes. but I thought it was too much

4572. It has been reported by Salama b. al-Akwa':We fought the Battle of Hawazin along with the Messenger of Allah (). (One day) when we were having our breakfast with the Messenger of Allah (may peace be upon him), a man came riding a red camel. He made it kneel down, extracted a strip of leather from its girth and tethered the camel with it. Then he began to take food with the people and look (curiously around). We were in a poor condition as some of us were on foot (being without any riding animals). All of a sudden, he left us hurriedly, came to his camel, untethered it, made it kneel down, mounted it and urged the beast which ran off with him. A man on a brown rhe-camel chased him (taking him for a spy). Salama (the narrator) said: I followed on foot. I ran on until I was near the thigh of the she-camel. I advanced further until I was near the haunches of the camel. I advanced still further until I caught hold of the nosestring of the camel. I made it kneel down. As soon as it placed its knee on the ground, I drew my sword and struck at the head, of the rider who fell down. I brought the camel driving it along with the man's baggage and weapons. The Messenger of Allah () came forward to meet me and the people were with him. He asked: Who has killed the man? The people said: Ibn Akwa'. He said: Everything of the man is for him (Ibn Akwa)

4573. It has been narrated on the authority of Salama (b. al-Akwa') who said:We fought against the Fazara, and Abu Bakr was the commander over us. He had

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been appointed by the Messenger of Allah (). When we were only at an hour's distance from the water of the enemy, Abu Bakr ordered us to attack. We made a halt during the last part of the night to rest and then we attacked from all sides and reached their watering-place where a battle was fought. Some of the enemies were killed and some were taken prisoners. I saw a group of persons that consisted of women and children. I was afraid lest they should reach the mountain before me, so I shot an arrow between them and the mountain. When they saw the arrow, they stopped. So I brought them, driving them along. Among them was a woman from Banu Fazara. She was wearing a leather coat. With her was her daughter who was one of the prettiest girls in Arabia. I drove them along until I brought them to Abu Bakr who bestowed that girl upon me as a prize. So we arrived in Medina. I had not yet disrobed her when the Messenger of Allah () met me in the street and said: Give me that girl, O Salama. I said: Messenger of Allah, she has fascinated me. I had not yet disrobed her. When on the next day the Messenger of Allah () again met me in the street, he said: O Salama, give me that girl, may God bless your father. I said: She is for you, Messenger of Allah! By Allah. I have not yet disrobed her. The Messenger of Allah () sent her to the people of Mecca, and surrendered her as ransom for a number of Muslims who had been kept as prisoners at Mecca

4574. It has been narrated on the authority of Abu Huraira that the Messenger of Allah () said: If you come to a township (which has surrendered without a formal war) and stay therein, you have a share (that will be in the form of an award) in (the properties obtained from) it. If a township disobeys Allah and His Messenger (and actually fights against the Muslims) one-fifth of the booty seized therefrom is for Allah and His Apostle and the rest is for you

4575. It has been narrated on the authority of Umar, who said: The properties abandoned by Banu Nadir were the ones which Allah bestowed upon His Apostle for which no expedition was undertaken either with cavalry or camelry. These properties were particularly meant for the Prophet (). He would meet the annual expenditure of his family from the income thereof, and would spend what remained for purchasing horses and weapons as preparation for Jihad

4576. This hadith has been narrated on the authority of Zuhri

4577. It is reported by Zuhri that this tradition was narrated to him by Malik b. Aus who said: Umar b. al-Khattab sent for me and I came to him when the day had advanced. I found him in his house sitting on his bare bedstead, reclining on a leather pillow. He said (to me): Malik, some people of your tribe have hastened to me (with a request for help). I have ordered a little money for them. Take it and distribute it among them. I said: I wish you had ordered somebody else to do this job. He said: Malik, take it (and do what you have been told). At this moment (his man-servant) Yarfah came in and said: Commander of the Faithful, what do you say about Uthman, Abd al-Rabman b. 'Auf, Zubair and Sa'd (who have come to seek an audience with you)? He said: Yes, and permitted them. so they entered. Then he (Yarfah) came again and said: What do you say about 'Ali and Abbas (who are present at the door)? He said: Yes, and permitted them to enter. Abbas said: Commander of the Faithful, decide (the dispute) between me and this sinful, treacherous, dishonest liar. The people (who were present) also said: Yes. Commander of the Faithful, do decide (the dispute) and have mercy on them. Malik b. Aus said: I could well imagine that they had sent them in advance for this purpose (by 'Ali and Abbas). 'Umar said: Wait and be patient. I adjure you by Allah by Whose order the heavens and the earth are sustained, don't you know that the Messenger of Allah () said: "We (prophets) do not have any heirs; what we leave behind is (to be given in) charity"? They said: Yes. Then he turned to Abbas and 'Ali and said: I adjure you both by Allah by Whose order the heavens and earth are sustained, don't you know that the Messenger of Allah () said: "We do not have any heirs; what we leave behind is (to be given in) charity"? They (too) said: Yes. (Then) Umar said: Allah, the Glorious and Exalted, had done to His Messenger () a special favour that He has not done to anyone else except him. He quoted the Qur'anic verse: "What Allah has bestowed upon His Apostle from (the properties) of the people of township is for Allah and His Messenger". The narrator said: I do not know whether he also recited the previous verse or not. Umar continued: The Messenger of Allah () distributed among you the properties abandoned by Banu Nadir. By Allah, he never preferred himself over you and never appropriated anything to your exclusion. (After a fair distribution in this way) this property was left over. The Messenger of Allah () would meet from its income his annual expenditure, and what remained would be deposited in the Bait-ul-Mal. (Continuing further) he said: I adjure you by Allah by Whose order the heavens and the earth are sustained. Do you know this? They said: Yes. Then he adjured Abbas and 'Ali as he had adjured the other persons and asked: Do you both know this? They said: Yes. He said: When the Messenger of Allah () passed away, Abu Bakr said: "I am the successor of the Messenger of Allah ()." Both of you came to demand your shares from the property (left behind by the Messenger of Allah). (Referring to Hadrat 'Abbas), he said: You demanded your share from the property of your nephew, and he (referring to 'Ali) demanded a share on behalf of his wife from the property of her father. Abu Bakr (Allah be pleased with him) said: The Messenger of Allah () had said: "We do not have any heirs; what we leave behind is (to be given in) charity." So both of you thought him to be a liar, sinful, treacherous and dishonest. And Allah knows that he was true, virtuous, well-guided and a follower of truth. When Abu Bakr passed away and (I have become) the successor of the Messenger of Allah () and Abu Bakr (Allah be pleased with him), you thought me to be a liar, sinful, treacherous and dishonest. And Allah knows that I am true, virtuous, well-guided and a follower of truth. I became the guardian of this property. Then you as well as he came to me. Both of you have come and your purpose is identical. You said: Entrust the property to us. I said: If you wish that I should entrust it to you, it will be on the condition that both of you will undertake to abide by a pledge made with Allah that you will use it in the same way as the Messenger of Allah () used it. So both of you got it. He said: Wasn't it like this? They said: Yes. He said: Then you have (again) come to me with the request that I should adjudge between you. No, by Allah. I will not give any other judgment except this until the arrival of the Doomsday. If you are unable to hold the property on this condition, return it to me

4578. The same hadith has been narrated by a different chain of transmitters with a slight variation in wording: Umar b. al-Khattab sent for me and said: Some families from your tribe have come to me (then follows the foregoing hadith) by Malik with the difference that the Messenger of Allah () would spend on his family for a year. And sometimes Ma'mar said: He would retain sustenance for his family for a year, and what was left of that he spent in the cause of Allah, the Majestic and Exalted

4579. It is narrated on the authority of 'A'isha who said: When the Messenger of Allah (ﷺ) passed away, his wives made up their minds to send 'Uthman b. 'Affan (as their spokesman) to Abu Bakr to demand from him their share from the legacy of the Prophet (ﷺ). (At this), 'A'isha said to them: Hasn't the Messenger of Allah (ﷺ) said: "We (Prophets) do not have any heirs; what we leave behind is (to be given in) charity"?

4580. It is narrated on the authority of Urwa b. Zubair who narrated from 'A'isha that she informed him that Fatima, daughter of the Messenger of Allah (ﷺ), sent someone to Abu Bakr to demand from him her share of the legacy left by the Messenger of Allah (ﷺ) from what Allah had bestowed upon him at Medina and Fadak and what was left from one-fifth of the income (annually received) from Khaibar. Abu Bakr said: The Messenger of Allah (ﷺ) said: "We (prophets) do not have any heirs; what we leave behind is (to be given in) charity." The household of the Messenger of Allah (ﷺ) will live on the income from these properties, but, by Allah, I will not change the charity of the Messenger of Allah (ﷺ) from the condition in which it was in his own time. I will do the same with it as the Messenger of Allah (ﷺ) (may peace be upon him) himself used to do. So Abu Bakr refused to hand over anything from it to Fatima who got angry with Abu Bakr for this reason. She forsook him and did not talk to him until the end of her life. She lived for six months after the death of the Messenger of Allah (ﷺ). When she died, her husband, 'Ali b. Abu Talib, buried her at night. He did not inform Abu Bakr about her death and offered the funeral prayer over her himself. During the lifetime of Fatima, 'Ali received (special) regard from the people. After she had died, he felt estrangement in the faces of the people towards him. So he sought to make peace with Abu Bakr and offer his allegiance to him. He had not yet owed allegiance to him as Caliph during these months. He sent a person to Abu Bakr requesting him to visit him unaccompanied by anyone (disapproving the presence of Umar). 'Umar said to Abu Bakr: BY Allah, you will not visit them alone. Abu Bakr said: What will they do to me? By Allah, I will visit them. And he did pay them a visit alone. 'Ali recited Tashahhud (as it is done in the beginning of a religious sermon) ; then said: We recognise your moral excellence and what Allah has bestowed upon you. We do not envy the favour (i. e. the Caliphate) which Allah has conferred upon you; but you have done it (assumed the position of Caliph) alone (without consulting us), and we thought we had a right (to be consulted) on account of our kinship with the Messenger of Allah (ﷺ). He continued to talk to Abu Bakr (in this vein) until the latter's eyes welled up with tears. Then Abd Bakr spoke and said: By Allah, in Whose Hand is my life, the kinship of the Messenger of Allah (ﷺ) is dearer to me than the kinship of my own people. As regards the dispute that has arisen between you and me about these properties, I have not deviated from the right course and I have not given up doing about them what the Messenger of Allah (ﷺ) used to do. So 'Ali said to Abu Bakr: This afternoon is (fixed) for (swearing) allegiance (to you). So when Abu Bakr had finished his Zuhri prayer, he ascended the pulpit and recited Tashahhud, and described the status of 'Ali, his delay in swearing allegiance and the excuse which he had offered to him (for this delay). (After this) he asked for God's forgiveness. Then 'Ali b. Abu Talib recited the Tashahhud. extolled the merits of Abu Bakr and (said that) his action was not prompted by any jealousy of Abu Bakr on his part or his refusal to accept the high position which Allah had conferred upon him, (adding:) But we were of the opinion that we should have a share in the government, but the matter had been decided without taking us into confidence, and this displeased us. (Hence the delay in offering allegiance. The Muslims were pleased with this (explanation) and they said: You have done the right thing. The Muslims were (again) favourably inclined to 'Ali since he adopted the proper course of action

4581. It has been narrated on the authority of 'A'isha that Fatima and 'Abbas approached Abu Bakr, soliciting transfer of the legacy of the Messenger of Allah (ﷺ) to them. At that time, they were demanding his (Holy Prophet's) lands at Fadak and his share from Khaibar. Abu Bakr said to them: I have heard from the Messenger of Allah (ﷺ). Then he quoted the hadith having nearly the same meaning as the one which has been narrated by Uqail on the authority of al-Zuhri (and which has gone before) except that in his version he said: Then 'Ali stood up, extolled the merits of Abu Bakr mentioned his superiority, and his earlier acceptance of Islam. Then he walked to Abu Bakr and swore allegiance to him. (At this) people turned towards 'Ali and said: you have done the right thing. And they became favourably inclined to 'Ali after he had adopted the proper course of action

4582. It has been narrated by 'Urwa b Zubair on the authority of 'A'isha, wife of the Prophet (ﷺ), that Fatima, daughter of the Messenger of Allah (ﷺ), requested Abu Bakr, after the death of the Messenger of Allah (ﷺ) (may peace be upon him), that he should set apart her share from what the Messenger of Allah (ﷺ) had left from the properties that God had bestowed upon him. Abu Bakr said to her: The Messenger of Allah (ﷺ) said: "We do not have any heirs; what we leave behind is Sadaqa (charity)." The narrator said: She (Fatima) lived six months after the death of the Messenger of Allah (ﷺ) and she used to demand from Abu Bakr her share from the legacy of the Messenger of Allah (ﷺ) from Khaibar, Fadak and his charitable endowments at Medina. Abu Bakr refused to give her this, and said: I am not going to give up doing anything which the Messenger of Allah (ﷺ) used to do. I am afraid that if I go against his instructions in any matter I shall deviate from the right course. So far as the charitable endowments at Medina were concerned, 'Umar handed them over to 'Ali and Abbas, but 'Ali got the better of him (and kept the property under his exclusive possession). And as far as Khaibar and Fadak were concerned 'Umar kept them with him, and said: These are the endowments of the Messenger of Allah (ﷺ) (to the Umma). Their income was spent on the discharge of the responsibilities that devolved upon him on the emergencies he had to meet. And their management was to be in the hands of one who managed the affairs (of the Islamic State). The narrator said: They have been managed as such up to this day

4583. It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: My heirs cannot share even a dinar (from my legacy) ; what I leave behind after paying maintenance allowance to my wives and remuneration to my manager is (to go in) charity

4584. A similar hadith has been narrated on the authority of Abu Zinad through a different chain of transmitters

4585. It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: "We do not have any heirs; what we leave behind is a charitable endowment

4586. It has been narrated on the authority of Ibn Umar that the Messenger of Allah (ﷺ) allowed two shares from the spoils to the horseman and one share to the footman

4587. The same tradition has been narrated on the authority of Ubaidullah by a different chain of transmitters who do not mention the words: "from the booty

4588. It has been narrated on the authority of `Umar b. al-Khattab who said: When it was the day on which the Battle of Badr was fought, the Messenger of Allah (ﷺ) cast a glance at the infidels, and they were one thousand while his own Companions were three hundred and nineteen. The Prophet (ﷺ) turned (his face) towards the Qibla. Then he stretched his hands and began his supplication to his Lord: "O Allah, accomplish for me what Thou hast promised to me. O Allah, bring about what Thou hast promised to me. O Allah, if this small band of Muslims is destroyed. Thou will not be worshipped on this earth." He continued his supplication to his Lord, stretching his hands, facing the Qibla, until his mantle slipped down from his shoulders. So Abu Bakr came to him, picked up his mantle and put it on his shoulders. Then he embraced him from behind and said: Prophet of Allah, this prayer of yours to your Lord will suffice you, and He will fulfill for you what He has promised you. So Allah, the Glorious and Exalted, revealed (the Qur'anic verse): "When ye appealed to your Lord for help, He responded to your call (saying): I will help you with one thousand angels coming in succession." So Allah helped him with angels. Abu Zmail said that the hadith was narrated to him by Ibn `Abbas who said: While on that day a Muslim was chasing a disbeliever who was going ahead of him, he heard over him the swishing of the whip and the voice of the rider saying: Go ahead, Haizum! He glanced at the polytheist who had (now) fallen down on his back. When he looked at him (carefully he found that) there was a scar on his nose and his face was torn as if it had been lashed with a whip, and had turned green with its poison. An Ansari came to the Messenger of Allah (ﷺ) and related this (event) to him. He said: You have told the truth. This was the help from the third heaven. The Muslims that day (i.e. the day of the Battle of Badr) killed seventy persons and captured seventy. The Messenger of Allah (ﷺ) said to Abu Bakr and `Umar (Allah be pleased with them): What is your opinion about these captives? Abu Bakr said: They are our kith and kin. I think you should release them after getting from them a ransom. This will be a source of strength to us against the infidels. It is quite possible that Allah may guide them to Islam. Then the Messenger of Allah (ﷺ) said: What is your opinion, Ibn Khattab? He said: Messenger of Allah, I do not hold the same opinion as Abu Bakr. I am of the opinion that you should hand them over to us so that we may cut off their heads. Hand over `Aqil to `Ali that he may cut off his head, and hand over such and such relative to me that I may cut off his head. They are leaders of the disbelievers and veterans among them. The Messenger of Allah (ﷺ) approved the opinion of Abu Bakr and did not approve what I said. The next day when I came to the Messenger of Allah (ﷺ), I found that both he and Abu Bakr were sitting shedding tears. I said: Messenger of Allah, why are you and your Companion shedding tears? Tell me the reason. For I will weep, or I will at least pretend to weep in sympathy with you. The Messenger of Allah (ﷺ) said: I weep for what has happened to your companions for taking ransom (from the prisoners). I was shown the torture to which they were subjected. It was brought to me as close as this tree. (He pointed to a tree close to him.) Then God revealed the verse: "It is not befitting for a prophet that he should take prisoners until the force of the disbelievers has been crushed..." to the end of the verse: "so eat ye the spoils of war, (it is) lawful and pure. So Allah made booty lawful for them

4589. It has been narrated on the authority of Abu Huraira who said: The Messenger of Allah (ﷺ) sent some horsemen to Najd. They captured a man. He was from the tribe of Banu Hanifa and was called Thumama b. Uthal. He was the chief of the people of Yamama. People bound him with one of the pillars of the mosque. The Messenger of Allah (ﷺ) came out to (see) him. He said: O Thumama, what do you think? He replied: Muhammad, I have good opinion of you. If you kill me, you will kill a person who has spilt blood. If you do me a favour, you will do a favour to a grateful person. If you want wealth, ask and you will get what you will demand. The Messenger of Allah (ﷺ) (may peace be upon him) left him (in this condition) for two days, (and came to him again) and said: What do you think, O Thumama? He replied: What I have already told you. If you do a favour, you will do a favour to a grateful person. If you kill me, you will kill a person who has spilt blood. If you want wealth, ask and you will get what you will demand. The Messenger of Allah (ﷺ) left him until the next day when he (came to him again) and said: What do you think, O Thumama? He replied: What I have already told you. If you do me a favour, you will do a favour to a grateful person. If you kill me, you will kill a person who has spilt blood. If you want wealth ask and you will get what you will demand. The Messenger of Allah (ﷺ) said: Set Thumama free. He went to a palm-grove near the mosque and took a bath. Then he entered the mosque and said: I bear testimony (to the truth) that there is no god but Allah and I testify that Muhammad is His bondman and His messenger. O Muhammad, by Allah, there was no face on the earth more hateful to me than your face, but (now) your face has become to me the dearest of all faces. By Allah, there was no religion more hateful to me than your religion, but (now) your religion has become the dearest of all religions to me. By Allah, there was no city more hateful to me than your city, but (now) your city has become the dearest of all cities to me. Your horsemen captured me when I intended going for Umra. Now what is your opinion (in the matter)? The Messenger of Allah (ﷺ) announced good tidings to him and told him to go on 'Umra. When he reached Mecca, somebody said to him: Have you changed your religion? He said: No! I have rather embraced Islam with the Messenger of Allah (ﷺ). By Allah, you will not get a single grain of wheat from Yamama until it is permitted by the Messenger of Allah (ﷺ)

4590. The same tradition has been narrated by a different chain of transmitters with a slight difference in the wording

4591. It has been narrated on the authority of Abu Huraira who said: We were (sitting) in the mosque when the Messenger of Allah (ﷺ) came to us and said: (Let us) go to the Jews. We went out with him until we came to them. The Messenger of Allah (ﷺ) stood up and called out to them (saying): O ye assembly of Jews, accept Islam (and) you will be safe. They said: Abu'l-Qasim, you have communicated (God's Message to us). The Messenger of Allah (ﷺ) said: I want this (i. e. you should admit that God's Message has been communicated to you), accept Islam and you would be safe. They said: Abu'l-Qasim, you have communicated (Allah's Message). The Messenger of Allah (ﷺ) said: I want this... - He said to them (the same words) the third time (and on getting the same reply) he added: You should know that the earth belongs to Allah and His Apostle, and I wish that I should expel you from this land Those of you who have any property with them should sell it, otherwise they should know that the earth belongs to Allah and His Apostle (and they may have to go away leaving everything behind)

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4592. It has been narrated on the authority of Ibn Umar that the Jews of Banu Nadir and Banu Quraiza fought against the Messenger of Allah (ﷺ) who expelled Banu Nadir, and allowed Quraiza to stay on, and granted favour to them until they too fought against him. Then he killed their men, and distributed their women, children and properties among the Muslims, except that some of them had joined the Messenger of Allah (ﷺ) who granted them security. They embraced Islam. The Messenger of Allah (ﷺ) turned out all the Jews of Medina. Banu Qainuqa' (the tribe of 'Abdullah b. Salim) and the Jews of Banu Haritha and every other Jew who was in Medina

4593. A similar hadith has been transmitted by a different chain of narrators, but the hadith narrated by Ibn Juraij is more detailed and complete

4594. It has been narrated by 'Umar b. al-Khattib that he heard the Messenger of Allah (ﷺ) say: I will expel the Jews and Christians from the Arabian Peninsula and will not leave any but Muslim

4595. This hadith has been narrated on the authority of Zubair with the same chain of transmitters

4596. It has been narrated on the authority of Abu Sa'id al-Khudri who said: The people of Quraiza surrendered accepting the decision of Sa'd b. Mu'adh about them. Accordingly, the Messenger of Allah (ﷺ) sent for Sa'd who came to him riding a donkey. When he approached the mosque, the Messenger of Allah (ﷺ) said to the Ansar: Stand up to receive your chieftain. Then he said (to Sa'd): These people have surrendered accepting your decision. He (Sa'd) said: You will kill their fighters and capture their women and children. (Hearing this), the Prophet (ﷺ) said: You have adjudged by the command of God. The narrator is reported to have said: Perhaps he said: You have adjudged by the decision of a king. Ibn Muthanna (in his version of the tradition) has not mentioned the alternative words

4597. Through the same chain of transmitters Shu'ba has narrated the same tradition in which he says that the Messenger of Allah (ﷺ) said (to Sa'd): You have adjudged according to the command of God. And once he said: you have adjudged by the decision of a king

4598. It has been narrated on the authority of A'isha who said: Sa'd was wounded on the day of the Battle of the Ditch. A man from the Quraish called Ibn al-Ariqah shot at him an arrow which pierced the artery in the middle of his forearm. The Messenger of Allah (ﷺ) pitched a tent for him in the mosque and would inquire after him being in close proximity. When he returned from the Ditch and laid down his arms and took a bath, the angel Gabriel appeared to him and he was removing dust from his hair (as if he had just returned from the battle). The latter said: You have laid down arms. By God, we haven't (yet) laid them down. So march against them. The Messenger of Allah (ﷺ) asked: Where? He pointed to Banu Quraiza. So the Messenger of Allah (ﷺ) (may peace be upon him) fought against them. They surrendered at the command of the Messenger of Allah (ﷺ), but he referred the decision about them to Sa'd who said: I decide about them that those of them who can fight be killed, their women and children taken prisoners and their properties distributed (among the Muslims)

4599. It has been narrated on the authority of Hisham (who learnt it from his father) that the Messenger of Allah (ﷺ) said (to Sa'd): You have adjudged their case with the judgment of God. the Exalted and Glorified

4600. It has been narrated on the authority of A'isha that Sa'd's wound became dry and was going to heal when he prayed: O God, surely Thou knowest that nothing is dearer to me than that I should fight for Thy cause against the people who disbelieve Your Messenger (ﷺ) and turned him out (from his native place). If anything yet remains to be decided from the war against the Quraish, spare my life so that I may fight against them in Thy cause. O Lord, I think Thou hast ended the war between us and them. If Thou hast done so, open my wound (so that it may discharge) and cause my death thereby. So the wound began to bleed from the front part of his neck. The people were not scared except when the blood flowed towards them, and in the mosque along with Sa'd's tent was the tent of Banu Ghifar. They said: O people of the tent, what is it that is coming to us from you? Lo! it was Sa'd's wound that was bleeding and he died thereof

4601. This tradition has been narrated by Hishim through the same chain of transmitters with a little difference in the wording. He said: (His wound) began to bleed that very night and it continued to bleed until he died. He has made the addition that it was then that (a non-believing) poet said: Hark, O Sa'd, Sa'd of Banu Mu'adh, What have the Quraiaa and Nadir done? By thy life! Sa'd b. Mu'adh >br> Was steadfast on the morn they departed. You have left your cooking-pot empty, While the cooking-pot of the people is hot and boiling. Abu Hubab the nobleman has said, O Qainuqa', do not depart. They were weighty in their country just as rocks are weighty in Maitan

4602. It has been narrated on the authority of Abdullah who said: On the day he returned from the Battle of Ahzab, the Messenger of Allah (ﷺ) made for us an announcement that nobody would say his Zuhr prayer but in the quarters of Banu Quraiza. (Some) people, being afraid that the time for prayer would expire, said their prayers before reaching the street of Banu Quraiza. The others said: We will not say our prayer except where the Messenger of Allah (ﷺ) has ordered us to say it even if the time expires. When he learned of the difference in the view of the two groups of the people, the Messenger of Allah (ﷺ) (may peace be upon him) did not blame anyone from the two groups

4603. It has been narrated on the authority of Anas b. Malik who said: When the Muhajirs migrated from Mecca to Medina; they came (in a state that) they had not anything (i. e. money) in their hands, while the Ansar possessed lands and date palms. They divided their properties with the Muhajirs. The Ansar divided and gave them on the condition that they would give half the fruit from the orchards every year, and the Muhajirs would recompense them by working with them and putting in labour. The mother of Anas b. Malik was called Umm Sulaim and she was also the mother of 'Abdullah b. Talha who was a brother of Anas from his mother's side. The mother of Anas had given the Messenger of Allah (ﷺ) her date-palms. He bestowed them upon Umm Aiman, the slave-girl who had been freed by him and was the mother of Usama b. Zaid. When the Messenger of Allah (ﷺ) had finished the war with the people of Khaibar and returned to Medina, the Muhajirs returned to the Ansar all the gifts which they had given them out of the fruits. (Anas b. Malik said:) The Messenger of Allah (ﷺ) returned to my mother

her date-palms and gave to Umm Aiman instead of them date-palms from his orchard. Ibn Shihab says that Umm Aiman was the mother of Usama b. Zaid who was the slave-girl of 'Abdullah b. 'Abd-ul-Muttalib and hailed from Abyssinia. When Amina gave birth to the Messenger of Allah (ﷺ) after the death of his father, Umm Aiman used to nurse him until he grew up. He (later on) freed her and married her to Zaid b. Haritha. She died five months after the death of the Messenger of Allah (ﷺ)

4604. It has been narrated by Anas that (after his migration to Medina) a person placed at the Prophet's (ﷺ) disposal some date-palms growing on his land until the lands of Quraiza and Nadir were conquered. Then he began to return to him whatever he had received. (In this connection) my people told me to approach the Messenger of Allah (ﷺ) and ask from him what his people had given him or a portion thereof, but the Messenger of Allah (ﷺ) had bestowed those trees upon Umm Aiman. So I came to the Prophet (ﷺ) and he gave them (back) to me. Umm Aiman (also) came (at this time). She put the cloth round my neck and said: No, by Allah, we will not give to you what he has granted to me. The Prophet (ﷺ) said: Umm Aiman, let him have them and for you are such and such trees instead. But she said: By Allah, there is no god besides Him. No, never! The Prophet (ﷺ) continued saying: (You will get) such and such. until he had granted her ten times or nearly ten times more (than the original gift)

4605. It has been narrated on the authority of Abdullah b. Mughaffal who said I found a bag containing fat on the day of the Battle of Khaibar. I caught hold of it and said: I will not give anything today from it to anybody. Then I turned round and saw that the Messenger of Allah (ﷺ) was smiling (at my words)

4606. This tradition has been transmitted by a different chain of narrators with a different wording, the last in the chain being the same narrator, (i. e. 'Abdullah b. Mughaffal), who said: A bag containing food and fat was thrown to us. I leapt forward to catch it. Then I turned round and saw (to my surprise) the Messenger of Allah (ﷺ) and I felt ashamed of my act in his presence

4607. It has been narrated on the authority of Ibn Abbas who learnt the tradition personally from Abu Safyan. The latter said: I went out (on a mercantile venture) during the period (of truce) between me and the Messenger of Allah (ﷺ). While I was in Syria, the letter of the Messenger of Allah (ﷺ) was handed over to Hiraql (Caesar), the Emperor of Rome (who was on a visit to Jerusalem at that time). The letter was brought by Dihya Kalbi who delivered it to the governor of Busra. The governor passed it on to Hiraql, (On receiving the letter), he said: Is there anyone from the people of this man who thinks that he is a prophet. People said: Yes. So, I was called along with a few others from the Quraish. We were admitted to Hiraql and he seated us before him. He asked: Which of you has closer kinship with the man who thinks that he is a prophet? Abu Sufyan said: I. So they seated me in front of him and stated my companions behind me. Then, he called his interpreter and said to him: Tell them that I am going to ask this fellow (i. e. Abu Sufyan) about the man who thinks that he is a prophet. If he tells me a lie, then refute him. Abu Sufyan told (the narrator): By God, if there was not the fear that falsehood would be imputed to me I would have lied. (Then) Hiraql said to his interpreter: Inquire from him about his ancestry, I said: He is of good ancestry among us. He asked: Has there been a king among his ancestors? I said: No. He asked: Did you accuse him of falsehood before he proclaimed his prophethood? I said: No. He asked: Who are his follower people of high status or low status? I said: (They are) of low status. He asked: Are they increasing in number or decreasing? I said: No. they are rather increasing. He asked: Does anyone give up his religion, being dissatisfied with it, after having embraced it? I said: No. He asked: Have you been at war with him? I said: Yes. He asked: How did you fare in that war? I said: The war between us and him has been wavering like a bucket, up at one turn and down at the other (i. e. the victory has been shared between us and him by turns). Sometimes he suffered loss at our hands and sometimes we suffered loss at his (hand). He asked: Has he (ever) violated his covenant? I said: No. but we have recently concluded a peace treaty with him for a period and we do not know what he is going to do about it. (Abu Sufyan said on oath that he could not interpolate in this dialogue anything from himself more than these words) He asked: Did anyone make the proclamation (Of prophethood) before him? I said: No. He (now) said to his interpreter: Tell him, I asked him about his ancestry and he had replied that he had the best ancestry. This is the case with Prophets; they are the descendants of the noblest among their people (Addressing Abu Sufyan), he continued: I asked you if there had been a king among his ancestors. You said that there had been none. If there had been a king among his ancestors, I would have said that he was a man demanding his ancestral kingdom. I asked you about his followers whether they were people of high or low status, and you said that they were of rather low status. Such are the followers of the Prophets. I asked you whether you used to accuse him of falsehood before he proclaimed his prophethood, and you said that you did not. So I have understood that when he did not allow himself to tell a lie about the people, he would never go to the length of forging a falsehood about Allah. I asked you whether anyone renounced his religion being dissatisfied with it after he had embraced it, and you replied in the negative. Faith is like this when it enters the depth of the heart (it perpetuates them). I asked you whether his followers were increasing or decreasing. You said they were increasing. Faith is like this until it reaches its consummation. I asked you whether you had been at war with him, and you replied that you had been and that the victory between you and him had been shared by turns, sometimes he suffering loss at your hand and sometimes you suffering loss at his. This is how the Prophets are tried before the final victory is theirs. I asked you whether he (ever) violated his covenant, and you said that he did not. This is how the Prophets behave. They never violate (their covenants). I asked you whether anyone before him had proclaimed the same thing, and you replied in the negative. I said: If anyone had made the same proclamation before, I would have thought that he was a man following what had been proclaimed before. (Then) he asked: What does he enjoin upon you? I said: He exhorts us to offer Salat, to pay Zakat, to show due regard to kinship and to practise chastity. He said: It what you have told about him is true, he is certainly a Prophet. I knew that he was to appear but I did not think that he would be from among you. If I knew that I would be able to reach him. I would love to meet him; and if I had been with him. I would have washed his feet (out of reverence). His dominion would certainly extend to this place which is under my feet. Then he called for the letter of the Messenger of Allah (ﷺ) (may peace be upon him) and read it. The letter ran as follows: "In the name of Allah, Most Gracious and Most Merciful. From Muhammad, the Messenger of Allah, to Hiraql, the Emperor of the Romans. Peace be upon him who follows the guidance. After this, I extend to you the invitation to accept Islam. Embrace Islam

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and you will be safe. Accept Islam, God will give you double the reward. And if you turn away, upon you will be the sin of your subjects." O People of the Book, come to the word that is common between us that we should worship none other than Allah, should not ascribe any partner to Him and some of us should not take their fellows as Lords other than Allah. If they turn away, you should say that we testify to our being Muslims [iii. 64]." When he had finished the reading of the letter, noise and confused clamour was raised around him, and he ordered us to leave. Accordingly, we left. (Addressing my companions) while we were coming out (of the place). I said: Ibn Abu Kabsha (referring sarcastically to the Holy Prophet) has come to wield a great power. Lo! (even) the king of the Romans is afraid of him. I continued to believe that the authority of the Messenger of Allah (ﷺ) would triumph until God imbued me with (the spirit of) Islam

4608. This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters but with the addition: "When Allah inflicted defeat on the armies of Persia, Caesar moved from Hims to Aelia (Bait al-Maqdis) for thanking Allah as He granted him victory." In this hadith these words occur: "From Muhammad, servant of Allah and His Messenger," and said: "The sin of your followers," and also said the words: "to the call of Islam"

4609. It has been narrated on the authority of Anas that the Prophet of Allah (ﷺ) wrote to Chosroes (King of Persia), Caesar (Emperor of Rome), Negus (King of Abyssinia) and every (other) despot inviting them to Allah, the Exalted. And this Negus was not the one for whom the Messenger of Allah (ﷺ) had said the funeral prayers

4610. The tradition has been narrated on the authority of Anas b. Malik (the same narrator) through a different chain of transmitters, but this version does not mention: "And he was not the Negus for whom the Prophet (ﷺ) had said the funeral prayers"

4611. It has been narrated on the authority of the same narrator through another chain of transmitters with the same difference in the wording

4612. It has been narrated on the authority of 'Abbas who said: I was in the company of the Messenger of Allah (ﷺ) on the Day of Hunain. I and Abd Sufyan b. Harith b. 'Abd al-Muttalib stuck to the Messenger of Allah (ﷺ) and we did not separate from him. And the Messenger of Allah (ﷺ) (may peace be upon him) was riding on his white mule which had been presented to him by Farwa b. Nufitha al-Judhami. When the Muslims had an encounter with the disbelievers, the Muslims fled, falling back, but the Messenger of Allah (ﷺ) began to spur his mule towards the disbelievers. I was holding the bridle of the mule of the Messenger of Allah (ﷺ) checking it from going very fast, and Abu Sufyan was holding the stirrup of the (mule of the) Messenger of Allah (ﷺ), who said: Abbas, call out to the people of al-Samura. Abbas (who was a man with a loud voice) called out at the top of the voice: Where are the people of Samura? (Abbas said:) And by God, when they heard my voice, they came back (to us) as cows come back to their calves, and said: We are present, we are present! 'Abbas said: They began to fight the infidels. Then there was a call to The Ansar. Those (who called out to them) shouted: O ye party of the Ansar! O party of the Ansar! Banu al-Harith b. al-Khazraj were the last to be called. Those (who called out to them) shouted: O Banu Al-Harith b. al-Khazraj! O Banu Harith b. al-Khazraj! And the Messenger of Allah (ﷺ) who was riding on his mule looked at their fight with his neck stretched forward and he said: This is the time when the fight is raging hot. Then the Messenger of Allah (ﷺ) took (some) pebbles and threw them in the face of the infidels. Then he said: By the Lord of Muhammad, the infidels are defeated. 'Abbas said: I went round and saw that the battle was in the same condition in which I had seen it. By Allah, it remained in the same condition until he threw the pebbles. I continued to watch until I found that their force had been spent out and they began to retreat

4613. A version of the tradition has been transmitted through another chain of narrators. In this version the words uttered by the Prophet (ﷺ) (after he had thrown the pebbles in the face of the enemy) are reported as: "By the Lord of the Ka'ba, they have been defeated." And there is at the end the addition of the words: "Until Allah defeated them" (and I imagine) as if I saw the Prophet of Allah (ﷺ) chasing them on his mule

4614. Abbas reported: I was with Allah's Apostle (ﷺ) on the Day of Hunain. The rest of the hadith is the same but with this variation that the hadith transmitted by Yonus and Ma'mar is more detailed and complete

4615. It has been narrated on the authority of Abu Ishaq who said: A man asked Bara' (b. 'Azib): Did you run away on the Day of Hunain. O, Abu Umira? He said: No, by Allah, The Messenger of Allah (ﷺ) did not turn his back; (what actually happened was that) some young men from among his companions, who were hasty and who were either without any arms or did not have abundant arms, advanced and met a party of archers (who were so good shots) that their arrows never missed the mark. This party (of archers) belonged to Banu Hawazin and Banu Nadir. They shot at the advancing young men and their arrows were not likely to miss their targets. So these young men turned to the Messenger of Allah (ﷺ) while he was riding on his white mule and Abu Sufyan b. al-Harith b. 'Abd al-Muttalib was leading him. (At this) he got down from his mule, invoked God's help, and called out: I am the Prophet. This is no untruth. I am the son of 'Abd al-Muttalib. Then he deployed his men into battle array

4616. It has been narrated (through a different chain of transmitters) by Abu Ishiq that a person said to Bara' (b. 'Azib): Abu Umara, did you flee on the Day of Hunain? He replied: The Messenger of Allah (ﷺ) did not retreat. (What actually happened was that some hasty young men who were either inadequately armed or were unarmed met a group of men from Banu Hawazin and Banu Nadir who happened to be (excellent) archers. The latter shot at them a volley of arrows that did not miss. The people turned to the Messenger of Allah (ﷺ). Abu Sufyan b. Harith was leading his mule. So he got down, prayed and invoked God's help. He said: I am the Prophet. This is no untruth. I am the son of Abd al-Muttalib. O God, descend Thy help. Bara' continued: When the battle grew fierce. we, by God, would seek protection by his side, and the bravest among us was he who confronted the onslaught and it was the Prophet (ﷺ)

4617. It has been narrated through a still different chain of transmitters by the same narrator (i. e. Abu Ishaq) who said: I heard from Bara' who was asked by a man from the Qais tribe: Did you run away from the Messenger of Allah (ﷺ) on the Day of Hunain? Bara' said: But the Messenger of Allah (ﷺ) did not run away. On that day Banu Hawazin took part in the battle as archers (on the side of the disbelievers). When we attacked them, they retreated and we fell upon the booty; (they

rallied) and advanced towards us with arrows. (At that time) I saw the Messenger of Allah (ﷺ) riding on his white mule and Abu Sufyan b. al-Harith was holding its bridle. He (the Messenger of Allah) was saying: I am the Prophet. This is no untruth. I am a descendant of 'Abd al-Muttalib)

4618. This hadith has been narrated on the authority of Bara' with another chain of transmitters, but this hadith is short as compared with other ahadith which are more detailed

4619. This tradition has been narrated on the authority of Salama who said: We fought by the side of the Messenger of Allah (ﷺ) at Hunain. When we encountered the enemy, I advanced and ascended a hillock. A man from the enemy side turned towards me and I shot him with an arrow. He (ducked and) hid himself from me. I could not understand what he did, but (all of a sudden) I saw that a group of people appeared from the other hillock. They and the Companions of the Prophet (ﷺ) met in combat, but the Companions of the Prophet turned back and I too turned back defeated. I had two mantles, one of which I was wrapping round the waist (covering the lower part of my body) and the other I was putting around my shoulders. My waist-wrapper got loose and I held the two mantles together. (In this downcast condition) I passed by the Messenger of Allah (ﷺ) who was riding on his white mule. He said: The son of Akwa' finds himself to be utterly perplexed. Where the Companions gathered round him from all sides. the Messenger of Allah (ﷺ) got down from his mule. picked up a handful of dust from the ground, threw it into their (enemy) faces and said: May these faces be deformed 1 There was no one among the enemy whose eyes were not filled with the dust from this handful. So they turned back fleeing. and Allah the Exalted and Glorious defeated them, and the Messenger of Allah (ﷺ) distributed their booty among the Muslims

4620. It has been narrated on the authority of Ibn 'Amr who said: The Messenger of Allah (ﷺ) besieged the people of Ta'if, but did not get victory over them. He said: God willing, we shall return. His Companions said: Shall we depart without having conquered it? The Messenger of Allah (ﷺ) said: (All right) make a raid in the morning. They did so. and were wounded (with the arrows showered upon them). So the Messenger of Allah (ﷺ) said: We shall depart tomorrow. (The narrator says): (Now) this (announcement) pleased them, and the Messenger of Allah (ﷺ) laughed at (their waywardness)

4621. It has been narrated on the authority of Anas that when (the news of) the advance of Abu Sufyan (at the head of a force) reached him. the Messenger of Allah (ﷺ) held consultations with his Companions. The narrator said: Abu Bakr spoke (expressing his own views), but he (the Holy Prophet) did not pay heed to him. Then spoke 'Umar (expressing his views), but he (the Holy Prophet) did not pay heed to him (too). Then Sa'd b. 'Ubadah stood up and said: Messenger of Allah, you want us (to speak). By God in Whose control is my life, if you order us to plunge our horses into the sea, we would do so. If you order us to goad our horses to the most distant place like Bark al-Ghimad, we would do so. The narrator said: Now the Messenger of Allah (ﷺ) called upon the people (for the encounter). So they set out and encamped at Badr. (Soon) the water-carriers of the Quraish arrived. Among them was a black slave belonging to Banu al-Hajjaj. The Companions of the Messenger of Allah (ﷺ) caught him and interrogated him about Abu Sufyan and his companions. He said: I know nothing about Abu Sufyan, but Abu Jahl, Utba, Shaiba and Umayya b. Khalaf are there. When he said this, they beat him. Then he said: All right, I will tell you about Abu Sufyan. They would stop beating him and then ask him (again) about Abu Sufyan. He would again say, 'I know nothing about Abu Sufyan, but Abu Jahl. 'Utba, Shaiba and Umayya b. Khalaf are there. When he said this, they beat him likewise. The Messenger of Allah (ﷺ) was standing in prayer. When he saw this he finished his prayer and said: By Allah in Whose control is my life, you beat him when he is telling you the truth, and you let him go when he tells you a lie. The narrator said: Then the Messenger of Allah (ﷺ) said: This is the place where so and so would be killed. He placed his hand on the earth (saying) here and here; (and) none of them fell away from the place which the Messenger of Allah (ﷺ) had indicated by placing his hand on the earth

4622. It has been narrated by 'Abdullah b. Rabah from Abu Huraira, who said: Many deputations came to Mu'awiya. This was in the month of Ramadan. We would prepare food for one another. Abu Huraira was one of those who frequently invited us to his house. I said: Should I not prepare food and invite them to my place? So I ordered meals to be prepared Then I met Abu Huraira in the evening and said: (You will have) your meals with me tonight. He said: You have forestalled me. I said: Yes, and invited them. (When they had finished with the meals) Abu Huraira said: Should I not tell you a tradition from your traditions, O ye assembly of the Ansar? He then gave an account of the Conquest of Mecca and said: The Messenger of Allah (ﷺ) advanced until he reached Mecca. He deputed Zubair on his right flank and Khalid on the left, and he despatched Abu Ubaida with the force that had no armour. They advanced to the interior of the valley. The Messenger of Allah (ﷺ) was in the midst of a large contingent of fighters. He saw me and said: Abu Huraira. I said: I am here at your call, Messenger of Allah I He said: Let no one come to me except the Ansar, so call to me the Ansar (only). Abu Huraira continued: So they gathered round him. The Quraish also gathered their ruffians and their (lowly) followers, and said: We send these forward. If they get anything, we shall be with them (to share it), and if misfortune befalls them, we shall pay (as compensation) whatever we are asked for. The Messenger of Allah (ﷺ) said (to the Ansar): You see the ruffians and the (lowly) followers of the Quraish. And he indicated by (striking) one of his hands over the other that they should be killed and said: Meet me at as-Safa. Then we went on (and) if any one of us wanted that a certain person should be killed, he was killed, and none could offer any resistance. Abu Huraira continued: Then came Abu Sufyan and said: Messenger of Allah, the blood of the Quraish has become very cheap. There will be no Quraish from this day on. Then he (the Holy Prophet) said: Who enters the house of Abu Sufyan, he will be safe. Some of the Ansar whispered among themselves: (After all), love for his city and tenderness towards his relations have overpowered him. Abu Huraira said: (At this moment) revelation came to the Prophet (ﷺ) and when he was going to receive the Revelation, we understood it, and when he was (actually) receiving it, none of us would dare raise his eyes to the Messenger of Allah (ﷺ) until the revelation came to an end. When the revelation came to an end, the Messenger of Allah (ﷺ) said: O ye Assembly of the Ansar! They said: Here we are at your disposal, Messenger of Allah. He said: You were saying that love for his city and tenderness towards his people have overpowered this man. They said: So it was. He said: No, never. I am a bondman of God and His Messenger. I migrated towards God and towards you. I will live with you and will die with you. So, they (the Ansar) turned towards him in tears and they were saying: By Allah, we said

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what we said because of our tenacious attachment to Allah and His Messenger. The Messenger of Allah () said: Surely, Allah and His Messenger testify to your assertions and accept your apology. The narrator continued: People turned to the house of Abu Sufyan and people locked their doors. The Messenger of Allah () proceeded until he approached the (Black) Stone. He kissed it and circumambulated the Ka'ba. He reached near an idol by the side of the Ka'ba which was worshipped by the people. The Messenger of Allah () had a bow in his hand, and he was holding it from a corner. When he came near the idol, he began to pierce its eyes with the bow and (while doing so) was saying: Truth has been established and falsehood has perished. When he had finished the circumambulation, he came to Safa', ascended it to a height from where he could see the Ka'ba, raised his hands (in prayer) and began to praise Allah and prayed what he wanted to pray

4623. The tradition has been narrated by a different chain of transmitters with the following additions:(i) Then he (the Messenger of Allah) said with his hands one upon the other: Kill them (who stand in your way).... (ii) They (the Ansar) replied: We said so, Messenger of Allah! He said: What is my name? I am but Allah's bondman and His Messenger

4624. It has been narrated on the authority of Abdullah b. Rabah who said:We came to Mu'awiya b. Abu Sufyan as a deputation and Abu Huraira was among us. Each of us would prepare food for his companions turn by turn for a day. (Accordingly) when it was my turn I said: Abu Huraira, it is my turn today. So they came to my place. The food was not yet ready, so I said to Abu Huraira: I wish you could narrate to us a tradition from the Messenger of Allah () until the food was ready. (Complying with my request) Abu Huraira said: We were with the Messenger of Allah () on the day of the Conquest of Mecca. He appointed Khalid b. Walid as commander of the right flank, Zubair as commander of the left flank, and Abu 'Ubaida as commander of the foot-soldiers (who were to advance) to the interior of the valley. He (then) said: Abu Huraira, call the Ansar to me. So I called out to them and they came hurriedly. He said: O ye Assembly of the Ansaar, do you see the ruffians of the Quraish? They said: Yes. He said: See, when you meet them tomorrow, wipe them out. He hinted at this with his hand, placing his right hand on his left and said: You will meet us at as-Safa'. (Abu Huraira continued): Whoever was seen by them that day was put to death. The Messenger of Allah () ascended the mount of as-Safa'. The Ansar also came there and surrounded the mount. Then came Abu Sufyan and said: Messenger of Allah, the Quraish have perished. No member of the Quraish tribe will survive this day. The Messenger of Allah () said: Who enters the house of Abu Sufyan will be safe, who lays down arms will be safe, who locks his door will be safe. (some of) the Ansar said: (After all) the man has been swayed by tenderness towards his family and love for his city. At this, Divine inspiration descended upon the Messenger of Allah (). He said: You were saying that the man has been swayed by tenderness towards his family and love for his city. Do you know what my name is? I am Muhammad, the bondman of God and His Messenger. (He repeated this thrice.) I left my native place for the sake of Allah and joined you. So I will live with you and die with you. Now the Ansar said: By God, we said (that) only out of our greed for Allah and His Messenger. He said: Allah and His Apostle testify to you and accept your apology

4625. It has been narrated by Ibn Abdullah who said:The Prophet () entered Mecca. There were three hundred and sixty idols around the Ka'ba. He began to thrust them with the stick that was in his hand saying:" Truth has come and falsehood has vanished. Lo! falsehood was destined to vanish" (xvii. 8). Truth has arrived, and falsehood can neither create anything from the beginning nor can it restore to life

4626. This tradition has been narrated by Ibn Abu Najah through a different chain of transmitters up to the word:Zahaqa, (This version) does not contain the second verse and substitutes Sanam for Nusub (both the words mean" idol" or" image" that is worshipped)

4627. It has been narrated on the authority of Abdullah b. Muti' who heard from his father and said:I heard the Prophet () say on the day of the Conquest of Mecca: No Quraishite will be killed hand and foot from this day until the Day of judgment

4628. The same tradition has been narrated on the authority of Zakriyya through the same chain of transmitters with the following addition:" No rebellious Quraishite with al-Asi as his name embraced Islam that day except Muti. His name was al-Asi, but the Messenger of Allah (way peace be upon him) changed his name to Muti

4629. It has been narrated on the authority of al-Bara' b. 'Azib who said:'Ali b. Abu Talib penned the treaty between the Prophet () and the polytheists on the Day of Hudaibiya. He wrote: This is what Muhammad, the Messenger of Allah, has settled. They (the polytheists) said: Do not write words" the Messenger of Allah". If we knew that you were the Messenger of Allah, we would not fight against you. The Prophet () said to 'Ali: Strike out these words. He (Ali) said: I am not going to strike them out. So the Prophet () struck them out with his own hand. The narrator said that the conditions upon which the two sides had agreed included that the Muslims would enter Mecca (next year) and would stay there for three days, and that they would not enter bearing arms except in their sheaths or bolsters

4630. It has been narrated on the authority of Abu Ishaq, who heard Bars' b. Azib say:When the Messenger of Allah () made peace with the people of Hudaibiya, 'Ali drew up the agreement between them, and so he wrote: Muhammad, the Messenger of Allah. (This is followed by the same wording as we have in the previous tradition except the omission of the words: This is what he has settled)

4631. It has been narrated on the authority of Bara' who said:When the Prophet () was checked from going to the Ka'ba, the people of Mecca made peace with him'on the condition that he would (be allowed to) enter Mecca (next year) and stay there for three days, that he would not enter (the city) except with swords in their sheaths and arms encased in their covers, that he would not take away with him anyone from its dwellers, nor would he prevent anyone from those with him to stay on in Mecca (if he so desired). He said to 'Ali: Write down the terms settled between us. (So 'Ali wrote): In the name of Allah, most Gracious and most Merciful. This is what Muhammad, the Messenger of Allah, has settled (with the Meccans), The polytheists said to him: If we knew that thou art the Messenger of Allah, we would follow you. But write: Muhammad b. 'Abdullah. So he told 'Ali to strike out these words. 'Ali said: No, by Allah, I will not strike them out. The

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Messenger of Allah (may Peace be upon him) said: Show me their place (on the parchment). So he ('Ali) showed him their place and he (the Holy Prophet) struck them out; and 'Ali wrote: Ibn 'Abdullah. (According to the terms of the treaty, next year) the Prophet () stayed there for three days When it was the third day, they said to 'Ali: This is the last day according to the terms of your companion. So tell him to leave. 'Ali informed the Prophet () accordingly. He said: Yes, and left (the city). Ibn Janab in his version of the tradition used:" we would swear allegiance to you" instead of" we would follow you

4632. It has been narrated on the authority of Anas that the Quraish made peace with the Prophet (). Among them was Suhail b. Amr. The Prophet () said to 'Ali:Write" In the name of Allah, most Gracious and most Merciful." Suhail said: As for" Bismillah," we do not know what is meant by" Bismillah-ir-Rahman-ir-Rahim" (In the name of Allah most Gracious and most Merciful). But write what we understand, i. e. Bi ismika allahumma (in thy name. O Allah). Then, the Prophet () said: Write:" From Muhammad, the Messenger of Allah." They said: If we knew that thou wert the Messenger of Allah, we would follow you. Therefore, write your name and the name of your father. So the Prophet () said: Write" From Muhammad b. 'Abdullah." They laid the condition on the Prophet () that anyone who joined them from the Muslims, the Meccans would not return him, and anyone who joined you (the Muslims) from them, you would send him back to them. The Companions said: Messenger of Allah, should we write this? He said: Yes. One who goes away from us to join them-may Allah keep him away! and one who comes to join us from them (and is sent back) Allah will provide him relief and a way of escape

4633. It has been narrated on the authority of Abu Wa'il who said:Sahal b. Hunaif stood up on the Day of Siffin and said: O ye people, blame yourselves (for want of discretion) ; we were with the Messenger of Allah () on the Day of Hudaibiya. If we had thought it fit to fight, we could fight. This was in the truce between the Messenger of Allah () and the polytheists. Umar b. Khattab came, approached the Messenger of Allah () and said: Messenger of Allah, aren't we fighting for truth and they for falsehood? He replied: By all means. He asked: Are not those killed from our side in Paradise and those killed. from their side in the Fire? He replied: Yes. He said: Then why should we put a blot upon our religion and return, while Allah has not decided the issue between them and ourselves? He said: Son of Khattab, I am the Messenger of Allah. Allah will never ruin me. (The narrator said): Umar went away, but he could not contain himself with rage. So he approached Abu Bakr and said: 'Abu Bakr, aren't we fighting for truth and they for falsehood? He replied: Yes. He asked: Aren't those killed from our side in Paradise and those killed from their side in the Fire? He replied: Why not? He (then) said: Why should we then disgrace our religion and return while God has not yet decided the issue between them and ourselves? Abu Bakr said: Son of Khattab, verily, he is the Messenger of Allah, and Allah will never ruin him. (The narrator continued): At this (a Sura of) the Qur'an (giving glad tidings of the victory) was revealed to the Messenger of Allah (). He sent for Umar and made him read it. He asked: Is (this truce) a victory? He (the Messenger of Allah) replied: Yes. At this Umar was pleased, and returned

4634. It has been narrated on the authority of Shaiq who said:I heard Sahl b. Hunaif say at Siffin: O ye people, find fault with your (own) discretion. By Allah, on the Day of Abu Jandal (i. e. the day of Hudaibiya), I thought to myself that, if I could, I would reverse the order of the Messenger of Allah () (the terms of the truce being unpalatable). By Allah, we have never hung our swords on our shoulders in any situation whatsoever except when they made easy for us to realise the goal envisaged by us, but this battle of yours (seems to be an exception). Ibn Numair (in his version) did not mention the words:" In any situation whatsoever

4635. The same tradition has been narrated through a different chain of transmitters on the authority of A'mash. This version contains the words:Ila amrin yofzi'una instead of Ila amrin na'rifu

4636. It has been narrated through a different chain of transmitters on the authority of Abu Wa'il who said:I heard Sahl b. Hunaif say at Siffin: Blame (the hollowness) of your views about your religion. I thought to myself on the day of Abu Jandal that if I could turn down the order of the Messenger of Allah (), I would. The situation was so difficult that if we mended it at one place, it was rent at another

4637. It has been narrated on the authority of Anas b. Malik who said:When they (Companions of the Holy Prophet) were overwhelmed with grief and distress on his return from Hudaibiya where he had slaughtered his sacrificial beasts (not being allowed to proceed to Mecca), the Qur'anic verse: Inna fatahna... laka fathan mobinan to fauzan 'aziman, was revealed to him. (At this) he said: On me has descended a verse that is dearer to me than the whole world

4638. This tradition has been narrated through a different chain of transmitters

4639. It has been reported on the authority of Hudbaifa b. al-Yaman who said:Nothing prevented me from being present at! he Battle of Badr except this incident. I came out with my father Husail (to participate in the Battle), but we were caught by the disbelievers of Quraish. They said: (Do) you intend to go to Muhammad? We said: We do not intend to go to him, but we wish to go (back) to Medina. So they took from us a covenant in the name of God that we would turn back to Medina and would not fight on the side of Muhammad (). So, we came to the Messenger of Allah () and related the incident to him. He said: Both, of you proceed (to Medina) ; we will fulfil the covenant made with them and seek God's help against them

4640. It has been narrated by Ibrahim al-Taimi on the authority of his father who said:We were sitting in the company of Hudhaifa. A man said: If I were in the time of the Messenger of Allah (), I would have fought by his side and would have striven hard for his causes. Hudhaifa said: You might have done that, (but you should not make a flourish of your enthusiasm). I was with the Messenger of Allah () on the night of the Battle of Abzib and we were gripped by a violent wind and severe cold. The Messenger of Allah (may peace be him) said: Hark, the man who (goes reconnoitring and) brings me the news of the enemy shall be ranked with me on the Day of Judgment by Allah (the Glorious and Exalted). We all kept quiet and none of us responded to him. (Again) he said: Hark, a man who (goes reconnoitring and) brings me the news of the enemy shall be ranked with me on the Day of Judgment by Allah (the Glorious and Exalted). We kept quiet and none of us responded to him. He again said: Hark, a man who (goes reconnoitring and) brings me the news of the enemy shall be ranked with me on the Day of Judgment by Allah (the Glorious and Exalted) Then he said: Get up Hudhaifa, bring me the news of the enemy. When he called me by name I had no alternative

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but to get up. He said: Go and bring me information about the enemy, and do nothing that may provoke them against me. When I left him, I felt warm as if I were walking in a heated bath until I reached them. I saw Abu Sufyan warming his back against fire I put an arrow in the middle of the bow, intending to shoot at him, when I recalled the words of the Messenger of Allah () "Do not provoke them against me." Had I shot at him, I would have hit him. But I returned and (felt warm as if) I were walking in a heated bath (hammam). Presenting myself before him, I gave him information about the enemy. When I had done so, I began to feel cold, so the Messenger of Allah () wrapped me in a blanket that he had in excess to his own requirement and with which he used to cover himself while saying his prayers. So I continued to sleep until it was morning. When it was morning he said: Get up, O heavy sleeper

4641. It has been reported on the authority of Anas b. Malik that (when the enemy got the upper hand) on the day of the Battle of Uhud, the Messenger of Allah () was left with only seven men from the ansar and two men from the Quraish. When the enemy advanced towards him and overwhelmed him, he said: Whoso turns them away from us will attain Paradise or will be my Companion in Paradise. A man from the Ansar came forward and fought (the enemy) until he was killed. The enemy advanced and overwhelmed him again and he repeated the words: Whoso turns them away, from us will attain Paradise or will be my Companion in Paradise. A man from the Ansar came forward and fought until he was killed. This state continued until the seven Ansar were killed (one after the other). Now, the Messenger of Allah () said to his two Companions: We have not done justice to our Companions

4642. It has been narrated on the authority of Abd-ul-'Aziz b. Abu Hazim, who learnt from his father (Abu Hazim). The latter heard it from Sahl b. Sa'd who was asked about the injury which the Messenger of Allah () got on the day of the Battle of Uhud. He said: The face of the Messenger of Allah () was injured, his front teeth were damaged and his helmet was crushed. Fatima, the daughter of the Messenger of Allah (), was washing the blood (from his head), and 'Ali b. Abu Talib was pouring water on it from a shield. When Fatima saw that the bleeding had increased on account of (pouring) water (on the wound), she took a piece of mat and burnt it until it was reduced to ashes. She put the ashes on the wound and the bleeding stopped

4643. It has been reported on the authority of Abu Hazim who heard from Sahl b. Sa'd. The latter was asked about the injury of the Messenger of Allah (). He said: By God, I know the person who washed the wound of the Messenger of Allah (), who poured water on it and with what the wound was treated. Then Sahl narrated the same tradition as has been narrated by 'Abd al-'Aziz except that he added the words: "And his face was injured" and replaced the word "Hushimat" by "Kusirat" (i. e. it was broken)

4644. The same tradition has been narrated on the authority of Sahl b. Sa'd through a different chain of transmitters with a slight difference in the wording

4645. It has been narrated on the authority of Anas that the Messenger of Allah () had his front teeth damaged on the day of the Battle of Uhud, and got a wound on his head. He was wiping the blood (from his face) and was saying: How will these people attain salvation who have wounded their Prophet and broken his tooth while he called them towards God? At this time, God, the Exalted and Glorious, revealed the Verse: "Thou hast no authority" (iii)

4646. It has been narrated on the authority of 'Abdullah who said: It appeared to me as if I saw the Messenger of Allah () (and heard him) relate the story of a Prophet who had been beaten by his people, was wiping the blood from his face and was saying. My Lord, forgive my people, for they do not know

4647. A version of the tradition with a slightly different wording has been narrated by another chain of transmitters

4648. It has been narrated by Hammam b. Munabbih who said: This is what has been related to us by Abu Huraira from the Messenger of Allah (). (With this introduction) he narrated a number of traditions. One of these was that the Messenger of Allah () said: Great is the wrath of Allah upon a people who have done this to the Messenger of Allah (), and he was at that time pointing to his front teeth. The Messenger of Allah () also said: Great is the wrath of Allah upon a person who has been killed by the Messenger of Allah () in the way of Allah, the Exalted and Glorious

4649. It has been narrated on the authority of Ibn Mas'ud who said: While the Messenger of Allah () was saying his prayer near the Ka'ba and Abu Jahl with his companions was sitting (near by), Abu Jahl said, referring to the she-camel that had been slaughtered the previous day: Who will rise to fetch the foetus of the she-camel of so and so, and place it between the shoulders of Muhammad when he goes down in prostration (a posture in prayer). The one most accursed among the people got up, brought the foetus and, when the Prophet () went down in prostration, placed it between his shoulders. Then they laughed at him and some of them leaned upon the others with laughter. And I stood looking. If I had the power, I would have thrown it away from the back of the Messenger of Allah (). The Prophet () had bent down his head in prostration and did not raise it, until a man went (to his house) and informed (his daughter) Fatima, who was a young girl (at that time) (about this ugly incident). She came and removed (the filthy thing) from him. Then she turned towards them rebuking them (the mischief-mongers). When the Prophet () had finished his prayer, he invoked God's imprecations upon them in a loud voice. When he prayed, he prayed thrice, and when he asked for God's blessings, he asked thrice. Then he said thrice: O Allah, it is for Thee to deal with the Quraish. When they heard his voice, laughter vanished from them and they feared his malediction. Then he said: O God, it is for Thee to deal with Abu Jahl b. Hisham, 'Utba b. Rabi'a, Shaiba b. Rabi'a. Walid b. Uqba, Umayya b. Khalaf, Uqba b. Abu Mu'ait (and he mentioned the name of the seventh person. which I did not remember). By One Who sent Muhammad with truth, I saw (all) those he had named lying slain on the Day of Badr. Their dead bodies were dragged to be thrown into a pit near the battlefield. Abu Ishiq had said that the name of Walid b. 'Uqba has been wrongly mentioned in this tradition

4650. It has been narrated by Abdullah (b. Mas'ud) who said: When the Messenger of Allah () was lying prostrate in prayer and around him were some people from the Quraish, 'Uqba b. Abu Mu'ait brought the foetus of a she-camel and threw it on the back of the Messenger of Allah (). He did not raise his head until Fatima arrived, removed it from his back and cured him who had done that (ugly act). He said: O Allah, it is for Thee to deal with the chiefs of the Quraish. Abu Jahl b. Hisham, 'Utba b. Rabi'a. Uqba b. Abu Mu'ait, Shaiba b. Rabi'a, Umayya b. Khalaf or Ubayy b. Khalaf (Shu'ba, one of the narrator of this tradition is in doubt about

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the exact person). I saw that all were slain in the Battle of Badr and their dead bodies were thrown into a well, except that of Umayya or Ubayy which was cut into pieces and was thrown into the well

4651. Abu Ishiq has narrated a similar tradition through a different chain of transmitters and has added: He (the Messenger of Allah) loved to repeat the supplication thrice. He was saying: O Allah, it is for Thee to deal with the Quraish (repeating these words thrice). And among the Quraish, he mentioned (the names of) al-Walid b. 'Utba and Umayya b. Khalaf. (The narrator says there is no doubt about the names of these persons but he has forgotten the name of the seventh man)

4652. It has been narrated on the authority of 'Abdullah that, the Messenger of Allah (ﷺ) turned his face towards the Ka'ba and invoked God's imprecations upon six men of the Quraish, among whom were Abu Jahl. Umayya b. Khalaf, Utba b. Rabi'a, Shaiba b. Rabi'a and 'Uqba b. Abu Mu'ait I swear by God that I saw them lying slain in the battlefield of Badr. It being a hot day, their complexion had changed (showing signs of decay)

4653. It has been narrated on the authority of 'A'isha, the wife of the Prophet (ﷺ), who said to the Messenger of Allah (may peace be upon him): Messenger of Allah, has there come upon you a day more terrible than the day of Uhud. He said: I have experienced from thy people and the hardest treatment I met from them was what I received from them on the day of 'Aqaba. I betook myself to Ibn 'Abd Yalil b. 'Abd Kulal with the purpose of inviting him to Islam, but he did not respond to me as I desired. So I departed with signs of (deep) distress on my face. I did not recover until I reached Qarn al-Tha'alib. Where I raised my head, lo! near me was a cloud which had cast its shadow on me. I looked and lo! there was in it the angel Jibril who called out to me and said: God, the Honoured and Glorious, has heard what thy people have said to thee, and how they have reacted to thy call. And He has sent to thee the angel in charge of the mountains so that thou mayest order him what thou wishest (him to do) with regard to them. The angel in charge of the mountains (then) called out to me, greeted me and said: Muhammad, God has listened to what thy people have said to thee. I am the angel in charge of the mountains, and thy Lord has sent me to thee so that thou mayest order me what thou wishest. If thou wishest that I should bring together the two mountains that stand opposite to each other at the extremities of Mecca to crush them in between, (I would do that). But the Messenger of Allah (may peace be upon him) said to him: I rather hope that God will produce from their descendants such persons as will worship Allah, the One, and will not ascribe partners to Him

4654. It has been narrated on the authority of Jundub b. Sufyan who said: A finger of the Messenger of Allah (ﷺ) was wounded in one of the encounters He said: Thou art just a little finger which has bled, and what thou hast experienced is in the cause of Allah

4655. It has been narrated on the authority of Aswad b. Qais who said: The Messenger of Allah (ﷺ) was in a cave (or raid) when his finger was hurt

4656. It has been narrated on the authority of Aswad b. Qais who heard Jundub saying that Gabriel delayed his visit to the Messenger of Allah (ﷺ) The polytheists began to say that Muhammad has been forsaken. At this Allah, the Glorious and Exalted, revealed: "Wa'dd hd wa'l-laili iza saja, ma wadda'ka Rabbuka wa' ma qala" [By the glorious morning light, and by the night when it is still: thy Lord has not forsaken thee, nor is He displeased]

4657. It has been narrated on the authority of Aswad b. Qais who said: I heard Jundub b. Sufyan say: The Messenger of Allah (ﷺ) fell ill and did not wake up for two or three nights (for prayers) A woman came to him and said: Muhammad, I hope that your Satan has left you. I haven't seen him approach you for two or three nights. The narrator says: At this, Allah, the Glorious and Exalted, revealed: "By the Glorious

4658. This hadith has been narrated on the authority of Aswad b. Qais with the same chain of transmitters

4659. It has been narrated on the authority of Usama b. Zaid that the Prophet (ﷺ) rode a donkey. It had on it a saddle under which was a mattress made at Fadak (a place near Medina). Behind him he seated Usama. He was going to the street of Banu Harith al-Khazraj to inquire after the health of Sa'd b. Ubada This happened before the Battle of Badr. (He proceeded) until he passed by a mixed company of people in which were Muslims, polytheists, idol worshippers and the Jews and among them were 'Abdullah b. Ubayy and 'Abdullah b. Rawaha. When the dust raised by the hoofs of the animal spread over the company, 'Abdullah b. Ubayy covered his nose with his mantle and said: Do not scatter the dust over us (Not minding this remark), the Prophet (ﷺ) greeted them, stopped, got down from his animal, invited them to Allah, and recited to them the Qur'an. 'Abdullah b. Ubayy said: O man, if what you say is the truth, the best thing for you would be not to bother us with it in our assemblies. Get back to your place. Whoso comes to you from us, tell him (all) this. 'Abdullah b. Rawaha said: Come to us in our gatherings, for we love (to hear) it. The narrator says: (At this), the Muslims, the polytheists and the Jews began to rebuke one another until they were determined to come to blows. The Prophet (ﷺ) continued to pacify them. (When they were pacified), he rode his animal and came to Sa'd b. 'Ubada. He said: Sa'd, haven't you heard what Abu Hubab (meaning 'Abdullah b. Ubayy) has said? He has said so and so. Sa'd said: Messenger of Allah, forgive and pardon. God has granted you a sublime position, (but so far as he is concerned) the people of this settlement had decided to make him their king by making him wear a crown and a turban (in token thereof), but God has circumvented this by the truth He has granted you. This has made him jealous and his jealousy (must have) prompted the behaviour that you have witnessed. So, the Prophet (may peace upon him) forgave him

4660. A similar tradition has been narrated through a different chain of transmitters by Ibn Shihab with the addition of the words: "Before Abdullah (b. Ubayy) became a Muslim

4661. It has been narrated on the authority of Anas b. Malik that it was said to the Prophet (ﷺ): Would that you approached Abdullah b. Ubayy (to persuade him to accept Islam). The Prophet (ﷺ) (accordingly) went to him, riding a donkey, and (a party of) Muslims also went (with him). On the way they had to walk over a piece of land affected with salinity. When the Prophet (ﷺ) approached him, he said: Do not come near me. By Allah, the obnoxious smell of your donkey has offended

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me. (As a rejoinder to this remark), a man from the Ansar said: By God, the smell of the donkey of the Messenger of Allah () is better than your smell. (At this), a man from the tribe of 'Abdullah got furious. Then people from both sides got furious and exchanged blows with sticks, hands and shoes. (The narrator says) that (after this scuffle) we learnt that (the Qur'anic verse):" It two parties of the Believers have a quarrel, make ye peace between them" (xlix. 9) was revealed about these fighting parties

4662. It has been narrated on the authority of Anas b. Malik that the Messenger of Allah () said (after the encounter at Badr):Who will ascertain for us what has happened to Abu Jahl? Ibn Mas'ud went (to gather this information). He found that the two sons of 'Afra' had struck him and he lay cold at the point of death. He caught him by his beard and said: Art thou Abu Jahl? He said: is there anybody superior to the person you have killed, or (he said) his people have killed him. Ibn Mas'ud says that, according to Abu Mijlaz, Abu Jahl said: Alas! a person other than a farmer would have killed me

4663. A similar tradition has been transmitted by a different chain of narrators, on the same authority with a slight difference In the wording

4664. It has been narrated on the authority of Jabir that the Messenger of Allah () said:Who will kill Ka'b b. Ashraf? He has maligned Allah, the Exalted, and His Messenger. Muhammad b. Maslama said: Messenger of Allah, do you wish that I should kill him? He said: Yes. He said: Permit me to talk (to him in the way I deem fit). He said: Talk (as you like). So, Muhammad b. Maslama came to Ka'b and talked to him, referred to the old friendship between them and said: This man (i. e. the Holy Prophet) has made up his mind to collect charity (from us) and this has put us to a great hardship. When he heard this, Ka'b said: By God, you will be put to more trouble by him. Muhammad b. Maslama said: No doubt, now we have become his followers and we do not like to forsake him until we see what turn his affairs will take. I want that you should give me a loan. He said: What will you mortgage? He said: What do you want? He said: Pledge me your women. He said: You are the most handsome of the Arabs; should we pledge our women to you? He said: Pledge me your children. He said: The son of one of us may abuse us saying that he was pledged for two wasqs of dates, but we can pledge you (cur) weapons. He said: All right. Then Muhammad b. Maslama promised that he would come to him with Harith, Abu 'Abs b. Jabr and Abbad b. Bishr. So they came and called upon him at night. He came down to them. Sufyan says that all the narrators except 'Amr have stated that his wife said: I hear a voice which sounds like the voice of murder. He said: It is only Muhammad b. Maslama and his foster-brother, Abu Na'ila. When a gentleman is called at night even it to be pierced with a spear, he should respond to the call. Muhammad said to his companions: As he comes down, I will extend my hands towards his head and when I hold him fast, you should do your job. So when he came down and he was holding his cloak under his arm, they said to him: We sense from you a very fine smell. He said: Yes, I have with me a mistress who is the most scented of the women of Arabia. He said: Allow me to smell (the scent on your head). He said: Yes, you may smell. So he caught it and smelt. Then he said: Allow me to do so (once again). He then held his head fast and said to his companions: Do your job. And they killed him

4665. It has been narrated on the authority of Anas that the Messenger of Allah () raided Khaibar. One morning we offered prayers in the darkness of early dawn (near Khaibar). Then the Messenger of Allah () mounted (his horse). Abu Talha mounted his and I mounted behind Abu Talha on the same horse. The Prophet of Allah () rode through the streets of Khaibar and (I rode so close to him) that my knee touched the thigh of the Prophet of Allah (). The wrapper got aside from his thigh, and I could see its whiteness. When he entered the town, he said:God is Great. Khaibar shall face destruction. When we descend in the city-square of a people, it is a bad day for them who have been warned (and have not taken heed). He said these words thrice. The people of the town had just come out from (their houses) to go about their jobs. They said (in surprise): Muhammad has come. We captured Khaibar by force

4666. It has been narrated (through another chain of transmitters) on the authority of the same narrator (i. e. Anas) who said:I was riding behind Abu Talha on the day of the Battle of Khaibar (and we were riding so close to the Prophet that) my foot would touch his We encountered the people at sunrise when they had come out with their axes, spades and strings driving their cattle along. They shouted (in surprise): Muhammad has come along with his force! The Messenger of Allah () said: Khaibar shall face destruction. Behold! when we descend in the city-square of a people, it is a bad day for those who have been warned (but have not taken heed). Allah, the Glorious and Majestic, inflicted defeat upon them

4667. This hadith has been transmitted on the authority of Anas b. Malik with a slight variation of words

4668. It has been narrated on the authority of Salama b. al-Akwa' who said:We marched upon Khaibar with the Messenger of Allah (). We journeyed during the night. One of the people said to (my brother) 'Amir b. al-Akwa': Won't you recite to us some of your verses? Amir was a poet. So he began to chant his verses to urge the camels, reciting: O God, if Thou hadst not guided us We would have neither been guided rightly nor practised charity, Nor offered prayers. We wish to lay down our lives for Thee; so forgive Thou our lapses, And keep us steadfast when we encounter (our enemies). Bestow upon us peace and tranquillity. Behold, when with a cry they called upon us to help. The Messenger of Allah () said: Who is this driver (of the camels)? They said: It is 'Amir. He said: God will show mercy to him. A man said: Martyrdom is reserved for him. Messenger of Allah, would that you had allowed us to benefit ourselves from his life. (The narrator says): We reached Khaibar and besieged them, and (we continued the siege) until extreme hunger afflicted us. Then the Messenger of Allah () said: Behold, God has conquered it for you. When it was evening of the day on which the city was conquered. the Muslims lit many fires. The Messenger of Allah () said: What are these fires? And what are they cooking? They said: They are cooking meat. He asked. Which meat? They said: That of domestic asses. He said: Let them throw it away and break the pots (in which it is being cooked). A man said: Or should they throw it away and wash the pots? He said: They may do that. When the people drew themselves up in battle array 'Amir caught hold of his sword that was rather short He drove a Jew before him to strike him with it. (As he struck him), his sword recoiled and struck his own knee, and 'Amir died of the wound. When the people returned (after the conquest of Khaibar) and he (Salama) had caught hold of my hand, and said: The Messenger of Allah () saw that I was silent (and dejected) ; he said: What's the matter with thee? I said to him: My father and my mother be

thy ransom, people presume that 'Amir's sacrifice has been in vain. He asked: Who has said that? I said: So and so and Usaid b. Hudair al-Ansari. He said: Who has said that has lied. For him (for 'Amir) there is a double reward. (He indicated this by putting two of his fingers together.) He was a devotee of God and a warrior fighting for His cause. There will be hardly any Arab who can fight as bravely as he did. Qutaiba has differed in a few words

4669. It has been reported on the authority of Salama b. Akwa' who said: On the day of the Battle of Khaibar my brother fought a fierce fight by the side of the Messenger of Allah (). His sword rebounded and killed him. The Companions of the Messenger of Allah (may peace be upon him) talked about his death and doubted (whether it was martyrdom). (They said): (He is) a man killed by his own weapon, and expressed doubt about his affair. Salama said: When the Messenger of Allah () returned from Khaibar, I said: Messenger of Allah, permit me that I may recite to you some rajaz verses. The Messenger of Allah () permitted him. 'Umar b. al-Khattab said: I know what you will recite. I recited: By God, if God had guided us not, We would have neither been guided aright nor practised charity, Nor offered prayers. The Messenger of Allah () said: What you have said is true, 'I (continued): And descend on us peace and tranquillity And keep us steadfast if we encounter (with our enemies) And the polytheists have rebelled against us. When I finished my rajaz, the Messenger of Allah () said: Who composed these verses? I said: They were composed by my brother. The Messenger of Allah () said: May God show mercy to him! I said: By God, some people are reluctant to invoke God's mercy on him (because) they say he is a man who died by his own sword. (Hearing this) the Messenger of Allah () said: He died as God's devotee and warrior. Ibn Shihab has said: I asked one of the sons of Salama (b. Akwa') about (the death of 'Amir). He related to me a similar tradition except that he said: When I said some people were reluctant invoke God's blessings on him, the Messenger of Allah (may peace be, upon him) said: They lied. ('Amir) died as God's devotee and warrior (in the cause of Allah). For him there is a double reward, and he pointed out this by putting his two fingers together

4670. It has been reported on the authority of Barra' who said: The Messenger of Allah () was carrying the earth with us on the Day of Ahzab and the whiteness of his belly had been covered with earth. (While engaged in this toil) he was reciting: By God, if Thou hadst not guided us We would have neither been guided aright nor practised charity, Nor offered prayers. Descend on us peace and tranquillity. Behold I these people (the Meccans) refused to follow us. According to another version, he recited: The chieftains (of the tribes) refused to follow us When they contemplated mischief, we rejected it. And with this (verse) he would raise his voice

4671. It has been narrated on the authority of Abu Ishaq who said: I heard from Barra' a similar tradition except that he said: "These people (the Meccans) rebelled against us

4672. It has been reported on the authority of Sahl b. Sa'd who said: The Messenger of Allah () came to us while we were digging the ditch and were carrying the earth on our shoulders. (Seeing our condition), he said: O God, there is no life but the life of the Hereafter. So forgive Thou the Muhajirs and the Ansar

4673. It has been narrated on the authority of Anas b. Malik that the Messenger of Allah () said: O God, there is no life, but the life of the Hereafter, So forgive Thou the Ansar and the Muhajirs

4674. According to another version of the tradition, reported on the authority of Anas b. Malik, the Messenger of Allah (may peace be upon him) is reported to have said: O God, there is no life but the life of the Hereafter, So grant honour to the Ansar and the Muhajirs

4675. According to still another version of the tradition narrated by the same authority, and handed down through a different chain of transmitters, it has been reported that they (the Companions of the Holy Prophet) were reciting rajaz verses and the Messenger of Allah () was (reciting) with them. And they were chanting: O God, there is no good but the good of the Hereafter. So help Thou the Ansar and the Muhajirs. Shaiban substituted "So forgive Thou" for "So help Thou

4676. It has been narrated (through a still different chain of transmitters) by Anas that the Companions of Muhammad () were chanting on the day of the Battle of the Ditch: We are those who have sworn allegiance to Muhammad (And made a covenant with him) to follow Islam as long as we live. Hammad is not sure whether Anas said: "Ala'l-Islam" or, "Ala'l-Jihad". And the Prophet () was chanting: O God, the real good is the good of the Hereafter, So forgive Thou the Ansar and the Muhajirs

4677. It has been narrated on the authority of Yazid b. Abu 'Ubaid who said that he heard Salama b. al-Akwa' say: I went out before the Adhan for the morning prayer had been delivered. The milch she-camels of the Messenger of Allah () were grazing at Dhu Qarad. 'Abd al-Rahman b. Auf's slave met me and said: The milch she-camels of the Messenger of Allah () had been taken away. I said: Who has taken them away? He said: (the people belonging to the tribe of) Ghatafan. I cried thrice: Help! I made the whole city between the two lavas hear my cry. Then I ran straight in their pursuit until I overtook them at Dhu Qarad where they were just going to water their animals. I, being an archer, began to shoot them with my arrows and was saying: I am the son of al-Akwa'. And today is the day when the cowards will meet their doom. I continued to chant until I rescued the milch she-camels from them, and snatched from them thirty mantles. Now, the Messenger of Allah () and some other people came along. I said: Prophet of Allah, I have prevented them from water while they were thirsty. So you should send a force (to punish them). He (the Holy Prophet) said: Ibn al-Akwa', you have taken (what, you have taken). Now let them go. Then we returned and the Messenger of Allah () made me mount behind him on his she-camel until we entered Medina

4678. It has been narrated on the authority of Ibn Salama. He heard the tradition from his father who said: We arrived at Hudaibiya with the Messenger of Allah () and we were fourteen hundred in number. There were fifty goats for them which could not be watered (by the small quantity of water in the local well). So, the Messenger of Allah () sat on the brink of the well. Either he prayed or spat into the well The water welled up. We drank and watered (the beasts as well). Then the Messenger of Allah () called us to take the vow of allegiance, as he was sitting at the base of a tree. I was the first man to take the vow. Then other people took

the vow. When half the number of people had done so, he said to me: You take the vow, Salama. I said: I was one of those who took the vow in the first instance. He said: (You may do) again. Then the Messenger of Allah (ﷺ) saw that I was without weapons. He gave me a big or a small shield. Then he continued to administer vows to the people until it was the last batch of them. He said (to me): Won't you swear allegiance, Salama? I said: Messenger of Allah, I took the oath with the first batch of the people and then again when you were in the middle of the people. He said: (Doesn't matter), you may (do so) again. So I took the oath of allegiance thrice. Then he said to me: Salama, where is the shield which I gave to thee? I said: Messenger of Allah, my uncle 'Amir met me and he was without any weapons. So I gave the shield to him. The Messenger of Allah (ﷺ) laughed and said: You are like a person of the days gone by who said: O God. I seek a friend who is dearer to me than myself. (When all Companions had sworn allegiance to the Holy Prophet), the polytheists sent messages of peace, until people could move from our camp to that of the Meccans and vice versa. Finally, the peace treaty was concluded. I was a dependant of Talha b. Ubaidullah. I watered his horse, rubbed its back. I served Talha (doing odd jobs for him) and partook from his food. I had left my family and my property as an emigrant in the cause of Allah and His Messenger (may peace be upon him). When we and the people of Mecca had concluded a peace treaty and the people of one side began to mix with those of the other, I came to a tree, swept away its thorns and lay down (for rest) at its base; (while I lay there), four of the polytheists from the Meccans came to me and began to talk ill of the Messenger of Allah (ﷺ). I got enraged with them and moved to another tree. They hung their weapons (to the branches of the tree) and lay down (for rest). (While they lay there), somebody from the lower part of the valley cried out: Run up, O Muhajirs! Ibn Zunaim has been murdered. I drew my sword and attacked these four while they were asleep. I seized their arms and collected them up in my hand, and said: By the Being Who has conferred honour upon Muhammad, none of you shall raise his head, else I will smite his face. (Then) I came driving them along to the Prophet (ﷺ). (At the same time). my uncle Amir came (to him) with a man from" Abalat called Mikraz. Amir was dragging him on a horse with a thick covering on its back along with seventy polytheists. The Messenger of Allah (ﷺ) cast a glance at them and said: Let them go (so that) they may prove guilty of breach of trust more than once (before we take action against them). So the Messenger of Allah (ﷺ) forgave them. On this occasion. God revealed the Qur'anic verse:" It is He Who restrained their hands from you and your hands from them in the valley of Mecca after He had granted you a victory over them" (xlviii. 24). Then we moved returning to Medina, and halted at a place where there was a mountain between us and Banu Lihyan who were polytheists. The Messenger of Allah (ﷺ) asked God's forgiveness for one who ascended the mountain at night to act as a scout for the Messenger of Allah (ﷺ) and his Companions. I ascended (that mountain) twice or thrice that night. (At last) we reached Medina. The Messenger of Allah (ﷺ) sent his camels with his slave, Rabah, and I was with him. I (also) went to the pasture with the horse of Talha along with the camels. When the day dawned, Abd al-Rahman al-Fazari made a raid and drove away all the camels of the Messenger of Allah (ﷺ), and killed the man who looked after them. I said: Rabah, ride this horse, take it to Talha b. 'Ubaidullah and Inform the Messenger of Allah (ﷺ) that the polytheists have made away with his camels. Then I stood upon a hillock and turning my face to Medina, shouted thrice: Come to our help I Then I set out in pursuit of the raiders, shooting at them with arrows and chanting a (self-eulogatory) verse in the Iambic metre: I am the son of al-Akwa' And today is the day of defeat for the mean. I would overtake a man from them, shoot at him an arrow which, piercing through the saddle, would reach his shoulder. and I would say: Take it, chanting at the same time the verse And I am the son of al-Akwa' And today is the day of defeat for the mean. By God, I continued shooting at them and hamstringing their animals. Whenever a horseman turned upon me, I would come to a tree and (hid myself) sitting at its base. Then I would shoot at him and hamstring his horse. (At last) they entered a narrow mountain gorge. I ascended that mountain and held them at bay throwing stones at them. I continued to chase them in this way until I got all the camels of the Messenger of Allah (ﷺ) released and no camel was left with them. They left me; then I followed them shooting at them (continually) until they dropped more than thirty mantles and thirty lances. lightening their burden. On everything they dropped, I put a mark with the help of (a piece of) stone so that the Messenger of Allah (ﷺ) and his Companions might recognise them (that it was booty left by the enemy). (They went on) until They came to a narrow valley when so and so, son of Badr al-Fazari joined them. They (now) sat down to take their breakfast and I sat on the top of a tapering rock. Al-Fazari said: Who is that fellow I am seeing? They said: This fellow has harassed us. By God, he has not left us since dusk and has been (continually) shooting at us until he has snatched everything from our hands. He said: Four of you should make a dash at him (and kill him). (Accordingly), four of them ascended the mountain coming towards me. When it became possible for me to talk to them, I said: Do you recognise me? They said: No. Who are thou? I said: I am Salama, son of al-Akwa'. By the Being Who has honoured the countenance of Muhammad (ﷺ) I can kill any of you I like but none of you will be able to kill me. One of them said: I think (he is right). So they returned. I did not move from my place until I saw the horsemen of the Messenger of Allah (ﷺ), who came riding through the trees. Lo! the foremost among them was Akhram al-Asadi. Behind him was Abu Qatada al-Ansari and behind him was al-Miqdad b. al-Aswad al-Kindi. I caught hold of the rein of Akhram's horse (Seeing this). they (the raiders) fled. I said (to Akhram): Akhram, guard yourself against them until Allah's Messenger (ﷺ) and his Companions join you. He said:) Salama, if you believe In Allah and the Day of Judgment and (if) you know that Paradise is a reality and Hell is a reality, you should not stand between me and martyrdom. so I let him go. Akhram and Abd al-Rahman (Fazari) met in combat. Akhram hamstrung Abd al-Rahman's horse and the latter struck him with his lance and killed him. Abd al-Rahman turned about riding Akhram's horse. Abu Qatada, a horse-man of the Messenger of Allah (ﷺ), met 'Abd al-Rahman (in combat), smote him with his lance and killed him. By the Being Who honoured the countenance of Muhammad (may peace be upon him), I followed them running on my feet (so fast) that I couldn't see behind me the Companions of Muhammad (ﷺ), nor any dust raised by their horses. (I followed them) until before sunset they reached a valley which had a spring of water, which was called Dhu Qarad, so that they could have a drink, for they were thirsty. They saw me running towards them. I turned them out of the valley before they could drink a drop of its water. They left the valley and ran down a slope. I ran (behind them), overtook a man from them, shot him with an arrow through the shoulder blade and said: Take this. I am the son of al-Akwa'; and today is the day of annihilation for the people who are mean. The fellow (who was wounded) said: May his mother weep over him! Are you the Akwa' who has been chasing us since morning? I said: Yes, O enemy of thyself, the same Akwa'. They left two horses dead tired on the hillock and I came dragging them along to the Messenger of Allah (ﷺ). I met 'Amir who

had with him a container having milk diluted with water and a container having water. I performed ablution with the water and drank the milk. Then I came to the Messenger of Allah (ﷺ) while he was at (the spring of) water from which I had driven them away. The Messenger of Allah (ﷺ) had captured those camels and everything else I had captured and all the lances and mantles I had snatched from the polytheists and Bilal had slaughtered a she-camel from the camels I had seized from the people, and was roasting its liver and hump for the Messenger of Allah (ﷺ). I said: Messenger of Allah, let me select from our people one hundred men and I will follow the marauders and I will finish them all so that nobody is left to convey the news (of their destruction to their people). (At these words of mine), the Messenger of Allah (ﷺ) laughed so much that his molar teeth could be seen in the light of the fire, and he said: Salama, do you think you can do this? I said: Yes, by the Being Who has honoured you. He said: Now they have reached the land of Ghatafan where they are being feted. (At this time) a man from the Ghatafan came along and said: So and so slaughtered a camel for them. When they were exposing its skin, they saw dust (being raised far off). They said: They (Akwa' and his companions) have come. So. they went away fleeing. When it was morning, the Messenger of Allah (ﷺ) said: Our best horseman today is Abu Qatada and our best footman today is Salama. Then he gave me two shares of the booty-the share meant for the horseman and the share meant for the footman, and combined both of them for me. Intending to return to Medina, he made me mount behind him on his she-camel named al-Adba'. While we were travelling, a man from the Ansar who could not be beaten in a race said: Is there anyone who could compete (with me) in race to Medina? Is there any competitor? He continued repeating this. When I heard his talk, I said: Don't you show consideration to a dignified person and don't you have awe for a noble man? He said: No, unless he be the Messenger of Allah (ﷺ). I said: Messenger of Allah, may my father and mother be thy ransom, let me get down so that I may beat this man (in the race). He said: It you wish, (you may). I said (to the man): I am coming to thee, I then turned my feet. sprang up and ran and gasped (for a while) when one or two elevated places were left and again followed his heel and again gasped (for a while) when one or two elevated places were left and again dashed until I joined him and gave a blow between his shoulders. I said: You have been overtaken, by God. He said: I think so. Thus, I reached Medina ahead of him. By God, we had stayed there only three nights when we set out to Khaibar with the Messenger of Allah (ﷺ). (On the way) my uncle, Amir, began to recite the following rajaz verses for the people: By God, if Thou hadst not guided us aright, We would have neither practised charity nor offered prayers. (O God!) We cannot do without Thy favours; Keep us steadfast when we encounter the enemy, And descend tranquillity upon us. The Messenger of Allah (ﷺ) said: Who is this? 'Amir said: it is 'Amir. He said: May thy God forgive thee! The narrator said: Whenever the Messenger of Allah (ﷺ) asked forgiveness for a particular person, he was sure to embrace martyrdom. Umar b. al-Khattab who was riding on his camel called out: Prophet of Allah, I wish you had allowed us to benefit from Amir. Salama continued: When we reached Khaibar, its king named Marhab advanced brandishing his sword and chanting: Khaibar knows that I am Marhab (who behaves like) A fully armed, and well-armed warrior. When the war comes spreading its flames. My uncle, Amir, came out to combat with him, saying: Khaibar certainly knows that I am 'Amir, A fully armed veteran who plunges into battles. They exchanged blows. Marhab's sword struck the shield of 'Amir who bent forward to attack his opponent from below, but his sword recoiled upon him and cut the main artery: in his forearm which caused his death. Salama said: I came out and heard some people among the Companions of the Prophet (ﷺ) saying: Amir's deed has been wasted; he has killed himself. So I came to the Prophet (ﷺ) weeping and I said: Messenger of Allah. Amir's deed has been wasted. The Messenger (ﷺ) said: Who passed this remark? I said: Some of your Companions. He said: He who has passed that remark has told a lie, for 'Amir there is a double reward. Then he sent me to 'Ali who had sore eyes, and said: I will give the banner to a man who loves Allah and His Messenger or whom Allah and His Messenger love. So I went to 'Ali, brought him beading him along and he had sore eyes, and I took him to the Messenger of Allah (ﷺ), who applied his saliva to his eyes and he got well. The Messenger of Allah (ﷺ) gave him the banner (and 'Ali went to meet Marhab in a single combat). The latter advanced chanting: Khaibar knows certainly that I am Marhab, A fully armed and well-armed valorous warrior (hero) When war comes spreading its flames. 'Ali chanted in reply: I am the one whose mother named him Haidar, (And am) like a lion of the forest with a terror-striking countenance. I give my opponents the measure of sandara in exchange for sa' (i. e. return their attack with one that is much more fierce). The narrator said: 'Ali struck at the head of Marhab and killed him, so the victory (capture of Khaibar) was due to him. This long tradition has also been handed down Through a different chain of transmitters

4679. It has been narrated on the authority of Anas b. Malik that eighty Persons from the inhabitants of Mecca swooped down upon the Messenger of Allah (ﷺ) from the mountain of Tan'im. They were armed and wanted to attack the Prophet (ﷺ) and his Companions unawares. He (the Holy Prophet) captured them but spared their lives. So, God, the Exalted and Glorious, revealed the verses:" It is He Who restrained your hands from them and their hands from you in the valley of Mecca after He had given you a victory over them

4680. It has been narrated on the authority of Anas that, on the Day of Hunain. Umm Sulaim took out a dagger she had in her possession. Abi Talha saw her and said: Messenger of Allah, this is Umm Sulaim. She is holding a dagger. The Messenger of Allah (ﷺ) asked (her): What for are you holding this dagger? She said: I took it up so that I may tear open the belly of a polytheist who comes near me. The Messenger of Allah (ﷺ) began to smile (at these words). She said: Messenger of Allah, kill all those people-other than us-whom thou hast declared to be free (on the day of the Conquest of Mecca). (They embraced Islam because) they were defeated at your hands (and as such their Islam is not dependable). The Messenger of Allah (ﷺ) said: Umm Sulaim. God is sufficient (against the mischief of the polytheists) and He will be kind to us (so you need not carry this dagger)

4681. It has been narrated on the authority of Anas that, on the Day of Hunain. Umm Sulaim took out a dagger she had in her possession. Abi Talha saw her and said: Messenger of Allah, this is Umm Sulaim. She is holding a dagger. The Messenger of Allah (ﷺ) asked (her): What for are you holding this dagger? She said: I took it up so that I may tear open the belly of a polytheist who comes near me. The Messenger of Allah (ﷺ) began to smile (at these words). She said: Messenger of Allah, kill all those people-other than us-whom thou hast declared to be free (on the day of the Conquest of Mecca). (They embraced Islam because) they were defeated at your hands (and as such their Islam is not dependable). The Messenger of Allah (ﷺ) said: Umm Sulaim. God is sufficient (against the mischief of the

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polytheists) and He will be kind to us (so you need not carry this dagger)

4682. It has been narrated on the authority of Anas b. Malik who said that the Messenger of Allah (ﷺ) allowed Umm Sulaim and some other women of the Ansar to accompany him when he went to war; they would give water (to the soldiers) and would treat the wounded

4683. It has been narrated on the authority of Anas b. Malik who said: On the Day of Uhud some of the people, being defeated, left the Prophet (ﷺ), but Abu Talha stood before him covering him with a shield. Abu Talha was a powerful archer who broke two or three bows that day. When a man would pass by carrying a quiver containing arrows, he would say: Spare them for Abu Talha. Whenever the Prophet (ﷺ) raised his head to look at the people, Abu Talha would say: Prophet of Allah, may my father and my mother be thy ransom, do not raise your head lest you be struck by an arrow shot by the enemy. My neck is before your neck. The narrator said: I saw 'A'isha bint Abu Bakr and Umm Sulaim. Both of them had tucked up their garments, so I could see the anklets on their feet. They were carrying water-skins on their backs and would pour water into the mouths of the people. They would then go back (to the well), would fill them again and would return to pour water into the mouths of the soldiers. (On this day), Abu Talha's sword dropped down from his hands twice or thrice because of drowsiness

4684. It has been narrated on the authority of Yazid b. Hurmuz that Najda wrote to Ibn Abbas inquiring of him five things. Ibn Abbas said: If I had not the fear of committing (sin) for concealing the knowledge I would not have written to him. Najda wrote to him saying (after praising the Almighty and invoking blessings on the Prophet): Tell me whether the Messenger of Allah (ﷺ) took women to participate with him in Jihad; (if he did), whether he allotted them a regular share from the booty; whether he killed the children of (the enemy in the war), how long an orphan would be entitled to consideration as such, and for whom the Khums (fifth part of the booty) was booty. Ibn Abbas wrote to him: You have written asking me whether the Messenger of Allah (ﷺ) took women with him to participate in Jihad. He did take them to the battle and sometimes he fought along with them. They would treat the wounded and were given a reward from the booty, but he did not assign any regular share for them. And the Messenger of Allah (ﷺ) did not kill the children of the enemy, so you should not kill the children. Also you have written to me asking me when the orphanhood of an orphan comes to an end. By my life, if a man has become bearded but is still incapable of getting his due from others or fulfilling his obligation towards them, (he is yet an orphan to be treated as such), but when he can look after his interests like grown-up people, he is no longer an orphan. And you have written to me inquiring about Khums as to whom it is meant for. (In this connection) we (the kinsmen of the Messenger of Allah) used to say: It is for us, but those people (i.e. Banu Umayya) have denied it to us

4685. This tradition has been narrated by the game authority (Yazid b. Hurmuz) through a different chain of transmitters with the following difference in the elucidation of one of the points raised by Najda in his letter to Ibn Abbas: The Messenger of Allah (ﷺ) used not to kill the children, so thou shouldst not kill them unless you could know what Khadir had known about the child he killed, or you could distinguish between a child who would grow up to be a believer (and a child who would grow up to be a non-believer), so that you killed the (prospective) non-believer and left the (prospective) believer aside

4686. It has been narrated on the authority of Yazid b. Hurmuz who said: Najda b. 'Amir al-Haruri wrote to Ibn Abbas asking him about the slave and the woman as to whether they would get a share from the booty (if they participated in Jihad); about the killing of (enemy) children (in war); about the orphan as to when his orphanhood comes to an end; about kinsmen (of the Holy Prophet) as to who they are. He said to Yazid: Write to him. (If he were not likely to fall into folly, I would not have written to him.) Write: You have written asking about the woman and the slave whether they would get a share of the booty if they participated in Jihad. (You should know that) there is nothing of the sort for them except that they will be given a prize. And you have written asking me about the killing of the enemy children in war. (You should understand that) the Messenger of Allah (ﷺ) (may peace be upon him) did not kill them. and thou shouldst not kill them unless thou knew what the companion of Moses (i. e. Khadir) knew about the boy he had killed. And you have written asking me about the orphan as to when the period of his orphanhood comes to an end, so that the sobriquet of "orphan" is dropped from him. (In this regard, you should know that) the sobriquet "orphan" will not be dropped from him until he attains maturity of body and mind. And you have written asking me about the close relatives (of the Holy Prophet) as to who they are. We think that it is we, but our people have denied us this (position and its concomitant privileges)

4687. This hadith has been narrated on the authority of Yazid b. Hurmuz through another chain of transmitters

4688. It has been narrated on the authority of Yazid b. Hurmuz who said: Najda wrote to Ibn Abbas. I was sitting in the company of Ibn 'Abbas when he read his letter and wrote its reply. Ibn Abbas said: Were it not for preventing him from falling into wickedness. I would not have replied to his letter, may he never be joyful. He wrote in reply to him referring to the share of the close relatives (of the Holy Prophet) (from the booty) whom God has mentioned. (I have to tell you that) we thought we were the close relatives of the Messenger of Allah (ﷺ), but our people have refused to recognise us as such. You have asked about the orphan as to when his orphanhood comes to an end. (I have to say that) when he reaches the age of marriage, attains maturity of mind, and his property is returned to him, then he is no longer an orphan. You have inquired whether the Messenger of Allah (ﷺ) (may peace be upon him) used to kill anyone from the children of the polytheists in the war. (You should know that) the Messenger of Allah (ﷺ) used not to kill any one of their children, and you (too) should not kill any one of them, except when you knew about them what Khadir had known about the boy whom he killed. And you have inquired whether there is a fixed share of the booty for women and slaves when they participate in a battle. (I have to tell you that) there is no fixed share for them except that they will be given some reward from the spoils of war

4689. This hadith has been transmitted on the authority of Yazid b. Hurmuz. but not complete (as we find in the above mentioned ahadith)

4690. It has been narrated on the authority of Umm 'Atiyya, the Ansarite, who said: I took part with the Messenger of Allah (ﷺ) in seven battles. I would stay behind in the camp of men, cook their food, treat the wounded and nurse the sick

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4691. A similar tradition has been narrated on the authority of Hisham b. Hassan through a different chain of transmitters

4692. It has been narrated on the authority of Abu Ishaq that 'Abdullah b. Yazid went (out of the city) with people for offering "Istisqa" ' prayer (for rainfall). He offered two rak'ahs. Then he prayed for rain. That day I met Zaid b. Arqam. There was only one man between me and him (at that time). I asked him: How many military expeditions did the Messenger of Allah (ﷺ) undertake? He said: Nineteen expeditions. I asked him: On how many expeditions did you accompany him? He said: On seventeen expeditions. I asked: Which was the first expedition he led? He answered: Dhat-ul-, Usair or 'Ushair

4693. It has been narrated on the authority of Zaid b. Arqam that the Messenger of Allah (ﷺ) fought nineteen battles and after the Migration performed only one Pilgrimage called Hajjat-ul-Wada

4694. It has been reported on the authority of Abu Zubair who heard Jabir b. 'Abdullah say: I fought in the company of the Messenger of Allah (ﷺ) nineteen battles. Jabir said: I did not participate in the Battle of Badr and the Battle of Uhud. My father prevented me (from participating in these battles as my age was tender). After 'Abdullah (my father) was killed on the Day of Uhud, I never lagged behind the Messenger of Allah (ﷺ) and joined every battle (he fought)

4695. It has been narrated on the authority of Buraida (who heard the tradition from his father) that the Messenger of Allah (ﷺ) conducted nineteen military campaigns and he (actually) fought in eight of them

4696. It has been narrated by Buraida who heard it from his father that he joined the Messenger of Allah (ﷺ) in sixteen military campaigns

4697. It has been narrated on the authority of Salama who said: I joined seven military expeditions led by the Messenger of Allah himself (ﷺ), and nine expeditions which he sent out once under Abu Bakr and once under Usama b. Zaid

4698. The (foregoing) tradition has also been narrated on the authority of Hatim through the same chain of transmitters with the difference that according to this version both these types of expeditions were seven in number

4699. It has been narrated on the authority of Abu Musa (Ash'ari) who said: We set out on an expedition with the Messenger of Allah (ﷺ). We were six in number and had (with us) only one camel which we rode turn by turn. Our feet were injured. My feet were so badly injured that my nails dropped off. We covered our feet with rags. so this expedition was called Dhat-ur-Riq'a' (i. e. the expedition of rags) because we bandaged our feet with rags (on that day). Abu Burda said: Abu Musa narrated this tradition, and then disliked repeating it as he did not want to give any publicity to what he did in a noble cause. Abu Usama said: Narrators other than Abu Buraida have added to the version of the words: "God will reward it"

4700. It has been narrated on the authority of A'isha, wife of the Prophet (ﷺ), who said: The Messenger of Allah (ﷺ) set out for Badr. When he reached Harrat-ul-Wabara (a place four miles from Medina) a man met him who was known for his valour and courage. The Companions of the Messenger of Allah (ﷺ) were pleased to see him. He said: I have come so that I may follow you and get a share from the booty. The Messenger of Allah (ﷺ) said to him: Do you believe in Allah and His Apostle? He said: No. The Messenger of Allah (ﷺ) said: Go back, I will not seek help from a Mushrik (polytheist). He went on until we reached Shajara, where the man met him again. He asked him the same question again and the man gave him the same answer. He said: Go back. I will not seek help from a Mushrik. The man returned and overtook him at Baida'. He asked him as he had asked previously: Do you believe in Allah and His Apostle? The man said: Yes. The Messenger of Allah (ﷺ) said to him: Then come along with us

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4701. It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: People are subservient to the Quraish: the Muslims among them being subservient to the Muslims among them, and the disbelievers among the people being subservient to the disbelievers among them

4702. It has been narrated on the authority of Hammam b. Munabbih who said: This is one of the traditions narrated by Abu Huraira from the Messenger of Allah (ﷺ) who said: People are subservient to the Quraish: the Muslims among them being subservient to the Muslims among them, and the disbelievers among them being subservient to the disbelievers among them

4703. It has been narrated on the authority of Jabir b. 'Abdullah that the Messenger of Allah (ﷺ) said: People are the followers of Quraish in good as well as evil (i. e. in the customs of Islamic as well as pre-Islamic times)

4704. It has been narrated on the authority of 'Abdullah that the Messenger of Allah (ﷺ) said: The Caliphate will remain among the Quraish even if only two persons are left (on the earth)

4705. It has been narrated on the authority of Jabir b. Samura who said: I joined the company of the Prophet (ﷺ) with my father and I heard him say: This Caliphate will not end until there have been twelve Caliphs among them. The narrator said: Then he (the Holy Prophet) said something that I could not follow. I said to my father: What did he say? He said: He has said: All of them will be from the Quraish

4706. It has been reported on the authority of Jabir b. Samura who said: I heard the Messenger of Allah (ﷺ) say: The affairs of the people will continue to be conducted (well) as long as they are governed by twelve men. Then the Prophet (ﷺ) said words which were obscure to me. I asked my father: What did the Messenger of Allah (ﷺ) say? He said: All of the (twelve men) will be from the Quraish

4707. This hadith has been narrated on the authority of Jabir b. Samura through another chain of transmitters

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4708. It has been narrated on the authority of Jabir b. Samura who said: I heard the Messenger of Allah (ﷺ) say: Islam will continue to be triumphant until there have been twelve Caliphs. Then the Prophet (ﷺ) said something which I could not understand. I asked my father: What did he say? He said: He has said that all of them (twelve Caliphs) will be from the Quraish
4709. It has been narrated on the authority of Jabir b. Samura that the Prophet (ﷺ) said: This order will continue to be dominant until there have been twelve Caliphs. The narrator says: Then he said something which I could not understand, and I said to my father: What did he say? My father told me that he said that all of them (Caliphs) would be from the Quraish
4710. It has been reported on the authority of Jabir b. Samura who said: I went with my father to the Messenger of Allah (ﷺ) (may peace be upon him) and I heard him say: This religion would continue to remain powerful and dominant until there have been twelve Caliphs. Then he added something which I couldn't catch on account of the noise of the people. I asked my father: What did he say? My father said: He has said that all of them will be from the Quraish
4711. It has been narrated on the authority of Amir b. Sa'd b. Abu Waqqas who said: I wrote (a letter) to Jabir b. Samura and sent it to him through my servant Nafi', asking him to inform me of something he had heard from the Messenger of Allah (ﷺ). He wrote to me (in reply): I heard the Messenger of Allah (ﷺ) say on Friday evening, the day on which al-Aslami was stoned to death (for committing adultery): The Islamic religion will continue until the Hour has been established, or you have been ruled over by twelve Caliphs, all of them being from the Quraish. also heard him say: A small force of the Muslims will capture the white palace, the police of the Persian Emperor or his descendants. I also heard him say: Before the Day of Judgment there will appear (a number of) impostors. You are to guard against them. I also heard him say: When God grants wealth to any one of you, he should first spend it on himself and his family (and then give it in charity to the poor). I heard him (also) say: I will be your forerunner at the Cistern (expecting your arrival)
4712. Ibn Samura al-'Adawi reported: I heard Allah's Messenger (ﷺ) say, and he then narrated (the above-mentioned hadith)
4713. It has been narrated on the authority of 'Abdullah b. 'Umar who said: I was present with my father when he was wounded. People praised him and said: May God give you a noble recompense! He said: I am hopeful (of God's mercy) as well as afraid (of His wrath) People said: Appoint anyone as your successor. He said: Should I carry the burden of conducting your affairs in my life as well as in my death? (So far as Caliphate is concerned) I wish I could acquit myself (before the Almighty) in a way that there is neither anything to my credit nor anything to my discredit. If I would appoint my successor, (I would because) one better than me did so. (He meant Abu Bakr.) If I would leave You alone, (I would do so because) one better than me, i. e. the Messenger of Allah (ﷺ), did so. 'Abdullah says: When he mentioned the Messenger of Allah (ﷺ) I understood that he would not appoint anyone as Caliph
4714. It has been reported on the authority of Ibn 'Umar who said: I entered the apartment of (my sister) Hafsa. She said: Do you know that your father is not going to nominate his successor? I said: He won't do that (i. e. he would nominate). She said: He is going to do that. The narrator said: I took an oath that I will talk to him about the matter. I kept quiet until the next morning, still I did not talk to him, and I felt as if I were carrying a mountain on my right hand. At last I came to him and entered his apartment. (Seeing me) he began to ask me about the condition of the people, and I informed him (about them). Then I said to him: I heard something from the people and took an oath that I will communicate it to you. They presume that you are not going to nominate a successor. If a grazer of camels and sheep that you had appointed comes back to you leaving the cattle, you will (certainly) think that the cattle are lost. To look after the people is more serious and grave. (The dying Caliph) was moved at my words. He bent his head in a thoughtful mood for some time and raised it to me and said: God will doubtlessly protect His religion. If I do not nominate a successor (I have a precedent before me), for the Messenger of Allah (ﷺ) did not nominate his successor. And if I nominate one (I have a precedent), for Abu Bakr did nominate. The narrator (Ibn Umar) said: By God. when he mentioned the Messenger of Allah (ﷺ) and Abu Bakr, I (at once) understood that he would not place anyone at a par with the Messenger of Allah (ﷺ) and would not nominate anyone
4715. It has been reported on the authority of 'Abd al-Rahman b. Samura who said: The Messenger of Allah (ﷺ) said to me: 'Abd al-Rahman, do not ask for a position of authority, for if you are granted this position as a result of your asking for it, you will be left alone (without God's help to discharge the responsibilities attendant thereon), and if you are granted it without making any request for it, you will be helped (by God in the discharge of your duties)
4716. The same tradition has been narrated through a different chain of transmitters
4717. It has been narrated by Abu Musa who said: Two of my cousins and I entered the apartment of the Prophet (ﷺ). One of them said: Messenger of Allah, appoint us rulers of some lands that the Almighty and Glorious God has entrusted to thy care. The other also said something similar. He said: We do not appoint to this position one who asks for it nor anyone who is covetous for the same
4718. It has been reported on the authority of Abu Musa who said: I went to the Prophet (ﷺ) and with me were two men from the Ash'ari tribe. One of them was on my right hand and the other on my left. Both of them made a request for a position (of authority) while the Prophet (ﷺ) was brushing his teeth with a tooth-stick. He said (to me): Abu Musa (or 'Abdullah b. Qais), what do you say (about the request they have made)? I said: By God Who sent thee on thy mission with truth, they did not disclose to me what they had in their minds, and I did not know that they would ask for a position. The narrator says (while recalling this hadith): I visualise as if I were looking at the miswak of the Prophet (ﷺ) between his lips. He (the Holy Prophet) said: We shall not or shall never appoint to the public offices (in our State) those who wish to have them, but you may go, Abu Musa (or Abdullah b. Qais) (to take up your assignment). He sent him to Yemen as governor. then he sent Mu'adh b. Jabal in his wake (to help him in the discharge of duties). When Mu'adh reached the camp of Abu Musa, the latter (received him and) said: Please get yourself down; and he spread for him a mattress, while there was a man bound hand and foot as a prisoner. Mu'adh said: Who is this? Abu Musa said: He was a Jew. He embraced Islam. Then he reverted to his false religion and became a Jew. Mu'adh said: I won't sit until he is killed according to the decree of

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Allah and His Apostle () (in this case). Abu Musa said: Be seated. It will be done. He said: I won't sit unless he is killed in accordance with the decree of Allah and His Apostle (). He repeated these words thrice. Then Abu Musa ordered him (to be killed) and he was killed. Then the two talked of standing in prayer at night. One of them, i. e. Mu'adh, said: I sleep (for a part of the night) and stand in prayer (for a part) and I hope that I shall get the same reward for sleeping as I shall get for standing (in prayer)

4719. It has been narrated on the authority of Abu Dharr who said: I said to the Prophet (): Messenger of Allah, will you not appoint me to a public office? He stroked my shoulder with his hand and said: Abu Dharr, thou art weak and authority is a trust. and on the Day of judgment it is a cause of humiliation and repentance except for one who fulfils its obligations and (properly) discharges the duties attendant thereon

4720. It has been reported on the authority of Abu Dharr that the Messenger of Allah () said: Abu Dharr, I find that thou art weak and I like for thee what I like for myself. Do not rule over (even) two persons and do not manage the property of an orphan

4721. It has been narrated on the authority of 'Abdullah b. 'Umar that the Messenger of Allah () said: Behold! the Dispensers of justice will be seated on the pulpits of light beside God, on the right side of the Merciful, Exalted and Glorious. Either side of the Being is the right side both being equally meritorious. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do

4722. It has been reported on the authority of Abd al-Rahman b. Shumasa who said: I came to A'isha to inquire something from her. She said: From which people art thou? I said: I am from the people of Egypt. She said: What was the behaviour of your governor towards you in this war of yours? I said: We did not experience anything bad from him. If the camel of a man from us died, he would bestow on him a camel. If any one of us lost his slave, he would give him a slave. If anybody was in need of the basic necessities of life, he would provide them with provisions. She said: Behold! the treatment that was meted out to my brother, Muhammad b. Abu Bakr, does not prevent me from telling you what I heard from the Messenger of Allah (). He said in this house of mine: O God, who (happens to) acquire some kind of control over the affairs of my people and is hard upon them-be Thou hard upon him, and who (happens to) acquire some kind of control over the affairs of my people and is kind to them-be Thou kind to him

4723. This hadith has been narrated on the authority of Abd al-Rahman b. Shumasa with another chain of transmitters

4724. It has been narrated on the authority of Ibn 'Umar that the Prophet (May be upon him) said: Beware. every one of you is a shepherd and every one is answerable with regard to his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects (as to how he conducted their affairs). A man is a guardian over the members of his family and shall be questioned about them (as to how he looked after their physical and moral well-being). A woman is a guardian over the household of her husband and his children and shall be questioned about them (as to how she managed the household and brought up the children). A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguarded his trust). Beware, every one of you is a guardian and every one of you shall be questioned with regard to his trust

4725. This tradition has been narrated through more; than one chain of transmitters

4726. This tradition has been narrated through more; than one chain of transmitters

4727. This hadith has been transmitted on the authority of Ibn 'Umar, but there is (a slight change of wording) in the hadith transmitted through Zuhri that he said: "I think that he (the narrator) said: The man is a custodian of the wealth of his father, and he would be answerable for what is in his custody

4728. A hadith having the same meaning has been transmitted on the authority of 'Abdullah b. 'Umar

4729. It has been narrated on the authority of Hasan who said: Ubaidullah b Ziyad visited Ma'qil b. Yasir al-Muzani in his last illness. Ma'qil said (to him): I am narrating to you a tradition I heard from the Messenger of Allah (). If I knew that I am to survive this illness. I would, not narrate it to you. I heard the Messenger of Allah () say: If God appointed anyone ruler over a people and he died while he was still treacherous to his people, God would forbid his entry into Paradise

4730. It has been narrated through a different chain of transmitters on the authority of Hasan who said: Ibn Ziyad paid a visit to Ma'qil b. Yasir who was seriously ill. Here follows the same tradition as has gone before with the addition that Ibn Ziyad asked: Why didn't you narrate this tradition to me before this day? Ma'qil reprimanded him and said: I did not narrate it to you or I was not going to narrate it to you

4731. It has been narrated on the authority of Abu Malik that Ubaidullah b. Ziyad visited Ma'qil b. Yaser in the latter's illness. Ma'qil said to him: I am narrating to you a tradition. If I were not at death's door, I would not narrate it to you. I heard the Messenger of Allah (may peace be upon him) say: A ruler who, having obtained control over the affairs of the Muslims, does not strive for their betterment and does not serve them sincerely shall not enter Paradise with them

4732. It has been narrated on the authority of Abu al-Aswad who said: My father related to me that Ma'qil b. Yasir fell ill. 'Ubaidullah b. Ziyad called on him to inquire after his health. Here follows the tradition as narrated by Hasan from Ma'qil

4733. It has been narrated on the authority of Hasan that A'idh b. 'Amr who was one of the Companions of the Messenger of Allah () called on 'Ubaidullah b. Ziyad and said (to him): O my son, I have heard the Messenger of Allah () say: The worst of guardians is the cruel ruler. Beware of being one of them. Ubaidullah said (to him out of arrogance): Sit you down. You are from the chaff of the Companions of Muhammad (). A'idh said: Was there worthless chaff among them? Such worthless chaff appeared after them and among other people

4734. It has been narrated on the authority of Abu Huraira who said: One day the Messenger of Allah () stood among us (to deliver a sermon). He talked about

the misappropriation of booty, and declared it to be a serious matter and a grave sin. Then he said: I shouldn't find that any of you should come on the Day of Judgment with a growling camel mounted on his neck, and should appeal to me for help saying: "Messenger of Allah, help me." and I should say: I have no authority to help you; I already communicated to you. I shouldn't find that any of you should come on the Day of Judgment with a bleating ewe mounted on his neck, and he should say to me: "Messenger of Allah, help me," and I should say: I have no authority to help you; I conveyed to you. I shouldn't find that one of you should come on the Day of Judgment with a Person crying loudly mounted on his neck, and he should say to me: "Messenger of Allah, help me," and I should say: I have no authority to help you; I conveyed to you. I shouldn't find that any one of you should come on the Day of Judgment with fluttering clothes wrapped round his neck and he should say to me: "Messenger of Allah, help me," and I should say: I have no authority to help you; I conveyed to you. I shouldn't find that any of you should come on the Day of Judgment with a heap of gold and silver placed on his neck and he should say to me: "Messenger of Allah, help me." and I should say: I have no authority to help you; I already conveyed to you (the warning from the Almighty)

4735. The above tradition has been narrated on the same authority through different chains of transmitters

4736. Abu Huraira has narrated this hadith with a slight variation of words

4737. Abu Huraira has narrated this hadith similar to the above mentioned hadith

4738. It has been narrated on the authority of Abu Humaid as-Sa'idi who said: The Messenger of Allah (ﷺ) appointed a man from the Asad tribe who was called Ibn Lutbiyya in charge of Sadaqa (i. e. authorised him to receive Sadaqa from the people on behalf of the State. When he returned (with the collections), he said: This is for you and (this is mine as) it was presented to me as a gift. The narrator said: The Messenger of Allah (ﷺ) stood on the pulpit and praised God and extolled Him. Then he said: What about a State official whom I give an assignment and who (comes and) says: This is for you and this has been presented to me as a gift? Why didn't he remain in the house of his father or the house of his mother so that he could observe whether gifts were presented to him or not. By the Being in Whose Hand is the life of Muhammad, any one of you will not take anything from it but will bring it on the Day of Judgment, carrying on his neck a camel that will be growling, or a cow that will be bellowing or an ewe that will be bleating. Then he raised his hands so that we could see the whiteness of his armpits. Then he said twice: O God, I have conveyed (Thy Commandments)

4739. It has been reported on the authority of Abu Humaid as-Sa'idi who said: The Prophet (ﷺ) appointed Ibn Lutbiyya, a man from the Azd tribe, in charge of Sadaqa (authorising him to receive gifts from the people on behalf of the State). He came with the collection, gave it to the Prophet (ﷺ), and said: This wealth is for you and this is a gift presented to me. The Prophet (ﷺ) said to him: Why didn't you remain in the house of your father and your mother to see whether gifts were presented to you or not. Then he stood up to deliver a sermon. Here follows the tradition like the tradition of Sufyan

4740. It has been reported on the authority of Abu Humaid as-Sa'idi who said: The Messenger of Allah (ﷺ) appointed a man from the Azd tribe called Ibn al-Utbiyya, in charge of Sadaqat to be received from Banu Sulaim. When he came (back), the Messenger of Allah (ﷺ) asked him to render his account. He said: This wealth is for you (i.e. for the public treasury) and this is a gift (presented to me). The Messenger of Allah (ﷺ) said: You should have remained in the house of your father and your mother, until your gift came to you if you spoke the truth; then he addressed us. He praised God and extolled Him, and afterwards said: I appoint a man from you to a responsible post sharing with him authority that God has entrusted to me, and he comes to me saying: This wealth is for you (i.e. for the public treasury) and this is a gift presented to me. Why did he not remain in the house of his father and his mother and his gift came to him, if he was truthful? By God, any one of you will not take anything from (the public funds) without any justification, but will meet his Lord carrying it on himself on the Day of judgment. I will recognise any one of you meeting Allah and carrying a growling camel, or a cow bellowing or a goat bleating. Then he raised his hands so high that whiteness of his armpits could be seen. Then he said: O my Lord, I have conveyed (Thy Commandments). The narrator says: My eyes saw (the Prophet standing in that pose) and my ears heard (what he said)

4741. This tradition has been handed down through a different chain of transmitters on the authority of Hisham with a slight variation in the wording

4742. It has been narrated on the authority of Abu Humaid as-Sa'idi that the Messenger of Allah (ﷺ) appointed a man in charge of Sadaqa (authorising him to receive charity from the people on behalf of the State). He came (back to the Holy prophet) with a large number of things and started saying: This is for you and this has been presented to me as a gift. Here follows the tradition that has gone before except that 'Urwa (one of the narrators in the chain of transmitters) asked Abu Humaid: Did you hear it from the Messenger of Allah (himself) (ﷺ)? He replied: My ears heard it from his mouth

4743. It has been reported on the authority of 'Adi b. 'Amira al-Kindi who said: I heard the Messenger of Allah (ﷺ) say: Whosoever from you is appointed by us to a position of authority and he conceals from us a needle or something smaller than that, it would be misappropriation (of public funds) and will (have to) produce it on the Day of Judgment. The narrator says: A dark-complexioned man from the Ansar stood up - I can visualise him still - and said: Messenger of Allah, take back from me your assignment. He said: What has happened to you? The man said: I have heard you say so and so. He said: I say that (even) now: Whosoever from you is appointed by us to a position of authority, he should bring everything, big or small, and whatever he is given therefrom he should take, and he should restrain himself from taking that which is forbidden

4744. This hadith has been narrated on the authority of Isma'il with the same chain of transmitters

4745. 'Adi b. 'Amira al-Kindi heard Allah's Messenger (ﷺ) as saying (as) was narrated in the (above-mentioned) hadith

4746. It has been narrated on the authority of Ibn Juraij that the Qur'anic injunction: "O you who believe, obey Allah, His Apostle and those in authority from

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- amongst You" (iv. 59) -was revealed in respect of 'Abdullah b. Hudhafa b. Qais b. Adi al-Sahmi who was despatched by the Prophet (ﷺ) as leader of a military campaign. The narrator said: He was informed of this fact by Ya'la b. Muslim who was informed by Sa'id b. Jubair who in turn was informed by Ibn Abbas
4747. It has been narrated on the authority of Abu Huraira that the Holy prophet (ﷺ) said:Whoso obeys me obeys God, and whoso disobeys me disobeys God. Whoso obeys the commander (appointed by me) obeys me, and whoso disobeys the commander disobeys me. The same tradition transmitted by different persons omits the portion: And whose disobeys the commander disobeys me
4748. It has been narrated on the authority of Abu Huraira that the Holy prophet (ﷺ) said:Whoso obeys me obeys God, and whoso disobeys me disobeys God. Whoso obeys the commander (appointed by me) obeys me, and whoso disobeys the commander disobeys me. The same tradition transmitted by different persons omits the portion: And whose disobeys the commander disobeys me
4749. It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:Whoso obeys me obeys God; and whose disobeys me disobeys God. Whoso obeys my commander obeys me, and whoso disobeys my commander disobeys me
4750. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters
4751. This hadith has been narrated on the authority of Abu Huraira by more than one chain of transmitters
4752. Hammam b. Munabbih has transmitted this hadith on the authority of Abu Huraira
4753. According to one version of the tradition, the Messenger of Allah (ﷺ) said:Whoso obeys the commander. He did not say:" My commander
4754. It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:It is obligatory for you to listen to the ruler and obey him in adversity and prosperity, in pleasure and displeasure, and even when another person is given (rather undue) preference over you
4755. It has been narrated on the authority of Abu Dharr who said:My friend (i. e. the Holy Prophet) advised me to listen (to the man in position of authority) and obey (him) even if he were a slave maimed (and disabled)
4756. In another version of the tradition, we have the wording:" An Abyssinian slave maimed and disabled
4757. Abu 'Imran narrated this hadith with a slight change of wording
4758. It has been narrated on the authority of Yahya b. Husain who learnt the tradition from his grandmother. She said that she heard the Prophet (ﷺ) delivering his sermon on the occasion of the Last Pilgrimage. He was saying:If a slave is appointed over you and he conducts your affairs according to the Book of Allah, you should listen to him and obey (his orders)
4759. This hadith has been transmitted on the authority of Shu'ba with the same chain of transmitters, and he said:"An Abyssinian slave
4760. In other versions of the above tradition, the wordings are" an Abyssinian slave." and" a maimed Abyssinian slave
4761. Another version of the tradition does not qualify the slave with the epithets" maimed,"" an Abyssinian" but makes the addition:" I have heard the Prophet (ﷺ) (say this) at Mina or 'Arafat
4762. It has been narrated on the authority of Yahya b. Husain who learnt the tradition from his grandmother. Umm Husain. He said:I heard her say: I performed Hajjat-ul-Wada' in the company of the Messenger of Allah (ﷺ). He said a lot of things (on this occasion). Then I heard him say: If a maimed slave is appointed a commander over you the narrator says: I think she said:" a black stave" who leads you according to the Book of Allah, then listen to him and obey him
4763. It has been narrated on the authority of Ibn 'Umar that the Prophet (ﷺ) said:It is obligatory upon a Muslim that he should listen (to the ruler appointed over him) and obey him whether he likes it or not, except that he is ordered to do a sinful thing. If he is ordered to do a sinful act, a Muslim should neither listen to him nor should he obey his orders
4764. This hadith has been transmitted on the authority of 'Ubaidullah
4765. It has been narrated on the authority of Abu 'Abd al-Rahman from 'Ali that the Messenger of Allah (ﷺ) sent a force (on a mission) and appointed over them a man. He kindled a fire and said:Enter it. Some people made up their minds to enter it (the fire), (carrying out the order of their commander), but the others said: We fled from the fire (that's why we have come into the fold of Islam). The matter was reported to the Messenger of Allah (ﷺ). He said to those who Contemplated entering (the fire at the order of their commander): If you had entered it, you would have remained there until the Day of Judgment. He commanded the act of the latter group and said: There is no submission in matters involving God's disobedience or displeasure. Submission is obligatory only in what is good (and reasonable)
4766. It has been narrated on the authority of 'Ali who said:The Messenger of Allah (ﷺ) sent an expeditionand appointed over the Mujahids a man from the Ansar. (While making the appointment), he ordered that his work should be listened to and obeyed. They made him angry in a matter. He said: Collect for me dry wood. They collected it for him. Then he said: Kindle a fire. They kindled (the fire). Then he said: Didn't the Messenger of Allah (ﷺ) order you to listen to me and obey (my orders)? They said: Yes. He said: Enter the fire. The narrator says: (At this), they began to look at one another and said: We fled from the fire to (find refuge with) the Messenger of Allah (ﷺ) (and now you order us to enter it). They stood quiet until his anger cooled down and the fire went out. When they returned, they related the incident to the Messenger of Allah (ﷺ). He said: If they had entered it, they would not have come out. Obedience (to the commander) is obligatory only in what is good

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4767. This hadith has been transmitted on the authority of A'mash

4768. It has been narrated on the authority of Ubida who learnt the tradition from his father who, in turn, learnt it from his own father. 'Ubada's grandfather said: The Messenger of Allah (ﷺ) took an oath of allegiance from us on our listening to and obeying the orders of our commander in adversity and prosperity, in pleasure and displeasure (and even) when somebody is given preference over us, on our avoiding to dispute the delegation of powers to a person deemed to be a fit recipient thereof (in the eye of one who delegates it) and on our telling the truth in whatever position we be without fearing in the matter of Allah the reproach of the reproacher

4769. This hadith has been narrated on the authority of 'Ubada b. Walid with the same chain of transmitters

4770. The same tradition has been handed down through more than one chain of transmitters

4771. It has been narrated on the authority of Junida b. Abu Umayya who said: We called upon 'Ubada b. Samit who was ill and said to him: May God give you health I narrate to us a tradition which God may prove beneficial (to us) and which you have heard from the Messenger of Allah (ﷺ). He said: The Messenger of Allah (ﷺ) called us and we took the oath of allegiance to him. Among the injunctions he made binding upon us was: Listening and obedience (to the Amir) in our pleasure and displeasure, in our adversity and prosperity, even when somebody is given preference over us, and without disputing the delegation of powers to a man duly invested with them (Obedience shall be accorded to him in all circumstances) except when you have clear signs of his disbelief in (or disobedience to) God-signs that could be used as a conscientious justification (for non-compliance with his orders)

4772. It has been narrated on the authority of Abu Huraira that the Prophet of Allah (ﷺ) said: A commander (of the Muslims) is a shield for them. They fight behind him and they are protected by (him from tyrants and aggressors). If he enjoins fear of God, the Exalted and Glorious, and dispenses justice, there will be a (great) reward for him; and if he enjoins otherwise, it redounds on him

4773. It has been narrated by Abu Huraira that the Prophet (may peace be upon him) said: Banu Isra'il were ruled over by the Prophets. When one Prophet died, another succeeded him; but after me there is no prophet and there will be caliphs and they will be quite large in number. His Companions said: What do you order us to do (in case we come to have more than one Caliph)? He said: The one to whom allegiance is sworn first has a supremacy over the others. Concede to them their due rights (i. e. obey them). God (Himself) will question them about the subjects whom He had entrusted to them

4774. The same tradition has been transmitted by a different chain of narrators

4775. It has been narrated on the authority of 'Abdullah who said: The Messenger of Allah (ﷺ) said: After me there will be favouritism and many things that you will not like. They (his Companions) said: Messenger of Allah, what do you order that one should do if anyone from us has to live through such a time? He said: You should discharge your own responsibility (by obeying your Amir), and ask God for your right (by guiding the Amir to the right path or by replacing him by one more just and God-fearing)

4776. It has been narrated on the authority of 'Abd al-Rahman b. Abd Rabb al-Ka'ba who said: I entered the mosque when 'Abdullah b. 'Amr b. al-'As was sitting in the shade of the Ka'ba and the people had gathered around him. I betook myself to them and sat near him. (Now) Abdullah said: I accompanied the Messenger of Allah (ﷺ) on a journey. We halted at a place. Some of us began to set right their tents, others began to compete with one another in shooting, and others began to graze their beasts, when an announcer of the Messenger of Allah (ﷺ) announced that the people should gather together for prayer, so we gathered around the Messenger of Allah (ﷺ). He said: It was the duty of every Prophet that has gone before me to guide his followers to what he knew was good for them and warn them against what he knew was bad for them; but this Umma of yours has its days of peace and (security) in the beginning of its career, and in the last phase of its existence it will be afflicted with trials and with things disagreeable to you. (In this phase of the Umma), there will be tremendous trials one after the other, each making the previous one dwindle into insignificance. When they would be afflicted with a trial, the believer would say: This is going to bring about my destruction. When at (the trial) is over, they would be afflicted with another trial, and the believer would say: This surely is going to be my end. Whoever wishes to be delivered from the fire and enter the garden should die with faith in Allah and the Last Day and should treat the people as he wishes to be treated by them. He who swears allegiance to a Caliph should give him the pledge of his hand and the sincerity of his heart (i. e. submit to him both outwardly as well as inwardly). He should obey him to the best of his capacity. If another man comes forward (as a claimant to Caliphate), disputing his authority, they (the Muslims) should behead the latter. The narrator says: I came close to him ('Abdullah b. 'Amr b. al-'As) and said to him: Can you say on oath that you heard it from the Messenger of Allah (ﷺ)? He pointed with his hands to his ears and his heart and said: My ears heard it and my mind retained it. I said to him: This cousin of yours, Mu'awiya, orders us to unjustly consume our wealth among ourselves and to kill one another, while Allah says: "O ye who believe, do not consume your wealth among yourselves unjustly, unless it be trade based on mutual agreement, and do not kill yourselves. Verily, God is Merciful to you" (iv. 29). The narrator says that (hearing this) Abdullah b. 'Amr b. al-'As kept quiet for a while and then said: Obey him in so far as he is obedient to God; and disobey him in matters involving disobedience to God

4777. This hadith has been narrated on the authority of A'mash with a different chain of transmitters

4778. It has been narrated on the authority of 'Abd Rabb al-Ka'ba as-Sa'idl who said: I saw a group of people near the Ka'ba.... Then he narrated the tradition as narrated by A'mash

4779. It has been narrated on the authority of Usaid b. Hudair that a man from the Ansar took the Messenger of Allah (ﷺ) aside and said to him: Will you not

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appoint me governor as you have appointed so and so? He (the Messenger of Allah) said: You will surely come across preferential treatment after me, so you should be patient until you meet me at the Cistern (Haud-i-Kauthar)

4780. This tradition has been narrated on the same authority through a different chain of transmitters. Another version of the tradition narrated on the authority of Shu'ba does not include the words:" He took the Messenger of Allah () aside

4781. This tradition has been narrated on the same authority through a different chain of transmitters. Another version of the tradition narrated on the authority of Shu'ba does not include the words:" He took the Messenger of Allah () aside

4782. It has been narrated on the authority of Alqama b. Wai'l al-Hadrami who learnt the tradition from his father. The latter said:Salama b. Yazid al-ju'afi asked the Messenger of Allah (): Prophet of Allah, what do you think if we have rulers who rule over us and demand that we discharge our obligations towards them, but they (themselves) do not discharge their own responsibilities towards us? What do you order us to do? The Messenger of Allah () avoided giving any answer. Salama asked him again. He (again) avoided giving any answer. Then he asked again-it was the second time or the third time-when Ash'ath b. Qais (finding that the Prophet was unnecessarily being pressed for answer) pulled him aside and said: Listen to them and obey them, for on them shall be their burden and on you shall be your burden

4783. It has been narrated through a different chain of transmitters, on the authority of Simak who said:Ash'ath b. Qais pulled him (Salama b. Yazid) when the Messenger of Allah () said: Listen to them and obey them, for on them shall be the burden of what they do and on you shall be the burden of what you do

4784. It has been narrated on the authority of Hudhaifa b. al-Yaman who said:People used to ask the Messenger of Allah () about the good times, but I used to ask him about bad times fearing lest they overtake me. I said: Messenger of Allah, we were in the midst of ignorance and evil, and then God brought us this good (time through Islam). Is there any bad time after this good one? He said: Yes. I asked: Will there be a good time again after that bad time? He said: Yes, but therein will be a hidden evil. I asked: What will be the evil hidden therein? He said: (That time will witness the rise of) the people who will adopt ways other than mine and seek guidance other than mine. You will know good points as well as bad points. I asked: Will there be a bad time after this good one? He said: Yes. (A time will come) when there will be people standing and inviting at the gates of Hell. Whoso responds to their call they will throw them into the fire. I said: Messenger of Allah, describe them for us. He said: All right. They will be a people having the same complexion as ours and speaking our language. I said: Messenger of Allah, what do you suggest if I happen to live in that time? He said: You should stick to the main body of the Muslims and their leader. I said: If they have no (such thing as the) main body and have no leader? He said: Separate yourself from all these factions, though you may have to eat the roots of trees (in a jungle) until death comes to you and you are in this state

4785. It has been narrated through a different chain of transmitters, on the authority of Hudhaifa b. al-Yaman who said:Messenger of Allah, no doubt, we had an evil time (i. e. the days of Jahiliyya or ignorance) and God brought us a good time (i. e. Islamic period) through which we are now living Will there be a bad time after this good time? He (the Holy Prophet) said: Yes. I said: Will there be a good time after this bad time? He said: Yes. I said: Will there be a bad time after good time? He said: Yes. I said: How? Whereupon he said: There will be leaders who will not be led by my guidance and who will not adopt my ways? There will be among them men who will have the hearts of devils in the bodies of human beings. I said: What should I do. Messenger of Allah, if I (happen) to live in that time? He replied: You will listen to the Amir and carry out his orders; even if your back is flogged and your wealth is snatched, you should listen and obey

4786. It has been narrated on the authority of Abu Huraira that the Messenger of Allah () said:One who defected from obedience (to the Amir) and separated from the main body of the Muslims - if he died in that state-would die the death of one belonging to the days of Jahiliyya (i.e. would not die as a Muslim). One who fights under the banner of a people who are blind (to the cause for which they are fighting, i.e. do not know whether their cause is just or otherwise), who gets flared up with family pride, calls (people) to fight for their family honour, and supports his kith and kin (i.e. fights not for the cause of Allah but for the sake of this family or tribe) - if he is killed (in this fight), he dies as one belonging to the days of Jahiliyya. Whoso attacks my Ummah (indiscriminately) killing the righteous and the wicked of them, sparing not (even) those staunch in faith and fulfilling not his promise made with those who have been given a pledge of security - he has nothing to do with me and I have nothing to do with him

4787. The same tradition has been narrated by the same authority through another chain of transmitters with a slight difference in wording

4788. It has been narrated (through a different chain of transmitters) on the authority of Abu Huraira that the Messenger of Allah () said:Whoever defects from obedience (to the Amir) and separates from the main body of the Muslim - and dies in that state - dies the death of one belonging to the days of jahiliyya. And he who is killed under the banner of a man who is blind (to the cause for which he is fighting), who gets flared up with family pride and fights for his tribe is not from my Ummah, and whosoever from my followers attacks my followers (indiscriminately) killing the righteous and the wicked of them, sparing not (even) those staunch in faith and fulfilling not his obligation towards them who have been given a pledge (of security), is not from me (i.e. is not my follower)

4789. This hadith has been narrated on the authority of Jarir with the same chain of transmitters with a slight variation in wording

4790. It has been narrated on the authority of Ibn 'Abbas that the messenger of Allah () said:One who found in his Amir something which he disliked should hold his patience, for one who separated from the main body of the Muslims even to the extent of a handspan and then he died would die the death of one belonging to the days of Jahiliyya

4791. It has been narrated (through a different chain of transmitters) on the authority of Ibn Abbas that the Messenger of Allah (may peace be upon him)

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said: One who dislikes a thing done by his Amir should be patient over it, for anyone from the people who withdraws (his obedience) from the government, even to the extent of a handspan and died in that conditions, would die the death of one belonging to the days of jahiliyya

4792. It has been narrated on the authority of Ibn 'Abdullah al-Bajali that the Messenger of Allah () said: One who is killed under the banner of a man who is blind (to his just cause), who raises the slogan of family or supports his own tribe, dies the death of one belonging to the days of Jahiliyya

4793. It has been reported on the authority of Nafi, that 'Abdullah b. Umar paid a visit to Abdullah b. Muti' in the days (when atrocities were perpetrated on the People Of Medina) at Harra in the time of Yazid b. Mu'awiya. Ibn Muti' said: Place a pillow for Abu 'Abd al-Rahman (family name of 'Abdullah b. 'Umar). But the latter said: I have not come to sit with you. I have come to you to tell you a tradition I heard from the Messenger of Allah (). I heard him say: One who withdraws his band from obedience (to the Amir) will find no argument (in his defence) when he stands before Allah on the Day of Judgment, and one who dies without having bound himself by an oath of allegiance (to an Amir) will die the death of one belonging to the days of Jahiliyya

4794. It has been narrated on the authority of Ibn 'Umar that he visited Ibn Muti', and related from the Prophet () the tradition that has gone before

4795. The same tradition has been transmitted by a different chain of narrators

4796. It has been narrated on the authority of 'Arfaja who said: I have heard the Messenger of Allah () say: Different evils will make their appearance in the near future. Anyone who tries to disrupt the affairs of this Umma while they are united you should strike him with the sword whoever he be. (If remonstrance does not prevail with him and he does not desist from his disruptive activities, he is to be killed)

4797. In another version of the tradition narrated on the same authority through a different chains of transmitters we have the words: " Kill him

4798. It has been narrated (through a still different chain of transmitters) on the Same authority (i. e. 'Arfaja) who said similarly-but adding: " Kill all of them." I heard the Messenger of Allah () say: When you are holding to one single man as your leader, you should kill who seeks to undermine your solidarity or disrupt your unity

4799. It has been narrated on the authority of Aba Sa'id al-Khudri that the Messenger of Allah () said: When oath of allegiance has been taken for two caliphs, kill the one for whom the oath was taken later

4800. It has been narrated on the authority of Umm Salama that the Messenger of Allah () said: In the near future there will be Amirs and you will like their good deeds and dislike their bad deeds. One who sees through their bad deeds (and tries to prevent their repetition by his band or through his speech), is absolved from blame, but one who hates their bad deeds (in the heart of his heart, being unable to prevent their recurrence by his hand or his tongue), is (also) faze (so far as God's wrath is concerned). But one who approves of their bad deeds and imitates them is spiritually ruined. People asked (the Holy Prophet): Shouldn't we fight against them? He replied: No, as long as they say their prayers

4801. It has been narrated (through a different chain of transmitters) on the authority of Umm Salama (wife of the Holy Prophet) that he said: Amirs will be appointed over you, and you will find them doing good as well as bad deeds. One who hates their bad deeds is absolved from blame. One who disapproves of their bad deeds is (also) safe (so far as Divine wrath is concerned). But one who approves of their bad deeds and imitates them (is doomed). People asked: Messenger of Allah, shouldn't we fight against them? He replied: No, as long as they say their prayer. (" Hating and disapproving" refers to liking and disliking from the heart)

4802. Another version of the tradition narrated on the same authority attributes the same words to the Messenger of Allah () except that it replaces kariha with ankhara and vice versa

4803. Another version omits a portion at the end of the tradition-a portion which begins with man radiya wa taba and ends with the last word of the tradition

4804. It has been narrated on the authority of 'Auf b. Malik that the Messenger of Allah () said: The best of your rulers are those whom you love and who love you, who invoke God's blessings upon you and you invoke His blessings upon them. And the worst of your rulers are those whom you hate and who hate you and whom you curse and who curse you. It was asked (by those present): Shouldn't we overthrow them with the help of the sword? He said: No, as long as they establish prayer among you. If you then find anything detestable in them. You should hate their administration, but do not withdraw yourselves from their obedience

4805. It has been narrated on the authority of Auf b. Malik al-Ashja'i who said that he heard the Messenger of Allah () say: The best of your rulers are those whom you love and who love you, upon whom you invoke God's blessings and who invoke His blessing upon you. And the worst of your rulers are those whom you hate and who hate you, who curse you and whom you curse. (Those present) said: Shouldn't we overthrow them at this? He said: No, as long as they establish prayer among you. No, as long as they establish prayer among you. Mind you! One who has a governor appointed over him and he finds that the governor indulges in an act of disobedience to God, he should condemn the governor's act, in disobedience to God, but should not withdraw himself from his obedience. Ibn Jabir said: Ruzaiq narrated to me this hadith. I asked him: Abu Miqdam, have you heard it from Muslim b. Qaraza or did he describe it to you and he heard it from 'Auf (b. Malik) and he transmitted this tradition of Allah's Messenger ()? Upon this Ruzaiq sat upon his knees and facing the Qibla said: By Allah, besides Whom there is no other God, I heard it from Muslim b. Qaraza and he said that he had heard it from Auf (b. Malik) and he said that he had heard it from the Messenger of Allah ()

4806. The above hadith has been narrated through additional chains of transmitters

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4807. It has been narrated on the authority of Jabir who said: We were one thousand and four hundred on the Day of Hudaibiya. We swore fealty to him (the Holy Prophet) and 'Umar was holding the latter's hand (when he was sitting) under the tree (called) Samura (to administer the oath to the Companions). The narrator added: We took oath to the effect that we would not flee (from the battlefield if there was an encounter with the Meccans), but we did not take oath to fight to death

4808. It has been narrated (through a different chain of transmitters) on the authority of Jabir who said: While swearing fealty to the Prophet () we did not take the oath to death but that we would not run away (from the battlefield)

4809. It has been narrated on the authority of Abu Zubair who heard Jabir being questioned as to how many people were there on the Day of Hudaibiya. He replied: We were fourteen hundred. We swore fealty to him, and Umar was holding his hand while he was sitting under the tree (to administer the oath). The tree was a samura (a wild tree found in deserts). All of us took the oath of fealty at his hands except Jadd b. Qais al-Ansari who hid himself under the belly of his camel

4810. It has been narrated (through a different chain of transmitters) on the authority of Abu Zubair who heard Jabir being questioned as to whether the Prophet () took the oath of fealty at Dhu'l-Hulaifa. He said: No! But he offered his prayers at that place, and he administered the oath of fealty nowhere except near the tree in (the plain of) Hudaibiya. Ibn Juraij said that he was informed by Abu Zubair who heard Jabir b. Abdullah say: The Prophet () prayed over the well at Hudaibiya (as a result of which its scanty water rose up and increased so as to be sufficient for the 1400 or 1500 men who had encamped at the place)

4811. It has been narrated (through a different chain of transmitters) on the authority of Jabir who said: We were one thousand and four hundred on the Day of Hudaibiya when the Prophet () said to us: Today you are the best people on the earth. And Jabir said: If I had the eyesight, I could show you the place of the tree

4812. It has been narrated on the authority of Salim b. Abu al-Ja'd who said: I asked Jabir b. 'Abdullah about the number of the Companions (of the Prophet who took the oath of fealty under) the tree. He said: If we were a hundred thousand, it (i. e. the water in the well at Hudaibiya) would have sufficed us, but actually we were one thousand and five hundred

4813. It has been narrated on the authority of Jabir who said: If we had been a hundred thousand in number, it (the water) would have sufficed us, but actually we were fifteen hundred

4814. It has been narrated (through a different chain of transmitters) on the authority of Salim b. al-Ja'd who said: I asked Jabir: How many were you on the Day of Hudaibiya? He said: One thousand and four hundred

4815. It has been narrated on the authority of 'Abdullah b. Abu A'ufa who said: The Companions of the Tree (i. e. those who swore fealty under the tree) were one thousand and three hundred, and the people of Aslam tribe were one-eighth of the Muhajirs

4816. The same tradition has been handed down through a different chain of transmitters

4817. It has been narrated on the authority of Ma'qil b. Yasar who said: I remember being present on the Day of the Tree, and the Prophet () was taking the oath of the people and I was holding a twig of the tree over his head. We were fourteen hundred (in number). We did not take oath to the death, but to the effect that we would not run away from the battlefield

4818. This hadith has been narrated on the authority of Yunus with the same chain of transmitters

4819. It has been narrated on the authority of Sa'id b. Musayyab who said: My father was one of those who swore fealty to the Messenger of Allah () near the tree. When we passed that way next year intending to perform the Hajj, the place of the tree was hidden to us. If you could point out clearly, you would (certainly) be knowing better. It has also been narrated on the authority of Sa'id b. Musayyib who learnt from his father that they were with the Messenger of Allah () in the year of the Tree (i. e. in the year of the fealty of God's pleasure sworn under the tree at Hudaibiya), but next year they forgot the spot of the tree

4820. It has been narrated on the authority of Sa'id b. Musayyab who said: My father was one of those who swore fealty to the Messenger of Allah () near the tree. When we passed that way next year intending to perform the Hajj, the place of the tree was hidden to us. If you could point out clearly, you would (certainly) be knowing better. It has also been narrated on the authority of Sa'id b. Musayyib who learnt from his father that they were with the Messenger of Allah () in the year of the Tree (i. e. in the year of the fealty of God's pleasure sworn under the tree at Hudaibiya), but next year they forgot the spot of the tree

4821. The tradition has been narrated on the authority of Sa'id b. Musayyib who learnt it from his father. The latter said: I had seen the tree. When I came to the spot afterwards, I could not recognise it

4822. It has been narrated on the authority of Yazid b. Abu Ubaid (the freed slave of Salama b. al-Akwa') who said: I asked Salama as to what effect he had sworn fealty to the Messenger of Allah () on the Day of Hudaibiya. He said: To the effect that we will die fighting

4823. The above tradition has also been handed down through a different chain of transmitters

4824. It has been narrated on the authority of Abdullah b. Zaid who said: A person came to him and said: Here is Ibn Hanzala who is making people swear allegiance to him. He (, Abdullah) asked: To what effect? He replied: To the effect that they will die for him. 'Abdullah said: I will never swear allegiance to this effect after the Messenger of Allah ()

4825. It has been narrated by Salama b. al-Akwa' that he visited al-Hajjaj who said to him: O son of al-Akwa', you have turned apostate and have come to live again in the desert with the Bedouins (after your migration). He said: No, but the Messenger of Allah () has permitted me to live in the desert

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4826. It has been reported on the authority of Mujashi' b. Mas'ud as-Sulami who said:I came to the Prophet (ﷺ) to offer him my pledge of migration. He said: The period of migration has expired (and those who wereto get the reward for this great act of devotion have got it). You may now give your pledge to serve the cause of Islam, to strive in the way of Allah and to follow the path of virtue

4827. It has been reported on the authority of Mujashi' b. Mas'ud who said:I brought my brother Abu Ma'bad to the Messenger of Allah (ﷺ) (may peace be upon him) after the conquest of Mecca and said: Messenger of Allah, allow him to swear his pledge of migration at your hand. He said: The period of migration is over with those who had to do it (and now nobody can get this meritorious distinctions) I said: For what actions will you allow him to bind himself in oath? He said: (He can do so) for serving the cause of Islam, for fighting in the way of Allah and for fighting in the cause of virtue. Abd Uthman said: I met Abd Ma'bad and told him what I had heard from Mujashi'. He said: He has told the truth

4828. Another version of the tradition transmitted on the authority of Asim has the same wording but does not mention the name of Abu Ma'bad

4829. It has been narrated on the authority of Ibn 'Abbas that the Messenger of Allah (ﷺ) said on the day of the Conquest of Mecca:There is no Hijra now, but (only) Jihad (fighting for the cause of Islam) and sincerity of purpose (have great reward) ; when you are asked to set out (on an expedition undertaken for the cause of Islam) you should (readily) do so

4830. The above tradition has been handed down through a different chain of transmitters

4831. A'isha reported that the Messenger of Allah (ﷺ) was asked about migration, whereupon he said:There is no migration after the Conquest (of Mecca), but Jihad and sincere intention. When you are asked to set out (for the cause of Islam), you should set out

4832. It has been narrated on the authority of Abu Sa'id al-Khudari that a Bedouin asked the Messenger of Allah (ﷺ) about Migration. He replied:Do you talk of Hijra? The affair of Hijra is very difficult. But have you got camels? The bedouin said: Yes. He asked: Do you pay the poor-rate payable on their account? He replied: Yes. He (the Holy Prophet) said: Go on doing good deeds (across the seas), for surely God will not leave any of your deeds unrewarded

4833. This tradition has been handed down through a different chain of transmitter with the addition of the following words at the end:" Do you milk them on the day they arrive at the water? He replied: Yes

4834. It has been narrated on the authority of 'A'isha, the wife of the Prophet (ﷺ). She said:When the believing women migrated (to Medina) and came to the Messenger of Allah (ﷺ), they would be tested in accordance with the following words of Allah. the Almighty and Exalted:" O Prophet, when believing women come to thee to take the oath of fealty to thee that they will not associate in worship anything with God, that they will not steal. that, they will not commit adultery..." to the end of the verse (lx. 62). Whoso from the believing women accepted these conditions and agreed to abide by them were considered to have offered themselves for swearing fealty. When they had (formally) declared their resolve to do so, the Messenger of Allah (ﷺ) would say to them: You may go. I have confirmed your fealty. By God, the hand of the Messenger of Allah (ﷺ) never touched the hand of a woman. He would take the oath of fealty from them by oral declaration. By God, the Messenger of Allah (ﷺ) never took any vow from women except that which God had ordered him to take, and his palm never touched the palm of a woman. When he had taken their vow, he would tell them that he had taken the oath from them orally

4835. It has been narrated on the authority of 'Urwa that 'A'isha described to him the way the Prophet (ﷺ) took the oath of fealty from women. She said:The Messenger of Allah (ﷺ) never touched a woman with his hand. He would only take a vow from her and when he had taken the (verbal) vow, he would say: You may go. I have accepted your fealty

4836. It has been narrated on the authority of Abdullah b. 'Umar who said:We used to take oath to the Messenger of Allah (ﷺ) that we would listen to and obey his orders. He would tell us (to say in the oath): As far as it lies in my power

4837. It has been narrated on the authority of Ibn 'Umar who said:The Messenger of Allah (ﷺ) inspected me on the battlefield on the Day of Uhud, and I was fourteen years old. He did not allow me (to take part in the fight). He inspected me on the Day of Khandaq-and I was fifteen yearsold, and he permitted me (to fight), Nafi' said: I came to 'Umar b. 'Abd al-'Aziz who was then Caliph, and narrated this tradition to him. He said: Surely, this is the demarcation between a minor and a major. So he wrote to his governors that they should pay subsistence allowance to one who was fifteen years old, but should treat those of lesser age among children

4838. This tradition has been handed down through a different chain Of transmitters with the following change in the wording:" I was fourteen years old and he thought me too young (to participate in the fight)

4839. It has been narrated on the authority of Ibn 'Umar who said:The Messenger of Allah (ﷺ) forbade that one should travel to the land of the enemy taking the Qur'an with him

4840. It has been narrated on the authority of Abdullah b. Umar that the Messenger of Allah (ﷺ) used to forbid that one should travel to the land of the enemy taking the Qur'an (with him) lest it should fall into the hands of the enemy

4841. It has been narrated on the authority of Ibn 'Umar that the Messenger of Allah (ﷺ) said:Do not take the Qur'an on a journey with you, for I am afraid lost it should fall into the hands of the enemy. Ayyub (one of the narrators in the chain of transmitters) said: The enemy may seize it and may quarrel with you over it

4842. The above hadith has been narrated through several other chains with slight differences of wording

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4843. It has been narrated on the authority of Ibn 'Umar that the Messenger of Allah (ﷺ) had a race of the horses which had been especially prepared for the purpose from Hafya' to Thaniyyat al-Wada' (the latter being the winning post), and of those which had not been trained from Thaniyya to the mosque of Banu Zuraiq, and Ibn Umar was among those who took part in this race

4844. This tradition has been handed down through several other chains of transmitters. One of the chains has the addition of the following words from Abdullah b. 'Umar: "I came first in the race and my horse jumped into the mosque with me

4845. It has been narrated on the authority of Ibn Umar that the Messenger of Allah (ﷺ) said: There will be great benefit in the forelock of the horses until the Day of judgment

4846. The same tradition has been handed down through a different chain of transmitters

4847. It has been narrated on the authority of Jarir b. Abdullah who said: I saw that the Messenger of Allah (ﷺ) was twisting the forelock of a horse with his fingers and he was saying: (A great) benefit. i. e. reward (for rearing them for Jihad) and spoils of war, has been tied to the forelocks of horses until the Day of Judgment

4848. The above tradition has also been narrated on the authority of Yunus through a different chain of transmitters

4849. The same tradition has been narrated on the authority of Urwat al-Bariqi who said that the Prophet (ﷺ) said: Great good is attached to the forelock of the horses until the Day of Judgment

4850. Urwat al-Bariqi reported Allah's Messenger (ﷺ) having said this: Good is tied to the forelock of the horses. It was said to him: Messenger of Allah, why is it so? He (the Prophet) said: For reward and booty until the Day of Judgment

4851. This hadith has been narrated with the same chain of transmitters with the difference that here instead of "Urwat al-Bariqi" there is "Urwah b. al-Ja'd

4852. A version of the tradition narrated on the authority of 'Urwat al-Bariqi does not mention (the words): "reward and booty

4853. A version of the tradition transmitted on the authority of 'Urwah b. al-Ja'd does not mention "reward and booty

4854. It has been narrated on the authority of Anas b. Malik that the Messenger of Allah (ﷺ) said: There is a blessing in the forelocks of the war horses

4855. A hadith like this has been narrated on the authority of Anas through another chain of transmitters

4856. It has been narrated on the authority of Abn Huraira that the Messenger of Allah (ﷺ) used to dislike the Shikal horse

4857. This tradition has been narrated on the authority of Sufyan with the addition from Abd ar-Razzaq (one of the narrators) explaining the meaning of shikal as a bone whose right back foot and left front foot or left back foot and right front foot are white

4858. The tradition has been handed down through a different chain of transmitters

4859. It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: Allah has undertaken to look after the affairs of one who goes out to fight in His way believing in Him and affirming the truth of His Apostles. He is committed to His care that He will either admit him to Paradise or bring him back to his home from where he set out with a reward or (his share of) booty. By the Being in Whose Hand is the life of Muhammad. If a person gets wounded in the way of Allah, he will come on the Day of Judgment with his wound in the same condition as it was when it was first inflicted; its colour being the colour of blood but its smell will be the smell of musk. By the Being in Whose Hand is Muhammad's life, if it were not to be too hard upon the Muslims, I would not lag behind any expedition which is going to fight in the cause of Allah. But I do not have abundant means to provide them (the Mujahids) with riding beasts, nor have they (i. e. all of them) abundant means (to provide themselves with all the means of Jihad) so that they could be left behind. By the Being in Whose Hand is Muhammad's life, I love to fight in the way of Allah and be killed, to fight and again be killed and to fight again and be killed

4860. The same tradition has been melted through another chain of transmitters

4861. It has been narrated on the authority of Abu Huraira who said: Allah has undertaken to provide for one who leaves his home (only) to fight for His cause and to affirm the truth of His word; Allah will either admit him to Paradise or will bring him back home from where he had come out, with his reward and booty

4862. It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: One who is wounded in the way of Allah-and Allah knows better who is wounded in His way-will appear on the Day of Judgment with his wound bleeding. The colour (of its discharge) will be the colour of blood, (but) its smell will be the smell of musk

4863. It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: Every wound received by a Muslim in the way of Allah will appear on the Day of Judgment in the same condition as it was when it was inflicted, and would be bleeding profusely. The colour (of its discharge) will be the colour of blood, but its smell will be the smell of musk. By the Being in Whose Hand is Muhammad's life, if it were not hard upon the Muslims, I would not lag behind any expedition undertaken for Jihad, but I do not possess abundant means to provide the Mujahids with riding animals, nor do they (i. e. all of them) have abundant means (to provide themselves with all the means of Jihad) to follow me, nor would it please their hearts to stay behind me

4864. It has been narrated on the authority of Abu Huraira who said: I heard the Messenger of Allah (ﷺ) say: I would not stay behind (when) an expedition (for Jihad was being mobilised) if it were going to be too hard upon the believers.... This is followed by the same words as have appeared in the previous tradition, but this tradition has the same ending as the previous hadith with a slight difference in the wording: "By the Being in Whose Hand is my life, I love that I should be killed

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in the way of Allah; then I should be brought back to life and be killed again in His way

4865. It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: If it were not hard upon my Umma (to follow my example), I would not lag behind any expedition-as in the traditions gone before

4866. Another version of the tradition narrated through a different chain of transmitters on the authority of Abu Huraira has the same wording as the previous tradition: "Allah takes care of one who goes out in the way of Allah" but ends in the words: "I would not lag behind any expedition which is undertaken to fight in the way of Allah, the Exalted

4867. It has been narrated on the authority of Anas b. Malik that the Messenger of Allah (ﷺ) said: "Nobody who dies and has something good for him with Allah will (ever like to) return to this world even though he were offered the whole world and all that is in it (as an inducement), except the martyr who desires to return and be killed in the world for the (great) merit of martyrdom that he has seen

4868. It has been narrated on the authority of Anas b. Malik (through a different chain of transmitters) that the Messenger of Allah (ﷺ) said: Nobody who enters Paradise will (ever like to) return to this world even if he were offered everything on the surface of the earth (as an inducement) except the martyr who will desire to return to this world and be killed ten times for the sake of the great honour that has been bestowed upon him

4869. It has been narrated on the authority of Abu Huraira who said: The Messenger of Allah (ﷺ) was asked: What deed could be an equivalent of Jihad in the way of Allah, the Almighty and Exalted? He answered: You do not have the strength to do that deed. The narrator said: They repeated the question twice or thrice. Every time he answered: You do not have the strength to do it. When the question was asked for the third time, he said: One who goes out for Jihad is like a person who keeps fasts, stands in prayer (constantly), (obeying) Allah's (behests contained in) the verses (of the Qur'an), and does not exhibit any lassitude in fasting and prayer until the Mujahid returns from Jihad in the way of Allah, the Exalted

4870. This tradition has been handed down through a different chain of transmitters

4871. It has been narrated on the authority of Nu'man b. Bashir who said: As I was (sitting) near the pulpit of the Messenger of Allah (ﷺ), a man said: I do not care if, after embracing Islam, I do not do any good deed (except) distributing drinking water among the pilgrims. Another said: I do not care if, after embracing Islam, I do not do any good deed beyond maintenance service to the Sacred Mosque. Another said: Jihad in the way of Allah is better than what you have said. 'Umar reprimanded them and said: Don't raise your voices near the pulpit of the Messenger of Allah (ﷺ) on Friday. When prayer was over, I entered (the apartment of the Holy Prophet) and asked his verdict about the matter in which they had differed. (It was upon this that) Allah, the Almighty and Exalted, revealed the Qur'anic verse: "Do you make the giving of drinking water to the pilgrims and the maintenance of the Sacred Mosque equal to (the service of those) who believe in Allah and the Last Day and strive hard in the cause of Allah. They are not equal in the sight of God. And Allah guides not the wrongdoing people" (ix)

4872. This tradition has been narrated on the authority of Nu'man b. Bashir through another chain of transmitters

4873. It has been narrated on the authority of Anas b. Malik that the Messenger of Allah (ﷺ) said: Leaving (for Jihad) in the way of Allah in the morning or in the evening (will merit a reward) better than the world and all that is in it

4874. It has been narrated on the authority of Sahl b. Sa'd as-Sa'idi that the Messenger of Allah (ﷺ) said: The journey undertaken by a person in the morning (for Jihad) in the way of Allah (will merit a reward) better than the world and all that is in it

4875. It has been narrated on the authority of Sahl b. Sa'd as-Sa'idi that the Messenger of Allah (ﷺ) said: A journey undertaken in the morning or evening (for Jihad) in the way of Allah (will merit a reward) better than the world and all that is in it

4876. It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: If some persons of my Umma (were not to undertake the hardships of Jihad), and he (Abu Huraira) then narrated the rest of the hadith and then said: A journey undertaken for Jihad in the evening or morning merits a reward better than the world and all that is in it

4877. It has been narrated on the authority of Abu Ayyub that the Messenger of Allah (ﷺ) said: A journey undertaken in the morning or evening (for Jihad) in the way of Allah is better than (anything) on which the sun rises or sets

4878. This tradition has been narrated on the authority of Abu Ayyub through a different chain of transmitters having the same wording

4879. It has been narrated on the authority of Abu Sa'id al-Khudri that the Messenger of Allah (ﷺ) said (to him): Abu Sa'id, whoever cheerfully accepts Allah as his Lord, Islam as his religion and Muhammad as his Apostle is necessarily entitled to enter Paradise. He (Abu Sa'id) wondered at it and said: Messenger of Allah, repeat it for me. He (the Messenger of Allah) did that and said: There is another act which elevates the position of a man in Paradise to a grade one hundred (higher), and the elevation between one grade and the other is equal to the height of the heaven from the earth. He (Abu Sa'id) said: What is that act? He replied: Jihad in the way of Allah! Jihad in the way of Allah

4880. It has been narrated on the authority of Abu Qatada that the Messenger of Allah (ﷺ) stood up among them (his Companions) to deliver his sermon in which he told them that Jihad in the way of Allah and belief in Allah (with all His Attributes) are the most meritorious of acts. A man stood up and said: Messenger of Allah, do you think that if I am killed in the way of Allah, my sins will be blotted out from me? The Messenger of Allah (ﷺ) said: Yes, in case you are killed in the way of Allah and you were patient and sincere and you always fought facing the enemy, never turning your back upon him. Then he added: What have you said

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(now)? (Wishing to have further assurance from him for his satisfaction), he asked (again): Do you think if I am killed in the way of Allah, all my sins will be obliterated from me? The Messenger of Allah (ﷺ) said: Yes, if you were patient and sincere and always fought facing the enemy and never turning your back upon him, (all your lapses would be forgiven) except debt. Gabriel has told me this

4881. The tradition has been narrated through a different chain of transmitters on the authority of Abu Qatada who said: A man came to the Messenger of Allah (ﷺ) while he was on the pulpit and said: Do you think if I am killed in the way of Allah... (except this difference in its beginning, the rest of the tradition is the same as the previous one)

4882. Another version of the tradition differently transmitted begins with the words: "A man came to the Messenger of Allah (ﷺ) and he was sitting on the pulpit.... He said: What do you find if I strike with the sword?" (The rest of the tradition is the same as the previous one)

4883. It has been reported on the authority of 'Amr b. al-'As that the Messenger of Allah (ﷺ) said: All the sins of a Shahid (martyr) are forgiven except debt

4884. It has been reported on the authority of Amr b. al-'As through a different chain of transmitters that the Messenger of Allah (ﷺ) said: Death in the way of Allah blots out everything except debt

4885. It has been narrated on the authority of Masruq Who said: We asked 'Abdullah about the Qur'anic verse: "Think not of those who are slain in Allah's way as dead. Nay, they are alive, finding their sustenance in the presence of their Lord.." (iii. 169). He said: We asked the meaning of the verse (from the Holy Prophet) who said: The souls, of the martyrs live in the bodies of green birds who have their nests in chandeliers hung from the throne of the Almighty. They eat the fruits of Paradise from wherever they like and then nestle in these chandeliers. Once their Lord cast a glance at them and said: Do ye want anything? They said: What more shall we desire? We eat the fruit of Paradise from wherever we like. Their Lord asked them the same question thrice. When they saw that they will continue to be asked and not left (without answering the question). they said: O Lord, we wish that Thou mayest return our souls to our bodies so that we may be slain in Thy way once again. When He (Allah) saw that they had no need, they were left (to their joy in heaven)

4886. It has been narrated on the authority of Abu Sa'id Khudri that a man came to the Prophet (may peace be upon him) and said: Who is the best of men? He replied: A man who fights in the way of Allah spending his wealth and staking his life. The man then asked: Who is next to him (in excellence)? He said: Next to him is a believer who lives in a mountain gorge worshipping his Lord and sparing men from his mischief

4887. It has been narrated (through a different chain of transmitters) on the same authority (i. e. Abu Sa'id Khadri) who said: A man asked: Messenger of Allah, which of men is the best? He said: A believer who fights staking his life and spending his wealth in the way of Allah. He asked: Who is next to him (in excellence)? He said: Next to him is a man who lives an isolated life in a mountain gorge, worshipping his Lord and sparing men from his mischief

4888. A version of the tradition narrated on the authority of Ibn Shihab has a little differently worded ending. i. e. "A man in a mountain valley." but did not mention "next to him a man who

4889. It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: Of the men he lives the best life who holds the reins of his horse (ever ready to march) in the way of Allah, flies on its back whenever he hears a fearful shriek, or a call for help, flies to it seeking death at places where it can be expected. (Next to him) is a man who lives with his sheep at a hill-top or in a valley, says his prayers regularly, gives Zakat and worships his Lord until death comes to him. There is no better person among men except these two

4890. This hadith has been transmitted on the authority of Abu Huraira with a slight variation of wording

4891. Two more versions of the tradition narrated by 'Abdullah b. Badr and Abu Huraira, respectively, have been handed down through different chains of transmitters with negligible difference in the wording

4892. It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: God laughs at the two men both of whom will enter Paradise (though) one of them kills the other. They said: Messenger of Allah, how is it? He said: One of them fights in the way of Allah, the Almighty and Exalted. and dies a martyr. Then God turns in mercy to the murderer who embraces Islam, fights in the way of Allah, the Almighty and Exalted, and dies a martyr

4893. The same tradition has been narrated on the authority of Abu Zinad (with the same chain of transmitters)

4894. It has been reported on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: God laughs at the two men one of whom kills the other; both of them will enter Paradise. They (the Companions) said: How, Messenger of Allah? He said: One is slain (in the way of Allah) and enters Paradise. Then God forgives the other and guides him to Islam; then he fights in the way of Allah and dies a martyr

4895. It has been narrated on the authority of Abu Huraira that the Messenger Allah (ﷺ) said: A disbeliever and a believer who killed him will never be gathered together in Hell

4896. It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: No two such persons shall be together in Hell as if one of them is such that his presence hurts the other. It was asked: Messenger of Allah, who are they? He said: A believer who killed a disbeliever and (then) kept to the right path

4897. It has been narrated on the authority of Abu Mas'ud al-Ansari who said A man brought a muzzled she-camel and said: It is (offered) in the way of Allah. The Messenger of Allah (ﷺ) said: For this you will have seven hundred she-camels on the Day of Judgment all of which will be muzzled

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4898. A similar tradition has been narrated on the authority of al-A'mash

4899. It has been narrated on the authority of Abu Mas'ud al-Ansari who said: A man came to the Messenger of Allah (ﷺ) and said: My riding beast has been killed, so give me some animal to ride upon. He (the Holy Prophet) said: I have none with me. A man said: Messenger of Allah, I can guide him to one who will provide him with a riding beast. The Messenger of Allah (ﷺ) said: One who guides to something good has a reward similar to that of its doer

4900. The above tradition has been handed down through a different chain of transmitters

4901. It has been narrated on the authority of Anas b. Malik that a young man from Aslam tribe said: Messenger of Allah, I wish to fight (in the way of Allah) but I don't have anything to equip myself with for fighting. He (the Holy Prophet) said: Go to so and so, for he had equipped himself (for fighting) but he fell ill. So, he (the young man) went to him and said: The Messenger of Allah (ﷺ) sends you his greetings and says that you should give me the equipage that you have provided yourself with. The man said (to his wife or maidservant): So and so, give him the equipage I have collected for myself and do not withhold anything from him. Do not withhold anything from him so that you may be blessed therein

4902. It has been narrated on the authority of Zaid b. Khalid al-Juhani that the Messenger of Allah (ﷺ) said: Anybody who equips a warrior (going to fight) in the way of Allah (is like one who actually) fights. And anybody who looks well after his family in his absence (is also like one who actually) fights

4903. The above tradition has been narrated on the authority of Khalid al-Juhani who said: The Prophet of Allah (ﷺ) said: He who equips a warrior in the way of Allah (is like one who actually) fights and he who looks after the family of a warrior in the way of Allah in fact participated in the battle

4904. It has been narrated on the authority of Abu Sa'id Khudri that the Messenger of Allah (ﷺ) sent a force to Banu Lihyan (who are from Banu Hudhail, and said: One man from every two and the reward (will be divided) between the two

4905. The above tradition has also been narrated through two different chains of transmitters on the authority of Abu Sa'id Khudri and Yahya, respectively

4906. The above tradition has also been narrated through two different chains of transmitters on the authority of Abu Sa'id Khudri and Yahya, respectively

4907. It has been narrated (through a still different chain of transmitters) on the authority of Abu Sa'id Khudri that the Messenger of Allah (ﷺ) despatched a force to Banu Lihyan. (and said:) One man from every two should join the force. Then he said to those who stayed behind: Those of you who will look well after the family and wealth of those who are going on the expedition will be getting half the reward of the warriors

4908. It has been narrated on the authority of Sulaimin b. Buraida who learnt the tradition from his father. The latter said that the Messenger of Allah (ﷺ) said: The sanctity of the wives of Mujahids is like the sanctity of their mothers for those who sit at home (i. e. do not go out for Jihad). Anyone who stays behind looking after the family of a Mujahid and betrays his trust will be made to stand on the Day of judgment before the Mujahid who will take away from his meritorious deeds whatever he likes. So what do you think (will he leave anything)?

4909. This tradition has been narrated by the same authority through different chain of transmitters

4910. A version of the tradition narrated on the authority of 'Alqama b. Murthad has a differently worded end: It will be said to the Mujahid: Take from his noble deeds whatever you like. Then the Messenger of Allah (ﷺ) turned to us and asked: What do you think (will he leave anything)? - (i. e. he will take away everything)

4911. It has been narrated on the authority of Abu Ishaq, that he heard Bara' talking about the Qur'anic verse: "Those who sit (at home) from among the believers and those who go out for Jihad in the way of Allah are not equal" (iv. 95). (He said that) the Messenger of Allah (ﷺ) ordered Zaid (to write the verse). He brought a shoulder-blade (of a slaughtered camel) and inscribed it (the verse) thereon. The son of Umm Maktum complained of his blindness to the Prophet (ﷺ). (At this) descended the revelation: "Those of the believers who sit (at home) without any trouble (illness, incapacity, disability)" (iv. 95). The tradition has been handed down through two other chains of transmitters

4912. It has been narrated on the authority of Bara' who said: When the Qur'anic verse: "Those who sit (at home) from among mu'min" (iv. 94) was revealed, the son of Umm Maktum spoke to him (the Holy Prophet). (At this). the words: "other than those who have a trouble (illness)" were revealed

4913. It has been reported on the authority of Jabir that a man said: Messenger of Allah, where shall I be if I am killed? He replied: In Paradise. The man threw away the dates he had in his hand and fought until he was killed (i. e. he did not wait until he could finish the dates). In the version of the tradition narrated by Suwaid we have the words: "A man said to the Prophet (ﷺ). on the day of Uhud

4914. It has been reported on the authority of Bara' who stated: A man from Banu Nabit (one of the Ansar tribes) came to the Prophet (ﷺ) and said: I testify that there is no god except Allah and that thou art His bondman and Messenger. Then he went forward and fought until he was killed. The Prophet (ﷺ) said: He has done a little but shall be given a great reward

4915. It has been reported on the authority of Anas b. Malik who said: The Messenger of Allah (ﷺ) sent Busaisah as a scout to see what the caravan of Abu Sufyan was doing. He came (back and met the Prophet in his house) where there was nobody except myself and the Messenger of Allah. I do not remember whether he (Hadrat Anas) made an exception of some wives of the Prophet (ﷺ) or not and told him the news of the caravan. (Having heard the news), the Messenger of Allah (ﷺ) came out (hurriedly), spoke to the people and said: We are in need (of men) ; whoever has an animal to ride upon ready with him should ride with us. People began to ask him permission for bringing their riding animals which were grazing on the hillocks near Medina. He said: No. (I want) only those who have their riding animals ready. So the Messenger of Allah (ﷺ) and his Companions proceeded towards Badr and reached there forestalling the polytheists (of Mecca). When

the polytheists (also) reached there, the Messenger of Allah (ﷺ) said: None of you should step forward to (do) anything unless I am ahead of him. The polytheists (now) advanced (towards us), and the Messenger of Allah (ﷺ) said: Get up to enter Paradise which is equal in width to the heavens and the earth. 'Umar b. al-Humam al-Ansari said: Messenger of Allah, is Paradise equal in extent to the heavens and the earth? He said: Yes. 'Umar said: My goodness! The Messenger of Allah (ﷺ) asked him: What prompted you to utter these words (i. e. my goodness!)? He said: Messenger of Allah, nothing but the desire that I be among its residents. He said: Thou art (surely) among its residents. He took out dates from his bag and began to eat them. Then he said: If I were to live until I have eaten all these dates of mine, it would be a long life. (The narrator said): He threw away all the dates he had with him. Then he fought the enemies until he was killed

4916. The tradition has been narrated on the authority of 'Abdullah b. Qais. He heard it from his father who, while facing the enemy, reported that the Messenger of Allah (ﷺ) said: Surely, the gates of Paradise are under the shadows of the swords. A man in a shabby condition got up and said; Abu Musa, did you hear the Messenger of Allah (ﷺ) say this? He said: Yes. (The narrator said): He returned to his friends and said: I greet you (a farewell greeting). Then he broke the sheath of his sword, threw it away, advanced with his (naked) sword towards the enemy and fought (them) with it until he was slain

4917. It has been reported on the authority of Anas b. Malik that some people came to the Messenger of Allah (ﷺ) and said to him: Send with us some men who may teach us the Qur'an and the Sunnah. Accordingly, he sent seventy men from the Ansar. They were called the Reciters and among them was my maternal uncle. Haram. They used to recite the Qur'an, discuss and ponder over its meaning at night. In the day they brought water and poured it (in pitchers) in the mosque, collected wood and sold it, and with the sale proceeds bought food for the people of the Suffa and the needy. The Prophet (ﷺ) sent the Reciters with these people, but these (treacherous people) fell upon them and killed them before they reached their destination (While dying), they said: O Allah, convey from us the news to our Prophet that we have met Thee (in a way) that we are pleased with Thee and Thou art pleased with us. (The narrator said): A man attacked Haram (maternal uncle of Anas) from behind and smote him with a spear which pierced him. (While dying), Haram said: By the Lord of the Ka'ba, I have met with success. The Messenger of Allah (ﷺ) said to his Companions: Your brethren have been slain grid they were saying: O Allah, convey from us to our Prophet the news that we have met Thee in a way that we are pleased with Thee and Thou art pleased with us

4918. It has been Reported on the authority of Anas who said: My uncle and I have been named after him who was not present with the Messenger of Allah (ﷺ) (may peace be upon him) on the Day of Badr. He felt distressed about it. He would say: I have missed the first battle fought by the Messenger of Allah (ﷺ), and if God now gives me an opportunity to see a battlefield with the Messenger of Allah (ﷺ), God will see what I do therein. He was afraid to say more than this (lest he be unable to keep his word with God). He was present with the Messenger of Allah (ﷺ) on the Day of Uhud. He met Sa'd b. Mu'adh (who was retreating). Anas said to him: O Abu 'Amr, where (are you going)? Woe (to thee)! I find the smell of Paradise beside the Uhud mountain. (Reprimanding Sa'd in these words) he went forward and fought them (the enemy) until he was killed. (The narrator says). More than eighty wounds inflicted with swords, spears and arrows were found on his body. His sister, my aunt, ar-Rubayyi', daughter of Nadr, said: I could not recognise my brother's body (it was so badly mutilated) except from his finger-tips. (It was on this occasion that) the Qur'anic verse: "Among the Believers are men who have been true to their covenant with God. Of them some have completed their vow (to the extreme), and some still wait: but they have never changed (their determination) in the least" (xxxiii. 23). The narrator said that the verse had been revealed about him (Anas b. Nadr) and his Companions

4919. It has been narrated on the authority of Abu Musa Ash'ari that a desert Arab came to the Prophet (ﷺ) and said: Messenger of Allah, one man fights for the spoils of war; another fights that he may be remembered, and another fights that he may see his (high) position (achieved as a result of his valour in fighting). Which of these is fighting in the cause of God? The Messenger of Allah (ﷺ) said: Who fights so that the word of Allah is exalted is fighting in the way of Allah

4920. It has been narrated (through another chain of transmitters) on the authority of Abu Musa who said. The Messenger of Allah (ﷺ) was asked which of the men fights in the way of Allah: (one who fights) for displaying his valour; (a man who) fights out of his family pride and (a man who) fights for the sake of show, who amongst these fights in the way of Allah? The Messenger of Allah (ﷺ) said: Who fights that the word of Allah be exalted fights in the way of Allah

4921. It has been narrated (through yet another chain of transmitters) on the same authority, i. e. Abu Musa, who said: We, came to the Messenger of Allah (ﷺ) and said: Messenger of Allah, one of us who fights to display his valour... (followed by the same words as we have in the previous tradition)

4922. It has been narrated through a different chain of transmitters on the same authority, i. e. Abu Musa Ash'ari, that a man asked the Messenger of Allah (ﷺ) about fighting in the way of Allah, the Exalted and Majestic, a man who fights out of rage or out of family pride. He raised his head towards him-and he did so because the man was standing and said: Who fights that the word of Allah be exalted fights in the way of Allah

4923. It has been narrated on the authority of Sulaiman b. Yasar who said: People dispersed from around Abu Huraira, and Natil, who was from the Syrians. said to him: O Shaikh, relate (to us) a tradition you have heard from the Messenger of Allah (ﷺ). He said: Yes. I heard the Messenger of Allah (ﷺ) say: The first of men (whose case) will be decided on the Day of Judgment will be a man who died as a martyr. He shall be brought (before the Judgment Seat). Allah will make him recount His blessings (i. e. the blessings which He had bestowed upon him) and he will recount them (and admit having enjoyed them in his life). (Then) will Allah say: What did you do (to requite these blessings)? He will say: I fought for Thee until I died as a martyr. Allah will say: You have told a lie. You fought that you might be called a "brave warrior". And you were called so. (Then) orders will be passed against him and he will be dragged with his face downward and cast into Hell. Then will be brought forward a man who acquired knowledge and imparted it (to others) and recited the Qur'an. He will be brought And Allah will make him recount His blessings and he will recount them (and admit having enjoyed them in his lifetime). Then will Allah ask: What did you do (to requite these blessings)? He will say: I acquired knowledge and disseminated it and recited the Qur'an seeking Thy pleasure. Allah will say: You have told a lie. You acquired knowledge so

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that you might be called" a scholar," and you recited the Qur'an so that it might be said:" He is a Qari" and such has been said. Then orders will be passed against him and he shall be dragged with his face downward and cast into the Fire. Then will be brought a man whom Allah had made abundantly rich and had granted every kind of wealth. He will be brought and Allah will make him recount His blessings and he will recount them and (admit having enjoyed them in his lifetime). Allah will (then) ask: What have you done (to requite these blessings)? He will say: I spent money in every cause in which Thou wished that it should be spent. Allah will say: You are lying. You did (so) that it might be said about (You):" He is a generous fellow" and so it was said. Then will Allah pass orders and he will be dragged with his face downward and thrown into Hell

4924. This tradition has been handed down through a different chain of transmitters

4925. It has been narrated on the authority of 'Abdullah b. 'Amr that the Messenger of Allah () said:A troop of soldiers who fight in tile way of Allah and get their share of the booty receive in advance two-thirds of their reward in the Hereafter and only one-third will remain (to their credit). If they do not receive any booty, they will get their full reward

4926. It has been narrated on the authority of Abdullah b. Amr (through a different chain of transmitters) that the Messenger of Allah () said:A troop of soldiers, large or small, who fight (in the way of Allah), get their share of the booty and return safe and sound, receive in advance two-thirds of their reward (only one-third remaining to their credit to be received in the Hereafter) ; and a troop of soldiers, large or small, who return empty-handed and are afflicted or wounded, will receive their full reward (in the Hereafter)

4927. It has been narrated on the authority of Umar b. al-Khattab that the Messenger of Allah () said:(The value of) an action depends on the intention behind it. A man will be rewarded only for what he intended. The emigration of one who emigrates for the sake of Allah and His Messenger () is for the sake of Allah and His Messenger () ; and the emigration of one who emigrates for gaining a worldly advantage or for marrying a woman is for what he has emigrated

4928. It has been narrated through a different chain of transmitters on the authority of Sufyan who said that he heard 'Umar b. al-Khattab relate (this tradition) from the Prophet () while he was delivering a sermon from the pulpit

4929. It has been narrated on the authority of Anas b. Malik that the Messenger of Allah (may peace be upon him) said:Who seeks martyrdom with sincerity shall get its reward, though he may not achieve it

4930. It has been reported on the authority of Sahl b. Abi Umama b. Sahl b. Hunaif who learned the tradition from his father who (in turn) learned it from his grandfather-that the Messenger of Allah () said:Who sought martyrdom with sincerity will be ranked by Allah among the martyrs even if he died on his bed. In his version of the tradition Abd Tahir did not mention the words:" with sincerity

4931. It has been narrated on the authority of Abu Huraira that the Messenger of Allah () said:One who died but did not fight in the way of Allah nor did he express any desire (or determination) for Jihad died the death of a hypocrite. 'Abdullah b. Mubarak said: We think the hadith pertained to the time of the Messenger of Allah ()

4932. It has been narrated on the authority of Jabir who said:We were with the Prophet () on an expedition. He said: There are some people in Medina. They are with you whenever you cover a distance or cross a valley. They have been detained by illness

4933. In a version of the tradition narrated on the authority of A'mash, we have the words:" They will share with you the reward (for Jihad)

4934. It has been reported on the authority of Anas b. Malik that the Messenger of Allah () used to visit Umm Haram daughter of Milhan (who was the sister of his foster-mother or his father's aunt). She was the wife of 'Ubada b. Samit, One day the Messenger of Allah () paid her a visit. She entertained him with food and then sat down to rub his head. The Messenger of Allah () dozed off and when he woke up (after a while), he was laughing. She asked:What made you laugh. Messenger of Allah? He said: Some people from my Umma were presented to me who were fighters in the way of Allah and were sailing in this sea. (Gliding smoothly on the water), they appeared to be kings or like kings (sitting) on thrones (the narrator has a doubt about the actual expression used by the Holy Prophet). She said: Messenger of Allah, pray to Allah that He may include me among these warriors. He prayed for her. Then he placed his head (down) and dozed off (again). He woke up laughing, as before. (She said) I said: Messenger of Allah, what makes you laugh? He replied: A people from my Umma were presented to me. They were fighters in Allah's way. (He described them in the same words as he had described the first warriors.) She said: Messenger of Allah, pray to God that He may include me among these warriors. He said: You are among the first ones. Umm Haram daughter of Milhan sailed in the sea in the time of Mu'awiya. When she came out of the sea and (was going to mount a riding animal) she fell down and died

4935. It has been narrated on the authority of Umm Haram (and she was the aunt of Anas) who said:The Prophet () came to us one day and had a nap in our house. When he woke up, he was laughing. I said: Messenger of Allah, what made you laugh? He said: I saw a people from my followers sailing on the surface of the sea (looking) like kings (sitting) on their thrones. I said: Pray to Allah that He may include me among them. He said: You will be among them. He had a (second) nap, woke up and was laughing. I asked him (the reason for his laughter). He gave the same reply. I said: Pray to Allah that He may include me among them. He said: You are among the first ones. Anas said: 'Ubada b. Samit married her. He joined a naval expedition and took her along with him. When she returned, a mule was brought for her. While mounting it she fell down, broke her neck (and died)

4936. It has been reported on the authority of Umm Haram daughter of Milhan (through another chain of transmitters). She said:One day the Messenger of Allah () slept (at a place) near me. He woke up smiling. She said: Messenger of Allah. what made thee laugh? He said: A people from my followers were presented to

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me. They were sailing on the surface of this green sea... (here follows the tradition that has gone before)

4937. It has been reported by 'Abdullah b. 'Abd al-Rahman that he heard Anas b. Malik say: The Messenger of Allah (ﷺ) paid a visit to Milhan's daughter, maternal aunt of Anas (and the sister of the Holy Prophet's foster-mother). He placed his head near her (from this point onward, the narrator carried on the previous tradition to its end)

4938. It has been narrated on the authority of Salman who said: I heard the Messenger of Allah (ﷺ) say: Keeping watch for a day and a night is better (in point of reward) than fasting for a whole month and standing in prayer every night. If a person dies (while, performing this duty), his (meritorious) activity will continue and he will go on receiving his reward for it perpetually and will be saved from the torture of the grave

4939. This tradition has been handed down on the authority of Salman al-Khair through another chain of transmitters

4940. It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: While a man walks along a path, finds a thorny twig lying on the way and puts it aside, Allah would appreciate it and forgive him. The Prophet (ﷺ) said: The martyrs are of five kinds: one who dies of plague; one who dies of diarrhoea (or cholera); one who is drowned; one who is buried under debris and one who dies fighting in the way of Allah

4941. It has been narrated on the authority of Abu Huraira (through another chain of transmitters) that the Messenger of Allah (ﷺ) said: Whom do you consider to be a martyr among you? They (the Companions) said: Messenger of Allah, one who is slain in the way of Allah is a martyr. He said: Then (if this is the definition of a martyr) the martyrs of my Umma will be small in number. They asked: Messenger of Allah, who are they? He said: One who is slain in the way of Allah is a martyr; one who dies in the way of Allah, is a martyr; one who dies of plague is a martyr; one who dies of cholera is a martyr. Ibn Miqdam said: I testify the truth of your father's statement (with regard to this tradition) that the Prophet (ﷺ) said: One who is drowned is a martyr

4942. A version of the tradition narrated on the authority of Suhail contains the additional words: "And one who is drowned is a martyr"

4943. Another version of the tradition narrated on the authority of Suhail through a different chain of transmitters contains the additional words: "A drowned person is a martyr"

4944. It has been narrated on the authority of Hafsa daughter of Sirin who said: Anas b. Malik asked me the cause of death of Yahya b. 'Abu 'Amra. I said: (He died) of plague. He said: The Messenger of Allah (ﷺ) said that death by plague is martyrdom for a Muslim

4945. This hadith has been narrated on the authority of 'Asim through the same chain of transmitters

4946. It has been narrated on the authority of Ibn Amir who said: I heard the Messenger of Allah (ﷺ) say - and he was delivering a sermon from the pulpit: Prepare to meet them with as much strength as you can afford. Beware, strength consists in archery. Beware, strength consists in archery. Beware, strength consists in archery

4947. It has been narrated on the authority of Uqba b. Amir who said: I heard the Messenger of Allah (ﷺ) say: Lands shall be thrown open to you and Allah will suffice you (against your enemies), but none of you should give up playing with his arrows

4948. This tradition has also been narrated on the same authority through another chain of transmitters

4949. It has been reported by 'Abd al-Rahman b. Shamasa that Fuqaim al-Lakhmi said to Uqba b. Amir: You frequent between these two targets and you are an old man, so you will be finding it very hard. 'Uqba said: But for a thing I heard from the Prophet (ﷺ), I would not strain myself. Harith (one of the narrators in the chain of transmitters) said: I asked Ibn Shamasa: What was that? He said that he (the Holy Prophet) said: Who learnt archery and then gave it up is not from us, or he has been guilty of disobedience (to Allah's Apostle)

4950. It has been narrated on the authority of Thauban that the Messenger of Allah (ﷺ) said: A group of people from my Umma will always remain triumphant on the right path and continue to be triumphant (against their opponents). He who deserts them shall not be able to do them any harm. They will remain in this position until Allah's Command is executed (i.e. Qiyamah is established). In Qutaiba's version of the tradition, we do not have the words: "They will remain in this position"

4951. It has been narrated on the authority of Mughira who said: I heard the Messenger of Allah (ﷺ) say: A group of people from my Umma will continue to be triumphant over the people until the Command of Allah overtakes them while they are still triumphant

4952. The same tradition has been narrated through another chain of transmitters on the same authority

4953. It has been narrated on the authority of Jabir b. Samura that the Prophet (ﷺ) said: This religion will continue to exist, and a group of people from the Muslims will continue to fight for its protection until the Hour is established

4954. It has been narrated on the authority of Jabir b. 'Abdullah who said: I heard the Messenger of Allah (ﷺ) say: A group of people from my Umma will continue to fight in defence of truth and remain triumphant until the Day of judgment

4955. It has been narrated on the authority of Umair b. Umm Hani who said: I heard Mu'awiya say (while delivering a sermon from the pulpit) that he heard the Messenger of Allah (ﷺ) say: A group of people from my Umma will continue to obey Allah's Command, and those who desert or oppose them shall not be able to do them any harm. They will be dominating the people until Allah's Command is executed (i.e. Resurrection is established)

4956. It has been related by Yazid b. al-Asamm that he heard Mu'awiya b. Abu Sfyān quote a tradition from the Prophet (ﷺ) which he related from the Prophet

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(mail peace he upon him) -and he did not hear him quote from the Prophet (masy peace be upon him) any tradition other than this in the course of his sermon from the pulpit-that whom Allah wants to do a favour, He grants him an understanding of religion. A group of people from the Muslims will remain on the Right Path and continue until the Day of Judgment to triumph over those who oppose them

4957. It has been narrated on the authority of 'Abd al-Rahman b. Shamasa al- Mahri who said:I was in the company of Maslama b. Mukhallad, and 'Abdullah b. 'Amr b. 'As was with him. 'Abdullah said: The Hour shall come only when the worst type of people are left on the earth. They will be worse than the people of pre-Islamic days. They will get whatever they ask of Allah. While we were yet sitting when 'Uqba b. 'Amir came, and Maslama said to him: 'Uqba, listen to what 'Abdullah says. 'Uqba said: He knows better; so far as I am concerned, I heard the Messenger of Allah (ﷺ) say: A group of people from my Umma will continue to fight in obedience to the Command of Allah, remaining dominant over their enemies. Those who will oppose them shall not do them any harm. They will remain in this condition until the Hour overtakes them. (At this) 'Abdullah said: Yes. Then Allah will raise a wind which will be fragrant like musk and whose touch will be like the touch of silk; (but) it will cause the death of all (faithful) persons, not leaving behind a single person with an iota of faith in his heart. Then only the worst of men will remain to be overwhelmed by the Hour

4958. It has been narrated by Sa'd b. Abu Waqqas that the Messenger of Allah (ﷺ) said:The people of the West will continue to triumphantly follow the truth until the Hour is established

4959. It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:When you journey through a fertile land, you should (go slow and) give the camels a chance to graze in the land. When you travel in an arid (land) where there is scarcity of vegetation, you should quicken their pace (lest your camels grow feeble and emaciated for lack of fodder). When you halt for the night, avoid (pitching your tent on) the road, for it is the abode of noxious little animals at night

4960. It has been narrated (through another chain of transmitters) on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said:When you travel (through a land) where there is plenty of vegetation, you should (go slow and) give the camels a chance to enjoy the benefit of the earth. When you travel (through a land) where there is scarcity of vegetation, you should hasten with them (so that you may be able to cross that land while your animals are still in a good condition of health). When you make a halt for the night, avoid (doing so on) the road, for the tracks are the pathways of wild beasts or the abode of noxious little animals

4961. On the authority of Abu Huraira that the Prophet (ﷺ) said:Travelling is a tortuous experience. It deprives a person of his sleep. his food and drink. When one of you has accomplished his purpose, he should hasten his return to his family

4962. It has been narrated on the authority of Anas b. Malik that the Messenger of Allah (ﷺ) would not come (back) to his family by night. He would come to them in the morning or in the evening

4963. Another version of the tradition narrated on the same authority worded slightly differently. It says:(He) would not enter (upon his household at night)

4964. It has been narrated on the authority of Jabir b. 'Abdullah who said:We accompanied the Messenger of Allah (ﷺ) on an expedition. When we came (back) to Medina and were going to enter our houses, he said: Wait and enter (your houses) in the later part of the evening so that a woman with dishevelled hair may have used the comb, and a woman whose husband has been away from home may have removed the hair from her private parts

4965. It has been narrated on the authority of Jabir that the Messenger of Allah (ﷺ) said:If one of you comes (back from a journey) at night. he should not enter his house as a night visitor (but should wait) until a woman whose husband has been away from house has removed the hair from her private parts and a woman with dishevelled hair has combed her hair

4966. This tradition has been handed down through another chain of transmitters

4967. It has been narrated (through a different chain of transmitters) on the authority of Jabir who said:The Messenger of Allah (ﷺ) forbade that a man who had long absent should come to his family like (an unexpected) night visitor

4968. The above tradition has been narrated through another chain of transmitters

4969. It has been narrated (through a different chain of transmitters) on the authority of Jabir who said:The Messenger of Allah (ﷺ) forbade that a man should come to his family like (an unexpected) night visitor doubting their fidelity and spying into their lapses

4970. This tradition has been reported through another chain. 'Abdurahman, one of the sub-narrators, said "I do not know if it is in the hadith or not", meaning (the words) "doubting their fidelity and spying into their lapses

4971. A version of the tradition narrated on the authority of Jabir (but through a different chain of transmitters) mentions the undesirability of coming to one's house like a night visitor, but does not contain the words:" Doubting their fidelity or spying into their lapses

The Book of Hunting, Slaughter, and what may be Eaten

4972. Adi b. Hatim reported:I said: Messenger of Allah, I set off trained dogs and they catch for me (the game) and I recite the name of Allah over it (I slaughter the game by reciting Bismillah-i-Allah-o-Akbar), whereupon he said: When you set off your trained dogs, if you recited the name of Allah (while setting them off), then eat (the game). I said: Even if they (the trained dogs) kill that (the game)? He (the Holy Prophet) said: Even if these kill, but (on the condition) that no other dog, which you did not set off (along with your dogs), participates (in catching the game). I said to him: I throw Mi'rad, a heavy featherless blunt arrow, for

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hunting and killing (the game). Thereupon he said: When you throw Mi'rad, and it pierces, then eat, but if it falls flatly (and beats the game to death), then do not eat that

4973. Adi b. Hatim reported:I asked Allah's Messenger () saying: We are a people who hunt with these (trained) dogs, then (what should we do)? Thereupon he (the Holy Prophet) said: When you set of your trained dogs having recited the name of Allah, then eat what these (hounds) have caught for you, even if it (the game) is killed, provided (the hunting dog) has not eaten (any part of the game). If it has eaten (the game), then you don't eat it as I fear that it might have caught for its own self. And do not eat it if other dogs have joined your trained dogs

4974. Adi b. Hatim reported that he asked the Messenger of Allah () about (hunting) with the help of an arrow having a stub end. He said:If it strikes (the game) with its point, then eat, but if it strikes flatly and it dies, that is Waqidh (beaten into death), do not eat that. I asked the Messenger of Allah () about (hunting with the help of) dogs, whereupon he said. When you send your dog (for hunting) reciting the name of Allah, then eat (the game), but if some part of it is eaten (by the dogs, then do not eat that, for it (your dog) has caught that (the-game) for itself. I (again) said: If I find along with my dog another dog, and do not know which of (the dogs) has caught (the game). then (what should I do)? Thereupon he ('Allah's Messenger) said: Then don't eat that, for you recited the name of Allah on your dog and not on the other one

4975. Adi b. Hatim reported:I asked Allah's Messenger () about Mi'rad (i. e. hunting with the help of arrow having a stub end, and he stated the same (as we find in the previous hadith)

4976. This hadith has been transmitted on the authority of 'Adi b. Hatim with a slight variation of words

4977. Adi b. Hatim reported:I asked Allah's Messenger () about hunting the game with the help of Mi'rad, whereupon he said: If it strikes (the game) with its point, then eat it, but if it strikes flat, that is (the game is) beaten (into death), (then do not eat that) 'Adi further said: I asked him about hunting with the help of a dog, whereupon he said: If that (the dog) catches it (the game) for you and does not eat out of that, then you eat (the game) for Dhakat (slaughtering) of that is its being caught by it (by the dog). But if you find another dog besides it, and you fear that that dog (the second one) had caught it (the game) along with that (your dog) and killed it. then don't eat; for you recited the name of Allah on your dog and did not recite that on the other one (which joined your dog incidentally)

4978. This hadith has been narrated on the authority of Zakariya b. Abu Za'ida with the same chain of transmitters

4979. Sha'bi reported:I heard Adi b. Hatim say-and he was our neighbour, and our partner and co worker at Nahrain-that he asked Allah's Apostle (may peace be upon him) saying: I let off my dog and find another dog along with my dog and that (any one of them) catches the (game), but I do not know which one had caught it, whereupon he (the Holy Prophet) said: Then don't eat that, for you recited the name of Allah while letting off your dog and did not recite on the other

4980. This hadith has been narrated oif the authority of 'Adi b. Hatim through another chain of transmitters

4981. Adi b. Hatim reported:Allah's Messenger (way peace be upon him) said to me: When you let off your dog, recite the name of Allah, and if it catches (game for you) and you find it alive, then slaughter it; if you find it killed and that (your dog) has eaten nothing out of that, (even then) you may eat it; but if you find along with your dog another dog, and (the game an) dead, then don't eat, for you do not know which of the two has killed it. And if you shoot your arrow, recite the name of Allah, but if it (game) goes out of your sight for a day and you do not find on that but the mark of your arrow, then eat that it you so like, but if you find it drowned in water, then don't eat that

4982. Adi b. Hatim reported:I asked Allah's Messenger () about hunting. He said: When you shoot your arrow, recite the name of Allah, and if you find it (the arrow) killed (that). then eat, except when you find it fallen into water, for in that case you do not know whether it is water that caused its death or your arrow

4983. Abu Tha'laba al-Khushani reported:I came to Allah's Messenger () and said: Allah's Messenger, we are in the land of the People of the Book, (so) we eat in their utensils, and (live) in a hunting region. where I hunt with, the help of my bow, and hunt with my trained dog, or with my dog which is not trained. So inform me what is lawful (Halal) for us out of that. He (the Holy Prophet) said: Regarding what you have mentioned of the fact that you live in the land belonging to the People of the Book and so you eat in their utensils, but if you can get utensils other than theirs, then don't eat in them; but if you do not find any, then wash them and eat in them. And regarding what you have mentioned about (your living) in a hunting region, what you hunt, (strike) with the help of your bow, recite the name of Allah (while shooting an arrow) and then eat; and what you catch with the help of your trained dog, recite the name of Allah (while letting oil) the dog and then eat it, and what you get with the help of your untrained dog, (if you find it alive) and slaughter it (according to the law of the Shari'ah), eat it

4984. This hadith has been narrated on the authority of Haiwa with the same chain of transmitters, but with a slight variation of words

4985. Abu Tha'laba reported Allah's Messenger () having said this:If you shoot with your arrow and (the game) goes out of your sight and you find it (later on), then eat that if it has not gone rotten

4986. Abu Tha'laba reported Allah's Apostle () as saying about one who comes three days later on the game he has shot:Eat it, provided it has not gone rotten

4987. This hadith has been transmitted on the authority of Abu Tha'laba al- Khushani with a slight variation of (words):He (the Holy Prophet) said in regard to the game killed by (a trained) dog: Eat after three days provided it has not gone rotten

4988. Abu Tha'laba reported that Allah's Apostle (may peace be upon prohibited the eating of every fanged beast of prey. Zuhri added:We did not bear of it until we came to Syria)

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4989. Abu Tha'laba al-Khushani reported that Allah's Messenger () prohibited the eating of all fanged beasts. Ibn Shihab said: I did not bear of this from our 'Ulama' in the Hijaz, until Abu Idris narrated that to me and he was one of the jurists of Syria
4990. Abu Tha'laba al-Khushani reported Allah's Messenger () having prohibited the eating of all fanged beasts of prey
4991. This hadith has been narrated through several other chains of transmitters, but some of the chains have a slight variation of words
4992. Abu Huraira reported Allah's Messenger () as saying: The eating of all fanged beasts of prey is unlawful
4993. This hadith has been narrated through another chain of transmitters
4994. Ibn 'Abbas reported that Allah's Messenger () prohibited the eating of all fanged beasts of prey, and all the birds having talons
4995. This hadith has been transmitted on the authority of Shu'ba
4996. Ibn Abbas reported that Allah's Messenger () forbade (the eating) of all the fanged beasts of prey, and of all the birds having talons
4997. This hadith has been narrated on the authority of Ibn 'Abbas through a different chain of transmitters
4998. Jabir reported: Allah's Messenger (may peace be upon him) sent us (on an expedition) and appointed Abu 'Ubaida our chief that we might intercept a caravan of the Quraish and provided us with a bag of dates. And he found for us nothing besides it. Abu Ubaida gave each of us one date (everyday). I (Abu Zubair, one of the narrators) said: What did you do with that? He said: We sucked that just as a baby sucks and then drank water over that, and it sufficed us for the day until night. We beat off leaves with the help of our staffs, then drenched them with water and ate them. We then went to the coast of the sea, and there rose before us on the coast of the sea something like a big mound. We came near that and we found that it was a beast, called al-'Anbar (spermaceti whale). Abu 'Ubaida said. It is dead. He then said: No (but it does not matter), we have been sent by the Messenger of Allah () in the path of Allah and you are hard pressed (on account of the scarcity of food), so you eat that. We three hundred in number stayed there for a month, until we grew bulky. He (Jabir) said: I saw how we extracted pitcher after pitcher full of fat from the cavity of its eye, and sliced from it compact piece of meat equal to a bull or like a bull. Abu 'Ubaida called forth thirteen men from us and he made them sit in the cavity of its eye, and he took hold of one of the ribs of its chest and made it stand and then saddled the biggest of the camels we had with us and it passed under it (the arched rib), and we provided ourselves with pieces of boiled meat (especially for use in our journey). When we came back to Medina, we went to Allah's Messenger () and made a mention of that to him, whereupon he said: That was a provision which Allah had brought forth for you. Is there any piece of meat (left) with you, so that you give to us that? He (Jabir) said: We sent to Allah's Messenger () some of that (a piece of meat) and he ate it
4999. Jabir b. 'Abdullah reported: Allah's Messenger (may peace be upon him) sent us (on an expedition). We were three hundred riders and our chief (leader) was 'Ubaida b. al-Jarrah. We were on the look out for a caravan of the Quraish. So we stayed on the coast for half a month, and were so much afflicted by extreme hunger that we (were obliged) to eat leaves. That is why it was called the Detachment of the Leaves. The ocean cast out for us an animal which was called al-'Anbar (whale). We ate of that for half of the month and rubbed its fat on our (bodies) until our bodies became stout. Abu 'Ubaida caught hold of one of its ribs and fixed that up. He then cast a glance at the tallest man of the army and the highest of the camels. and then made him ride over that, and that man passed beneath it (the rib), and many a man could sit in its eye-socket, and we extracted many pitchers of fat from the cavity of its eye. We had small bags containing dates with us (before finding the whale). 'Ubaida gave every person amongst us a handful of dates (and when the provision ran short), he then gave each one of us one date. And when that (stock) was exhausted, we felt its loss
5000. Amr reported on the authority of Jabir that in the expedition of Khabat (leaves) a person slaughtered three camels, then three, then three, then Abu 'Ubaida forbade him (to do so fearing that the rides may become short)
5001. Jabir b. 'Abdullah reported: Allah's Apostle () sent us (on an expedition), and we were three hundred in number, and we were carrying our bags of provisions around our necks
5002. Jabir b. 'Abdullah reported that Allah's Messenger () sent on in expedition a detachment consisting of three hundred (persons) and appointed Abu 'Ubaida b. Jarrah as their chief. Their provisions ran short: 'Abu 'Ubaida collected their provisions in the provision bag. and he fed us (for some time). Later on when the provisions ran short he gave us one date every day
5003. Jabir b. Abdullah reported that Allah's Messenger () sent an expedition to the sea coast and I was one among them. The rest of the hadith is the same with a slight variation of wording that in the hadith transmitted on the authority of Wahb b. Kيسان (the words are): "The army ate out of that (the whale) for eighteen days
5004. Jabir b. Abdullah reported that Allah's Messenger () sent an expedition to the land of the tribe of Juhaina, and appointed a person as a chief over them
5005. Ali b. Abi Talib reported that Allah's Messenger () forbade on the Day of Khaibar temporary marriage (Muta') with women and the eating of the flesh of domestic asses
5006. This hadith has been narrated on the authority of Zuhri through a different chain of transmitters with a slight variation of wording
5007. Abu Tha'laba reported that Allah's Messenger () prohibited (the eating) of the flesh of domestic asses
5008. Ibn Umar reported that Allah's Messenger (way peace be upon him) forbade the eating of the flesh of domestic asses

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5009. Ibn 'Umar reported that Allah's Messenger () forbade the eating of the (flesh) of domestic asses on the Day of Khaibar in spite of the fact that people needed that
5010. Shaibani reported:I asked 'Abdullah b. Abu Aufa about (the lawfulness or unlawfulness of) the flesh of the domestic asses. He said: We experienced hunger on the Day of Khaibar as we were with the Messenger of Allah (). We found domestic asses in the exterior of Medina. We slaughtered them and our earthen pots were boiling when the announcer of the Messenger of Allah () made an announcement that the earthen pots should be turned upside down and nothing of the flesh of the domestic asses should be eaten. I said: What kind of prohibition is it that he (the Holy Prophet) has made? He said: We discussed it amongst -ourselves. Some of us said that it has been declared unlawful for ever, (whereas others said) it has been declared unlawful since one-fifth (of the booty) has not been given (to the treasury, as is legally required)
5011. Sulaiman Shaibini reported:I heard Abdullah b. Abu Aufa say: We were smitten with hunger during the nights of Khaibar. On the Day of Khaibar, we fell upon domestic asses and we slaughtered them, and when our earthen pots boiled with them, the announcer of Allah's Messenger () made an announcement that the earthen pots should be turned over, and nothing should be eaten of the flesh of the domestic asses. Some of the people said that Allah's Messenger () had forbidden (the use of this flesh) for one-fifth (due to the State) has not been paid, while others said: He prohibited it for ever
5012. Adi (he was the son of Thabit) said:I heard al-Bara' and 'Abdullah b. Abu Aufa say: We found domestic asses and we cooked them. Then the announcer of Allah's Messenger () made an announcement that the earthen pots should be turned over
5013. Al-Bara' said:We found on the Day of Khaibar domestic asses, and the announcer of the Messenger of Allah () made an announcement that the earthen pots should be turned over
5014. Bara was heard saying:We were forbidden (to eat) the flesh of the domestic asses
5015. Bara' b. 'Azib reported:Allah's Messenger () commanded us to throw away the flesh of domestic asses whether uncooked or cooked; he then never commanded us to eat that
5016. This hadith has been narrated on the authority of 'Asim with the same chain of transmitters
5017. Ibn 'Abbas reported:I do not know whether Allah's Messenger () prohibited (the eating of the domestic ass) due to the fact that they were the beasts of burden for the people, so he (the Holy Prophet) did not like their beasts of burden to be destroyed (as a matter of expediency), or he prohibited the use of the flesh of domestic asses (not as an expediency but as a law of the Shari'ah) on the Day of Khaibar
5018. Salama b. Akwa' reported:We went to Khaibar with Allah's Messenger (). Then Allah granted (us) victory over them. On that very evening of the day when they had been granted victory, they lit many fires. Thereupon Allah's Messenger () said: What are those fires and what for those have been lit? They said: (These have been lit) for (cooking) the flesh. Thereupon he said: Of what flesh? They said: For the flesh of the domestic asses. Thereupon Allah's Messenger (may peace be upon him) said: Throw that away and break them (the earthen pots in which the fies was being cooked). A person said: Messenger of Allah, should we throw it away and wash them (the cooking pots)? He said: You may do so
5019. This hadith has been transmitted on the authority of Yazid b. Abu Ubaid
5020. Anas reported:When Allah's Messenger () conquered Khaibar, we caught hold of the asses outside the village. We cooked them (their flesh). Then the announcer of Allah's Messenger () made the announcement: Listen, verily Allah and His Messenger have prohibited you (the eating of) their (flesh), for it is a loathsome evil of Satan's doing. Then the earthen pots were turned over along with what was in them, and these were brimming (with flesh) at that time
5021. Anas b. Malik reported:When it was the Day of Khaibar a visitor came and said: Messenger of Allah, the asses have been eaten. Then another came and said: Messenger of Allah, the asses are being destroyed. Then Allah's Messenger () commanded Abu Talha to make an announcement that Allah and His Messenger have prohibited you (from eating) of the flesh of (domestic) asses, for these are loathsome or impure. He (the narrator) said: The earthen pots were turned over along with what was in them
5022. Jabir b. 'Abdullah reported that Allah's Messenger () prohibited eating of the flesh of domestic asses on the Day of Khaibar, and permitted the cooking of the flesh of horses
5023. Jabir b. 'Abdullah is reported to have said:We ate during the time of Khaibar the (flesh) of horses and of wild asses, but Allah's Messenger () prohibited us (to eat) the flesh of domestic asses
5024. This hadith has been transmitted on the authority of Ibn Juraij
5025. Asma' reported:We slaughtered a horse and ate it during the lifetime of Allah's Messenger ()
5026. This hadith has been transmitted on the authority of Hisham
5027. Ibn 'Umar reported:Allah's Messenger () was asked about the eating of (the flesh) of the lizard, whereupon he said: I am neither the eater of it nor its prohibitor
5028. Ibn 'Umar reported:A person asked Allah's Messenger () about the eating of the lizard, whereupon he said. I neither eat it, nor do I prohibit it
5029. Ibn 'Umar reported that a person asked Allah's Messenger () as he was sitting on the pulpit about the eating of the lizard, whereupon he said:I neither eat

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it, nor do I prohibit it

5030. This hadith has been narrated on the authority of 'Ubaidullah with the same chain of transmitters

5031. A hadith pertaining to the eating of the lizard is transmitted from the Prophet (ﷺ) on the authority of Ibn 'Umar, but in this very hadith narrated through a different chain of transmitters there is a slight variation of wording (and the words are):" A lizard was brought to Allah's Messenger (ﷺ) but he neither ate that nor declared it unlawful." And in the hadith transmitted through Usama (the words are):" The man (inquirer) was standing in the mosque and Allah's Messenger (ﷺ) was sitting on the pulpit

5032. Ibn 'Umar reported that there were some persons with Allah's Apostle (ﷺ) from among his Companions, Sa'd being one of them. There was brought to them the flesh of the lizard when a lady amongst the wives of Allah's Apostle (ﷺ) said:It is the flesh of the lizard. Thereupon Allah's Messenger (way peace be upon him) said: Eat, for it is lawful, but it is not my diet

5033. Taubat Al-'Anbari reported:Al-Sha'bi (one of the narrators) asked me if I had heard the hadith transmitted on the authority of Hasan from the Prophet (ﷺ). He said: I sat in the company of Ibn 'Umar for two years or a year and a half but I did not hear narrated from Allah's Apostle (ﷺ) but this one (pertaining to the flesh of the lizard) as narrated by Mu'adh

5034. Abdullah b. 'Abbas reported:I and Khalid b. Walid went to the apartment of Maimuna along with Allah's Messenger (ﷺ), and there was presented to him a roasted lizard. Allah's Messenger (ﷺ) stretched his hand towards It, whereupon some of the women who had been in the house of Maimuna said: Inform Allah's Messenger (ﷺ) what he intends to eat. Allah's Messenger (ﷺ) lifted his hand. I said: Messenger of Allah, Is it forbidden? He said: No. It is not found in the land of my people, and I feel that I have no liking for it. Khalid said: I then chewed and ate it, while, Allah's Messenger (ﷺ) was looking (at me)

5035. Abdullah b. 'Abbas reported that Khalid b. Walid who is called the Sword of Allah had informed him that he visited Maimuna, the wife of Allah's Apostle (ﷺ), in the company of Allah's Messenger (ﷺ), and she was the sister of his mother (that of Khalid) and that of 'Ibn Abbas, and he found with her a roasted lizard which her sister Hufaida the daughter of al-Harith had brought from Najd, and she presented that lizard to Allah's Messenger (ﷺ). It was rare that some food was presented to the Prophet (ﷺ) and it was not mentioned or named. While Allah's Messenger (ﷺ) was about to stretch forth his hand towards the lizard, a woman from amongst the women present there informed the Messenger of Allah (ﷺ) what they had presented to him. They said:Messenger of Allah, it is a lizard. Allah's Messenger (ﷺ) withdrew his hand, whereupon Khalid b. Walid said: Messenger of Allah, is a lizard forbidden? There upon he said: No, but it is not found in the land of my people, and I feel that I have no liking for it. Khalid said: I then chewed and ate it, and Allah's Messenger (ﷺ) was looking at me and he did not forbid (me to eat it)

5036. Khalid b. Walid reported that he visited Maimuna daughter of al-Harith with the Messenger of Allah (ﷺ), and she was the sister of his mother. She presented to Allah's Messenger (ﷺ) the flesh of a lizard which Umm Hufaid daughter of al-Harith had brought from Najd, and she had been married to a person belonging to Banu Ja'far. It was the habit of Allah's Messenger (ﷺ) not to eat anything until he knew what that was. The rest of the hadith is the same but with this (addition):" Ibn al-Asamm narrated it from Maimuna and he was under her care

5037. Ibn 'Abbas reported:While we were in the house of Maimuna there were brought to Allah's Messenger two roasted lizards. Here no mention is made of al-'Asamm narrating from Maimuna

5038. Ibn 'Abbas reported that there had been brought to Allah's Messenger (ﷺ) the flesh of a lizard and Khalid b. Walid was also present there. The rest of the hadith is the same

5039. Sa'id b. Jubair reported that he heard Ibn 'Abbas says:The sister of my mother Umm Hufaid presented to Allah's Messenger (ﷺ) clarified butter (ghee), cheese and some lizards. He ate out of the clarified butter and cheese, but left the lizard finding no liking for it. But it was eaten on the table of Allah's Messenger (ﷺ). Had it been forbidden (haram), it could not be eaten on the table of Allah's Messenger (ﷺ)

5040. Yazid b. al-Asamm reported:A newly wedded person of Medina invited us to a wedding feast, and he served us thirteen lizards. There were those who ate it and those who abandoned it. I met Ibn 'Abbas the next day, and informed him (about this) in the presence of many persons. Some of them said that the Messenger of Allah (ﷺ) had observed: I neither eat it nor forbid (anyone) from eating it, nor declare it to be unlawful. Thereupon Ibn 'Abbas said: Sad it is what you say! Allah's Apostle (ﷺ) has not been sent, but (to declare in clear words) the lawful and the unlawful (things). We were once with Allah's Messenger (may peace be upon him) as he was with Maimuna, and there were with him al-Fadl b. 'Abbas, Khalid b. Walid and some women (also) when a tray of food containing flesh was presented to him. As Allah's Apostle (ﷺ) was about to eat that, Maimuna said: It is the flesh of the lizard. He withdrew his hand saying: That is the flesh which I never eat; but he said to them (those who were present there): You may eat. Al-Fadl ate out of that, so did Khalid b Walid, and the women. Maimuna (however) said: I do not eat anything but that which Allah's Messenger (ﷺ) eats

5041. Abu Zubair reported that he heard Jabir b. 'Abdullah saying that there was presented to Allah's Messenger (the flesh) of the lizard, but he refused to eat that, saying:I do not know; perhaps it (lizard) might (be one of those natives of) the distant past whose (forms) had been, distorted

5042. (Abu Zubair reported:I asked Jabir about the eating) of the lizard, whereupon he said: Don't eat that as he (the Holy Prophet) felt disgust. He (the narrator) said that Umar b. al-Khattab reminded: Allah's Apostle (ﷺ) did not declare it to be unlawful. Allah, the Exalted and Majestic, has (made it a source) of benefit for more than one (persons). It is a common diet of the shepherds. Had it been with me, I would have eaten that

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5043. Abu Sa'id reported that a person said: Messenger of Allah, we live in a land abounding in lizards, so what do you command or what verdict you give (about eating of it)? Thereupon he said: It was mentioned to me that a people from among Bani Isra'il were distorted (so there is a likelihood that those people might have been distorted in the shape of lizards). So he neither commanded (us to eat that) nor forbade (us). Abu Sa'id said: After some time Umar said: Allah, the Exalted and Majestic, has made it (a source of) benefit for more than one (person), for it is the common diet of shepherds. Had it been with me, I would have eaten that. Allah's Messenger () disliked it

5044. Abu Sa'id reported that an Arab of the desert came to Allah's Messenger () and said: I live in a low land abounding in lizards, and these are the common diet of my family, but he (the Holy Prophet) did not make any reply. We said to him: Repeat it (your problem) and so he repeated it, but he did not make any reply. (It was repeated thrice) Then Allah's Messenger () called him out at the third time saying: O man of the desert, verily Allah cursed or showed wrath to a tribe of Bani Isra'il and distorted them to beasts which move on the earth. I do not know, perhaps this (lizard) may be one of them. So I do not eat it, nor do I prohibit the eating of it

5045. Ibn Abu Aufa reported: We went on seven expeditions with Allah's Messenger () and ate locusts

5046. This hadith has been narrated on the authority of Abu Ya'fur with the same chain of transmitters. Abu Bakr (one of the narrators) said "seven expeditions," whereas Ishaq said "six," and Ibn Umar said "six" or "seven"

5047. This hadith is narrated on the authority of Abu Ya'fur with the same chain of transmitters, and he mentioned seven expeditions

5048. Anas b. Malik reported: We chased a hare at Marr az-Zahrin (a valley near Mecca). They (my companions) ran, but felt exhausted; I also tried until I caught hold of it. I brought it to Abu Talha. He slaughtered it and sent its haunch and two hind legs to Allah's Messenger () through me; and he accepted them

5049. This hadith has been transmitted on the authority of Yahya with a slight change of wording

5050. Ibn Buraida reported that Abdullah b. al-Mughaffal saw a person from amongst his companions throwing small pebbles, whereupon he said: Don't throw pebbles. for Allah's Messenger () did not like it, or he forbade flinging of pebbles since neither the game is taken thereby, nor an enemy defeated. but it may break a tooth or put out an eye. He, afterwards, again saw him flinging pebbles, and said to him: I inform you that the Messenger of Allah () did not approve or he forbade flinging of pebbles, but if I see you again flinging pebbles. I will not speak with you

5051. This hadith has been transmitted on the authority of Kahmas

5052. Abdullah b. Mughaffal reported that Allah's Messenger () prohibited throwing of pebbles. Ibn Ja'far reported (in the narration transmitted by him) that he (the Holy Prophet) said: It neither inflicts defeat to the enemy nor kills the game but breaks the tooth and puts the eye out. This hadith has been transmitted on the authority of Ibn Mahdi with a slight variation of wording

5053. Sa'id b. Jubair reported that. a near one of 'Abdullah b. Mughaffal threw pebbles. He prohibited him (to do so). He said that Allah's Messenger () had prohibited the throwing of pebbles by saying: It does not catch the game, nor does it inflict defeat on the enemy, but breaks the tooth and puts the eye out. He (the near one of Abdullah b. Mughadal) again repeated it (the act of throwing of pebbles) whereupon he said: I narrate to you that Allah's Messenger (may peace be upon him) disliked and prohibited throwing of pebbles, but I see you again throwing pebbles; I (would therefore) not speak with you

5054. This hadith has been narrated on the authority of Ayyub with the same chain of transmitters

5055. Shaddid b. Aus said: Two are the things which I remember Allah's Messenger () having said: Verily Allah has enjoined goodness to everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably

5056. This hadith has been narrated on the authority of Khalid al-Hadhdha' through different chains of transmitters

5057. Hishim b. Zaid b. Anas b. Milik reported: I visited the house of al-Hakam b. Ayyub along with my grandfather Anas b. Milik, (and there) some people had made a hen a target and were shooting arrows at her. Thereupon Asas said that Allah's Messenger () had forbidden tying of the animals (and making them the targets of arrows, etc)

5058. This hadith has been narrated on the authority of Shu'ba through other chains of transmitters

5059. Ibn 'Abbas reported Allah's Messenger () having said this: Do not make anything having life as a target

5060. This hadith has been narrated on the authority of Shu'ba through a different chain of transmitters

5061. Sa'id b. Jubair reported that Ibn 'Umar happened to pass by a party of men who had tied a hen and were shooting arrows at it. As soon as they saw Ibn 'Umar, they scattered from it. Thereupon Ibn Umar said: Who has done this? Verily Allah's Messenger () has invoked curse upon him who does this

5062. Sa'id b. Jubair reported that Ibn 'Umar happened to pass by some young men of the Quraish who had tied a bird (and th, is made it a target) at which they had been shooting arrows Every arrow that they missed came into the possession of the owner of the bird. So no sooner did they see Ibn 'Umar they went away. Thereupon Ibn 'Umar said: Who has done this? Allah has cursed him who does this. Verily Allah's Messenger () invoked curse upon one who made a live thing the target (of one's marksmanship)

5063. Jabir b. 'Abdullah reported that Allah's Messenger () forbade that any beast should be killed after it has been tied

The Book of Sacrifices

5064. Jundab b. Sufyan reported:I was with Allah's Messenger (ﷺ) on the day of 'Id al-Adha. While he had not returned after having offered (the Id prayer) and finished it, he saw the flesh of the sacrificial animals which had been slaughtered before he had completed the prayer. Thereupon he (the Holy Prophet) said: One who slaughtered his sacrificial animal before his prayer or our prayer ('Id), he should slaughter another one in its stead, and he who did not slaughter, he should slaughter by reciting the name of Allah

5065. Jundab b. Sufyan reported:I was with Allah's Messenger (ﷺ) (on the occasion) of 'Id al-Adha. After he had completed the prayer with people, he found that the goats had been slaughtered, whereupon he said: He who slaughtered sacrificial animal before the prayer should slaughter a goat (again) in its stead and he who has not slaughtered he should slaughter it by reciting the name of Allah

5066. This hadith has been narrated on the authority of al-Aswad b. Qais with the same chain of transmitters

5067. Jundab al-Bajali reported:I saw Allah's Messenger (ﷺ) observing ('Id) prayer on the Day of Sacrifice (10th of Dhu'l-Hijja) and then delivering a sermon and he said: He who sacrificed the (animal) before offering ('Id) prayer, he should offer again in its stead, and he who did not sacrifice the animal should slaughter it by reciting the name of Allah

5068. This hadith has been narrated on the authority of Shu'ba through another chain of transmitters

5069. Al-Bara' reported:My maternal uncle Abu Burda sacrificed his animal before ('Id) prayer. Thereupon Allah's Messenger (ﷺ) said: That is a goat (slaughtered for the sake of) flesh (and not as a sacrifice on the day of Adha). He said: I have a lamb of six months. Thereupon he said: Offer it as a sacrifice, but it will not justify for anyone except you, and then said: He who sacrificed (the animal) before ('Id) prayer, he in fact slaughtered it for his own self, and he who slaughtered after prayer, his ritual of sacrifice became complete and he in fact observed the religious practice of the Muslims

5070. Al-Bara' b. 'Azib reported that his maternal'uncle Abu Burda b. Niyar sacrificed his animal earlier than the Prophet (ﷺ) had sacrificed. Thereupon he said:Apostle of Allah, it is the day of meat and it is not desirable (to have longing for it and not to make use of it immediately), so I hastened in offering my animal as a sacrifice, so that I might feed my family and neighbours and my kith and kin. Thereupon Allah's Messenger (ﷺ) said: Offer again your sacrifice. He said: Messenger of Allah, I have a small milch goat of less than one year, and that is better than two dry goats (from which only) meat (can be acquired). Thereupon he said: That is better than the two animals of sacrifice on your behalf, and the sacrifice of a goat, of less than six months shall not be accepted as a sacrifice on behalf of anyone after your (sacrifice)

5071. Al-Bara' b. 'Azib reported:Allah's Messenger (ﷺ) delivered an address on the day (of Nahr) in which he said: None of you should offer sacrifice of animals until he has completed the ('Id) prayer. Thereupon my maternal uncle said: Messenger of Allah, it is the day of meat, so it is not desirable (to keep my family in the state of longing). The rest of the hadith is the same

5072. Al-Bara' reported Allah's Messenger (ﷺ) having said:He who observes prayer like our prayer and turns his face towards our Qibla (in prayer) and who offers sacrifices (of animals) as we do, he must not slaughter the (animal as a sacrifice) until he has completed the prayer. Thereupon my maternal uncle said: Messenger of Allah, I have sacrificed the animal on behalf of my son. The Messenger of Allah (ﷺ) said: This is the thing in which you have made haste for your family. He said: I have a goat with me better than two goats. Thereupon he said: Sacrifice it for that is the best

5073. Al-Bara' b. 'Azib reported Allah's Messenger (ﷺ) having said:The first (act) with which we started our day (the day of 'Id-ul Adha) was that we offered prayer. We then returned and sacrificed the animals and he who did that in fact adhered to our Sunnah (practice). And he who slaughtered the (animal on that day before the 'Id prayer), for him (the slaughtering of animal was directed to the acquiring of) meat for his family, and there is nothing of the sort of sacrifice in it. It was Abu Burda b. Niyar who had slaughtered (the animal before the 'Id prayer). He said: I have a small lamb, of less than one year, but better than that of more than a year. Thereupon Allah's Messenger (ﷺ) said: Sacrifice it, but it will not suffice (as a sacrifice) for anyone after you

5074. A hadith like this has been narrated on the authority of al-Bara' b. 'Azib through another chain of transmitters

5075. al-Bara' b. 'Azib reported:Allah's Messenger (ﷺ) addressed us on the day of Nahr after the ('Id) prayer. The rest of the hadith is the same

5076. Al-Bara' b. 'Azib reported:Allah's Messenger (ﷺ) addressed us on the day of Nahr and said: None should sacrifice the animal unless he has completed the ('Id) prayer. A person said: I have a milch goat of less than one year, better than two fat goats. Thereupon he said: Sacrifice it, and no goat of less than a year of age will be accepted as sacrifice after you

5077. Al-Bara' b. 'Azib reported that Abu Burda slaughtered the animal as a sacrifice before the ('Id) prayer. Thereupon Allah's Apostle (ﷺ) said:Offer a substitute for it (since it does not absolve you of the responsibility of sacrifice). Thereupon he said: Allah's Messenger. I have nothing with me but a goat of less than six months. Shu'ba (one of the narrators) said: I think he (al-Bara' b. 'Azib also) said: And it is better than a goat of one year. Thereupon Allah's Messenger (ﷺ) said: Make it a substitute for that (and sacrifice it), but it will not suffice for anyone (as a sacrifice) after you

5078. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters, but did not mention tht doubt (expressed in his statement) That is (the goat of less than a year) is better than a goat of more than one year

5079. Anas (b. Malik) reported Allah's Messenger (ﷺ) having said on the day of Nahr (Sacrifice):He who slaughtered (the animal as a sacrifice) before the ('Id)

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prayer. should repeat it (i. e. offer another animal). Thereupon a person stood up and said: Messenger of Allah, that is the day when meat is much desired, and he also made a mention of the need of his neighbour, and perhaps Allah's Messenger () attested it. He (the person who had sacrificed the animal before the 'Id prayer) said: I have a goat of less than one year of age with me and I like it more than two fleshy goats; should I offer it as a sacrifice? He permitted him to do so. He (the narrator) said: I do not know whether this permission was granted to anyone else besides him or not. Allah's Messenger () then turned towards two rams. and he slaughtered them, and the people' came to the goats and got them distributed amongst themselves (for offering them as sacrifice)

5080. Anas b. Malik reported that Allah's Messenger () offered the 'Id prayer and then delivered the sermon giving the command:He who slaughtered the animal before prayer should slaughter (another animal as a sacrifice). The rest of the hadith is the same

5081. Anas b. Malik reported:Allah's Messenger () addressed us on the day of 'Id al-Adha. He smelt the odour of flesh and he prohibited them from slaughtering (the animals before the 'Id prayer), saying: He who slaughtered the animals (before the 'Id prayer) should do that again (as it is not valid as a sacrifice)

5082. Jabir reported Allah's Messenger () as saying:Sacrifice only a grown-up animal, unless it is difficult for you, in which case sacrifice a ram (of even less than a year, but more than six months' age)

5083. Jabir b. 'Abdullah reported:Allah's Messenger () led us in the 'Id prayer in Medina on the Day of Sacrifice. Some persons slaughtered their animals ahead of him under the impression that Allah's Apostle () had-already offered sacrifice. Thereupon Allah's Apostle () said: Those who had slaughtered their animals ahead of him should slaughter the other ones in their stead. And they should not sacrifice the animal before Allah's Messenger () had sacrificed (his animal)

5084. Uqba b. 'Amir reported that Allah's Messenger () gave the gifts of goats to be distributed amongst his Companions. They sacrificed them, but a lamb of one year of age was left. (Someone) made a mention of that to the Messenger of Allah (), whereupon he said:You sacrifice it

5085. Amir al-Juhani reported:Allah's Messenger () distributed sacrificial animals (amongst us for sacrificing them on 'Id al-Adha). So we sacrificed them. There fell to my lot a lamb of less than one year I said: Allah's Messenger, there has fallen to my lot a lamb (Jadha'a), whereupon he said: Sacrifice that

5086. This hadith has been transmitted on the authority of 'Uqba b. 'Amir al-Juhan with a slight change of wording

5087. Anas reported that Allah's Messenger () sacrificed with his own hands two horned rams which were white with black markings reciting the name of Allah and glorifying Him (saying Allah-o-Akbar). He placed his foot on their sides (while sacrificing)

5088. Anas reported that Allah's Messenger () sacrificed two horned rams of white colour with black markings over them. He also stated:I saw him sacrificing them with his own hand and saw him placing his foot on their sides, and recited the name of Allah and Glorified Him

5089. Shu'ba reported:Qatada informed me that he had heard Anas saying that Allah's Messenger (may peace be upon him) sacrificed (the horned rams) and like that. I said: Did you (Qatada) hear from Anas? He said. Yes

5090. This hadith has been transmitted on the authority of Anas with a slight variation of wording

5091. A'isha reported that Allah's Messenger () commanded that a ram with black legs, black belly and black (circles) round the eyes should be brought to him, so that he should sacrifice it. He said to 'A'isha:Give me the large knife, and then said: Sharpen it on a stone. She did that. He then took it (the knife) and then the ram; he placed it on the ground and then sacrificed it, saying: Bismillah, Allah-humma Taqabbal min Muhammadin wa Al-i-Muhammadin, wa min Ummati Muhammadin (In the name of Allah," O Allah, accept [this sacrifice] on behalf of Muhammad and the family of Muhammad and the Umma of Muhammad

5092. Rafi' b. Khadij is reported to have said:Allah's Messenger, we are going to encounter the enemy tomorrow, but we have no knives with us. Thereupon Allah's Messenger () said: Make haste or be careful (in making arrangements for procuring knives) which would let the blood flow (and along with it) the name of Allah is also to be recited. Then eat, but not the tooth or nail. And I am going to tell you why it is not permissible to slaughter the animal with the help of tooth and bone; and as for the nail. it is a bone, and the bone is the knife of Abyssinians. He (the narrator) said: There fell to our lot as spoils of war camels and goats, and one of the camels among them became wild. A person (amongst us) struck it with an arrow which brought it under control. whereupon Allah's Messenger () said: This camel became wild like wild animals, so if you find any animal getting wild, you do the same with that

5093. Rafi' b. Khadij reported:While we were with Allah's Messenger (may peace be upon him) in Dhu'l-Hulaifa in Tihama, we got hold of goats and camels. Some persons (amongst us) made haste and boiled (the flesh of goats and camels) in their earthen pots. He then commanded and these were turned over; then he equalised ten goats for a camel. The rest of the hadith is the same

5094. Rafi' b. Khadij reported from his grandfather that he said:Allah's Messenger, we are going to encounter the enemy tomorrow, but we do not have long knives with us, should we then slaughter them with the peel of the reed? The rest of the hadith is the same. (And at the end the words are):" A camel became wild (and got out of our control). We attacked it with arrows until we made it fall down

5095. This hadith has been narrated on the authority of Sa'id b. Masruq with the same chain of transmitters with a slight variation of words

5096. Rafi' b. Khadij reported that he said:Allah's Messenger, we are going to encounter the enemy tomorrow. and we do not have large knives with us. The rest of the hadith is the same, but no mention is made of this:" The people hastened and they boiled (flesh) in the earthen pots. He (the Holy Prophet), commanded and these were turned over and the narrator narrated the whole event

5097. Abu Ubaid reported:I was with 'Ali b. Abi Talib on the occasion of the 'Id day. He started with the 'Id prayer before delivering the sermon, and said: Allah's

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Messenger () forbade us to eat the flesh of our sacrificial animals beyond three days

5098. Abu 'Ubaid, the freed slave of Ibn Azhar, reported that he said 'Id (prayer) with Umar b. al-Khattab, and then said the 'Id (prayer) with 'Ali b. Abu Talib. He (the narrator further) reported: He led us in prayer before delivering the sermon and then addressed the people saying: Allah's Messenger () has forbidden you to eat the flesh of your sacrificial animals beyond three nights, so do not eat that

5099. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters

5100. Ibn 'Umar reported Allah's Apostle () having said: None of you should eat the flesh of his sacrificial animal beyond three days

5101. This hadith has been narrated on the authority of Ibn Umar through another chain of transmitters

5102. Ibn 'Umar reported that Allah's Messenger () forbade that the flesh of sacrificial animals be eaten beyond three (days) Salim (son of Ibn Umar) said: Ibn 'Umar did not eat the flesh of the sacrificial animals beyond three (days). Ibn Abu 'Umar said: "Beyond three days

5103. Abdullah b. Waqid reported: Allah's Messenger () forbade (people) to eat the flesh of sacrificed animals beyond three days. Abdullah b. Abu Bakr said, I made a mention of that to 'Amra, whereupon she said: He has told the truth, for I heard 'A'isha say: The poor among the people of the desert come (to the towns) on the occasion of Id al-Adha during the lifetime of Allah's Messenger (). Upon this Allah's Messenger () said: Retain with you (the flesh) sufficing for three (days), and whatever is left out of that give in charity. After this. they (the Muslims) said: Allah's Messenger, the people make waterskins with the (hides) of their sacrificed animals and they melt fat out of them. Thereupon he said. What the then? They said: You forbade (us) to eat the flesh of sacrificial animals beyond three (days), whereupon he said: I forbade you for those (poor persons) who flocked (to the towns on this occasion for getting meat) but now when (this situation has improved) you may eat, preserve and give -in charity

5104. Jabir reported that Allah's Apostle () forbade eating of the flesh of sacrificed animals beyond three (days). but afterwards said: Eat, make a provision, and keep it

5105. Jabir b. Abdullah reported: We did not eat the flesh of our sacrificial animals beyond three days in Mina. Then Allah's Messenger () permitted us saying: Eat and make it a provision (for journey). I asked 'Ata' whether Jabir had also said: Till we came to Medina. He said: Yes

5106. Jabir b. 'Abdullah reported: We did not eat the flesh of sacrificed animals beyond three (days), but then Allah's Messenger () commanded us to make it a provision for journey and eat it (beyond three days)

5107. Jabir reported: We made provision (out of the flesh of sacrificed animals for our journey) to Medina during the lifetime of Allah's Messenger ()

5108. Abu Sa'id al-Khudri reported Allah's Messenger () having said: O people of Medina, do not eat the flesh of sacrificed animals beyond three days. Ibn al-Muthanni said: Three days. They (the Companions of the Holy Prophet) complained to the Messenger of Allah (may peace be upon him) that they had children and servants of theirs (to feed), whereupon he said: Eat, and feed others, and store, and make it a provision of food

5109. Salama b. al-Akwa' reported Allah's Messenger (may peace be upon him) having said: He who sacrifices (animal) among you nothing should be left in his house (out of its flesh) on the morning of the third day. When it was the next year they (his Companions) said: Should we do this year as we did during the previous year? Thereupon he said: Don't do that, for that was a year when the people were hard pressed (on account of poverty). so I wanted that the (flesh) might be distributed amongst them

5110. Thauban reported that Allah's Messenger (may peace be upon him) slaughtered his sacrificial animal and then said: Thauban, make his meat usable (for journey), and I continuously served him that until he arrived in Medina

5111. This hadith has been narrated on the authority of Mu'awiya b. Salih with the same chain of transmitters

5112. Thauban, the freed slave of Allah's Messenger (), reported: Allah's Messenger () said to me on the occasion of Hajjat-al-Wada' (the Farewell Pilgrimage): Make the flesh usable. So I made it usable (for him) and he ate it constantly until he reached Medina. This hadith has been narrated on the authority of Yabya b. Hamza with the same chain of transmitters, but he did not say: On the occasion of Hajjat-al-Wada'

5113. Thauban, the freed slave of Allah's Messenger (), reported: Allah's Messenger () said to me on the occasion of Hajjat-al-Wada' (the Farewell Pilgrimage): Make the flesh usable. So I made it usable (for him) and he ate it constantly until he reached Medina. This hadith has been narrated on the authority of Yabya b. Hamza with the same chain of transmitters, but he did not say: On the occasion of Hajjat-al-Wada'

The Book of Drinks

5114.

5115.

The Book of Sacrifices

5116. Abu Huraira reported Allah's Messenger () as saying: (The sacrifice of Fara' and 'Atira) has no (sanction in Islam). Ibn Rafi' made this addition in his narration that Fara' means the first-born young one of a camel

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5117. Abdullah b. Buraida reported on the authority of his father that Allah's Messenger () said this: I prohibited you from visiting the graves, but (now) you may visit them, and I prohibited you (from eating) the flesh of sacrificed animals beyond three days, but now keep it as long as you like. I prohibited you from the use of Nabidh except (that preoared) in dry waterskins. Now drink (Nabidh prepared in any utensil), but do not drink when it becomes intoxicant

5118. Ibn Buraida, on the authority of his father, reported Allah's Messenger () having said this: I used to forbid you. The rest of the hadith is the same

5119. Umm Salama reported Allah's Messenger () having said this: When any one of you intending to sacrifice the animal enters in the month (of Dhu'l-Hijja) he should not get his hair or nails touched (cut). It was said to Sufyan that some of the (scholars) did not deem this hadith to be Maffu'. He said: But I deem it as Marfu' (i. e. chain of narration traceable right up to the Holy Prophet)

5120. Umm Salama reported Allah's Apostle () as saying: If anyone of you intends to offer sacrifice he should not get his hair cut or nails trimmed

5121. Umm Salama reported (these words) directly from Allah's Messenger (): If anyone has in his possession a sacrificial animal to offer as a sacrifice (on 'Id al-Adha), he should not get his hair cut and nails trimmed after he has entered the first days of Dhu'l Hijja

5122. Amr b. Muslim b. 'Ammar al-Laithi reported: While we were in a bathroom just before 'Id al-Adha some of the persons tried to remove the hair with the help of hair-removing chemicals. Thereupon some of the people owning the bath (or some of the people sitting therein) said that Sa'id b. Musayyib did not approve of it, or he prohibited it. Then I met Sa'id b. Musayyib and made a mention of that to him, whereupon he said: O my nephew, this is the hadith which has been forgotten, and abandoned. Umm Salama, the wife of Allah's Apostle (), narrated to me Allah's Messenger () having said as narrated above

5123. Amr b. Muslim al-Jundani reported that Ibn Musayyib had told him that it was Umm Salama, the wife of Allah's Apostle (), who had informed him of that as narrated above

5124. Abu Tufail 'Amir b. Withila reported: I was in the company of 'Ali b. Abi Talib, when a person came to him, and said: What was it that Allah's Apostle () told you in secret? Thereupon he (liadrat 'Ali) was enraged and said: Allah's Apostle () did not tell me anything in secret that he hid from people, except that he told me four things. He said: Commander of Faithful, what are these? He said: Allah cursed him who cursed his father; Allah cursed him who sacrificed for anyone besides Allah; and Allah cursed him who accommodates an innovator (in religion); and Allah cursed him who changed the minarets (the boundary lines) of the land

5125. Abu Tufail reported: We said to 'Ali b. Abi Talib: Inform us about something which Allah's Messenger () told you in secret, whereupon he said: He told me nothing in secret which he hid from people, but I heard him say: Allah cursed him who sacrificed for anyone besides Allah; and cursed him who accommodated an innovator; and Allah cursed him who cursed his parents and Allah cursed him who changed the boundary lines (of the land possessed by him)

5126. Abu Tufail reported: 'Ali was asked whether Allah's Messenger () had showed special favour (by disclosing to him) a thing (which he kept secret from others). Thereupon he said: Allah's Messenger () singled us out not for (disclosing to us) anything (secret) which he did not make public, (but those few things) which lie in the sheath of my sword. He drew out the written document contained in it and on that (it was mentioned): Allah cursed him who sacrificed for anyone else besides Allah; and Allah cursed him who stole the signposts (demarcating the boundary lines of the) land; and Allah cursed him who cursed his father; and Allah cursed him who accommodated an innovator (in religion)

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5127. Ali b. Abu Talib reported; There fell to my lot along with Allah's Messenger () an old she-camel from the spoils of Badr. Allah's Messenger () granted me another camel. I made them kneel down one day at the door of an Ansari, and I wanted to carry on them Idhkhair (a kind of grass) in order to sell that. There was with me a goldsmith of the tribe of Qainuqa'. I sought to give a wedding feast (on the occasion of marriage with) Fatima with the help of that (the price accrued from the sale of this grass). And Hamza b. 'Abd al-Muttalib was busy in drinking in that house in the company of a singing girl who was singing to him. She said: Hamza, get up for slaughtering the fat she-camels. Hamza attacked them with the sword and cut off their humps and ripped their haunches, and then took out their livers. I said to Ibn Shihab: Did he take out anything from the hump? He said: He cut off the humps altogether. Ibn Shihab reported 'Ali having said: I saw this (horrible) sight and it shocked me, and I came to Allah's Apostle () and there was Zaid b. Haritha with him and communicated to him this news. He came in the company of Zaid and I also went along with him and he went to Hamza and he expressed anger with him. Hamza raised his eyes and said: Are you (not) but the servants of my father? Allah's Messenger () turned back on his heels (on hearing this) until he went away from them

5128. This hadith has been narrated on the authority of Juraij with the same chain of transmitters

5129. Husain b. 'Ali reported 'Ali having said: There fell to my lot a she-camel out of the spoils of war on the Day of Badr, and Allah's Messenger () gave me (another) she-camel on that day out of the Khums (one-fifth reserved for Allah and His Messenger). When I made up my mind to consummate my marriage with Fatima, the daughter of Allah's Messenger (), I prevailed upon a goldsmith of the tribe of Qainuqa' to go along with me so that we might bring Idhkhair wishing to sell that to the goldsmiths and thus I should be able to arrange my wedding feast. While I was arranging the equipments. i. e. litters, sacks and ropes, my two she-camels were sitting down at the side of the apartment of a person of the Ansar. I collected (the different articles of equipment) and found to my surprise that their humps had been chopped off and their haunches had been cut off and their livers had been taken out. I could not help weeping when I saw that plight of theirs. I said: Who has done that? They said: Hamza b. 'Abd al-Muttalib has done this. and he is in this house dead drunk in the company of some of the Ansair

with asinging girl singing before him and his companions. She said in her song: O Hamza. get up and attack these falty she-camels. Thereupon Hamza stood up with a sword (in his hand) and cut off their humps and ripped their haunches and tore out their livers. 'Ali said: I went away until I came to Allah's Messenger () and there was with him Zaid b. Haritha. Allah's Messenger () recognised from my face what I had experienced, whereupon Allah's Messenger () said: What has happened to you? I said: Messenger of Allah, by Allah, I have never seen (such an unfortunate day) as this day. Hamza has committed aggression to my she-camels, and has cut off their humps. and ripped their haunches, and he is in a house in the company of some drunkards. (Hearing this) Allah's Messenger () sent for his mantle and, putting it on him, he proceeded, and I and Zaid b. Haritha followed him, until he came to the door (of the house) in which there was Hamza. He (the Holy Prophet) sought permission which they granted him. and they were all drunk. Allah's Messenger () began to reprimand Hamza for what he had done. Hamza's eyes were red. He cast a glance at Allah's Messenger () and then looked towards his knees. and then lifted his eyes and cast a glance at his waist and then lifted his eyes and saw his face. And then Hamza said: Are you anything but the slaves of my father? Alah's Messenger () came to know that he was intoxicated, and he thus turned upon his heels, and came out, and we also came out along with him

5130. The above hadith has been narrated likewise through another chain of transmitters

5131. Anas b. Malik reported:I was the cup-bearer of some people in the house of Abu Talha on the day when liquor was forbidden. Their liquor had been prepared from dry dates or fresh dates when the announcer made the announcement. He (Abu Talha) said to me: Go out and find out (what the announcement is). I got out (and found) an announcer making this announcement: Behold, liquor has been declared unlawful. He said: The liquor (was spilt and) flawed in the lanes of Medina. Abu Talha said to me: Go out and Spill it, and I spilt it. They said or some of them said: Such and such were killed, such and such were killed for (the wine) had been in their stomachs. He (the narrator) said. I do not know whether it is the narration transmitted by Anas, (or by someone else). Then Allah, the Exalted and Majestic, revealed:" There shall be no sin (imputed) unto those who have believed and done good works for what they may have eaten as long as they fear (Allah) and believe and do good works" (v)

5132. Abd al-Aziz b. Suhaib reported:They (some persons) asked Anas b. Malik, about Fadikh (that is, a wine prepared from fresh dates), whereupon he said: There was no liquor with us except this Fadikh of yours. It was only this Fadikh that I had been serving to Abu Talha and Abu Ayyub and some persons from amongst the Companions of the Messenger of Allah () in our house. When a person came and said: Has the news reached you? We said, No. He said: Verily liquor has been declared forbidden. Thereupon, Abd Talha said: Anas, spill these large pitchers. He (the narrator) said: They then never reverted to it, nor even asked about this after the announcement by that person

5133. Anas b. Malik reported:I was standing amongst the uncles of my tribe serving them Fadikh while I was the youngest of them, when a person came and said: Verily the use of liqour has been prohibited. They said: Anas, spill it away. So I spilt it. He (one of the narrators. Sulaiman Taimi) said that he asked Anas what that was (the Fadikh). He said: It had been prepared from unripe and ripe dates. Abu Bakr b. Anas said: It was their liquor in those days. Sulaiman said: A person narrated it to me from Anas b. Malik that he had said so

5134. Anas reported:I was standing amongst the members of my (tribe) and serving them liquor. The rest of the hadith is the same, but with this variation that Abu Bakr b. Anas said: It was their liquor in those days (prepared from dates), and Anas was present there and he did not deny this (fact) Mu'tamir reported on the authority of his father: A person who was with me told me that he had heard Anas saying that that was their liquor in those days

5135. Anas b. Malik reported I was serving wine to Abu Talha, and Abu Dujana. and Mu'adh b. jabal admidst a group of Ansar when a visitor came to us and said There is a fresh news; the (verses) concerning the prohibition of liquor have been revealed. So we spilt it on that day; and it was a mixture of dry dates and fresh dates. Anas b. Malik said:Whil Khamr was declared unlawful, the common liquor of theirs was then a mixture of dry dates and fresh dates

5136. Anas b. Malik said:I was serving wine to Abu Talha, Abu Dujana, and Suhail b. Baida' from a waterskin which contained the mixture of unripe dates and fresh dates. The rest of the hadith is the same

5137. Anas b. Malik is reported to have said that Allah's Messenger () had forbidden to mixture fresh dates and unripe dates and then drinking (the wine prepared out of it), and that was their common intoxicant when liquor was prohibited

5138. Anas b. Malik reported:I was serving drink to Abu 'Ubaida b. jarrah, Abu Talha and Ubayy b. Ka'b prepared from unripe dates and fresh dates when a visitor came and he said: Verily liquor has been prohibited. Thereupon, Abu Talha said: Anas, stand up and break this pitcher. I stool up and (took hold) of a pointed stone and struck the pitcher with its lower part until it broke into pieces

5139. Anas b. Malik reported:Allah revealed the verse in which Allah prohibited the use of liquor. In those days no other liquor was drunk but that prepared from dates

5140. Anas reported that Allah's Messenger () was asked about the use of Khamr from which vinegar is prepared. He said:No (it is prohibited)

5141. Wa'il al-Hadrami reported that Tariq b. Suwaid a-Ju'fi asked Allah's Apostle () about liquor. He forbade (its use) and he expressed hatred that it should be prepared. He (Tariq) said:I prepare it as a medicine, whereupon he (the Holy Prophet) said: It is no medicine, but an ailment

5142. Abu Huraira reported Allah's Messenger () having said:Wine is prepared from the (fruit) of these two trees-date-palm and vine

5143. This hadith has been narrated on the authority of Abu Huraira through a different chain of transmitters

5144. Abu Huraira reported Allah's Messenger () as saying:Wine comes from vine and date-palms. Abu Kuraib has narrated it with a slight variation of words

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5145. Jabir b. 'Abdullah al-Ansari reported that Allah's Messenger (may peace upon him) prohibited the mixing of grapes and fresh dates, and dry dates and fresh dates
5146. Jabir b. 'Abdullah al-Ansari reported that Allah's Messenger () prohibited the (preparation of) Nabidh by mixing together fresh dates and grapes, and he prohibited the preparation of Nabidh by mixing the fresh dates and unripe dates together
5147. Jabir b. Abdullah reported Allah's Messenger () as saying: Do not mix fresh dates and dry dates, and grapes and fresh dates for preparing Nabidh
5148. Jabir b. Abdullah al-Ansari reported that Allah's Messenger () Prohibited the preparation of Nabidh by mixing grapes and fresh dates. and he forbade the preparation of Nabidh by mixing unripe dates with fresh dates
5149. Abu Sa'id reported that Allah's Apostle () prohibited that fresh dates and grapes be mixed together and that fresh dates and unripe dates be mixed together
5150. Abu Sa'id reported that Allah's Messenger () prohibited us to mix grapes and dry dates together and unripe dates and dry dates (to prepare Nabidh)
5151. This hadith is narrated on the authority of Abi Maslama with the same chain of transmitters
5152. Abu Sa'id al-Khudri reported Allah's Messenger () as saying: He who amongst you drinks Nabidh should drink that (prepared either from) grapes alone, or from dates alone, or from unripe dates alone (and not by mixing them with one another)
5153. Isma'il b. Muslim al-'Abadi reported on the authority of the same chain of transmitters: Allah's Messenger () prohibited us that we should mix dry dates with unripe dates or (mix) grapes with dry dates (and prepare Nabidh). He also said: He who amongst you drinks-the rest of the hadith is the same
5154. Abu Qatada, on the authority of his father, reported Allah's Messenger () having said this: Do not prepare Nabidh by mixing nearly ripe dates and fresh dates together, and do not prepare Nabidh by mixing grapes and dates together, but prepare Nabidh from each (one of them) separately
5155. This hadith has been narrated on the authority of Yahya b. Abu Kathir with the same chain of transmitters
5156. Abu Qatada reported Allah's Messenger () as saying: Do not prepare Nabidh by mixing nearly ripe and fresh dates and do not prepare Nabidh by mixing together fresh dates and grapes, but prepare Nabidh out of each (one of them) separately. Yahya stated that he had met 'Abdullah b. Abu Qatada and he narrated it on the authority of his father that Allah's Apostle () said this
5157. This hadith has been narrated on the authority of Yahya b. Abu Kathir through these two chains of transmitters but with a slight variation of words
5158. Abdullah b. Abu Qatada, on the authority of his father, reported Allah's Apostle () forbidding the preparation of the mixture of ripe dates and unripe dates, and the mixture of grapes and dates, and that of nearly ripe dates and fresh dates but the Prophet said: Prepare the Nabidh from each one of them separately
5159. This hadith is narrated on the authority of Abu Qatada through another chain of transmitters
5160. Abu Huraira reported that Allah's Messenger () forbade (the preparation of Nabidh) from grapes and dates, and unripe dates and dry dates (by mixing them together). He (the Prophet also) said: Prepare Nabidh from each one of them separately
5161. The above hadith has been narrated on the authority of Abu Huraira through another chain of transmitters
5162. Ibn 'Abbas reported that Allah's Apostle () forbade the mixing of dates and grapes together, and mixing of unripe dates and ripe dates together (for preparing Nabidh), and he wrote to the people of Jurash (in Yemen) forbidding them to prepare the mixture of dates and grapes
5163. This hadith has been narrated through another chain of transmitters with a slight variation of words
5164. Ibn Umar reported that he was forbidden to prepare Nabidh by mixing unripe dates and fresh dates, and dates with grapes
5165. Ibn 'Umar reported that they were forbidden to prepare Nabidh by mixing dry dates and fresh dates and dates and grapes together
5166. Anas b. Malik reported that Allah's Messenger () forbade the preparation of Nabidh in gourd or varnished jar
5167. The above hadith is narrated through a different chain with slight variation in wording
5168. Abu Huraira reported Allah's Messenger () as saying: Do not prepare Nabidh in gourd or jar or in a pitcher besmeared with pitch (known as green pitcher)
5169. Abu Huraira reported that Allah's Apostle () forbade (the preparation of Nabidh) in varnished jar, pitcher besmeared with green pitch and hollow stump. It was said to Abu Huraira: What that Hantama was? He said: It is green pitcher (besmeared with pitch)
5170. Abu Huraira reported that Allah's Apostle () said to the group of Abd al-Qais: I forbid you (to prepare Nabidh) in gourd. and green pitcher, hollow stump and varnished jar and the waterskin having its upper end cut, but (prepare it) in your small waterskin, and tie its mouth
5171. Ali reported that Allah's Messenger () forbade to prepare Nabidh in gourd and varnished jar. This hadith has been narrated through another chain of transmitters with a slight variation of wording
5172. Ibrahim reported: I said to Aswad if he had asked the Mother of the Believers (in which utensils) he (the Holy Prophet) disapproved the preparation of Nabidh. He (Aswad) said: Yes. I said: Mother of the Believers, inform me about the utensils in which Allah's Apostle forbade to prepare Nabidh. She (Hadrat 'A'isha) said: He forbade us, the members of his family, to prepare Nabidh in gourd, or varnished jar. I said to him: Do you remember green pitcher, and pitcher?

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He said: I narrated to you what I have heard; should I narrate to you which I did not hear?

5173. A'isha reported that Allah's Apostle (ﷺ) forbade (the preparation) of Nabidh in gourd and varnished jar

5174. The above hadith has been narrated likewise through another chain of transmitters

5175. Thumama b. Hazn Al-Qushairi reported: I met 'A'isha and asked her (about the utensils in which) Nabidh (may be prepared). She narrated to me that a group of 'Abd al-Qais came to Allah's Apostle (ﷺ) and asked: Allah's Apostle (ﷺ) about Nabidh. He (the Holy Prophet) forbade them to prepare Nabidh in varnished jar, hollow stumps and gourd and green pitcher

5176. A'isha reported Allah's Messenger (ﷺ) forbidding (the preparation of Nabidh) in varnished jar, green pitcher, gourd, and hollow stump

5177. Ishaq b. Suwaid reported through the same chain of transmitters but for the difference that he substituted the word "gourd" for "waterskin" (meant for preserving wine)

5178. Ibn 'Abbas reported that there came to Allah's Messenger (ﷺ) a group of people from the tribe of 'Abd al-Qais. Allah's Messenger (ﷺ) said to them: I forbid you to prepare Nabidh in gourd, in pitcher besmeared with pitch, in hollow stump and in waterskin (meant for preserving wine). In the hadith transmitted on the authority of Hammad the word "gourd" has been used in place of "waterskin"

5179. Ibn 'Abbas reported that Allah's Messenger (ﷺ) forbade the (preparation of Nabidh) in gourd in pitcher besmeared with pitch, in varnished jar, and in hollow stumps

5180. Ibn Abbas reported that Allah's Messenger (ﷺ) forbade, the preparation of Nabidh in gourd, in varnished jar, hollow stump and from mixing up ripe dates with nearly ripe dates

5181. Ibn 'Abbas reported that Allah's Messenger (ﷺ) forbade (preparation) of Nabidh in gourd, in hollow stump and in varnished jar

5182. Abu Sa'id reported that Allah's Messenger (ﷺ) forbade (the preparation) of Nabidh in a green pitcher (besmeared with pitch)

5183. Abu Sa'id Khudri reported that Allah's Messenger (ﷺ) forbade (the preparation) of Nabidh in gourd, in pitcher besmeared with green pitch, in hollow stump and in varnished jar

5184. This hadith has been reported on the authority of Qatada with the same chain of transmitters that Allah's Apostle (ﷺ) forbade (the preparation of) Nabidh, the rest of the hadith is the same

5185. Abu Sa'id reported that Allah's Messenger (ﷺ) forbade drinking in green pitcher, in gourd and in the hollow stump

5186. Sa'id b. Jubair reported: I bear testimony to the fact that Ibn 'Umar and Ibn 'Abbas testified to the fact that Allah's Messenger (ﷺ) forbade (the preparation) of Nabidh in gourd in vessel besmeared with pitch and hollow stump

5187. Sa'id b. Jubair reported: I asked Ibn 'Umar about (the preparation of) Nabidh in a green pitcher (besmeared with pitch), whereupon he said that Allah's Messenger (ﷺ) forbade the (preparation of) Nabidh in green pitcher (besmeared with pitch). I then came to Ibn Abbas and said: Do you hear what Ibn 'Umar has said? Thereupon he said: What does he say? I said: He stated that Allah's Messenger (ﷺ) has forbidden the (preparation of) Nabidh in a green pitcher (besmeared with pitch), whereupon he said: Ibn 'Umar has told the truth. Allah's Messenger (ﷺ) declared unlawful the preparation of Nabidh in a green pitcher (besmeared with pitch). I said: What is this thing, the Nabidh of a pitcher (Nabidh prepared in a pitcher)? Thereupon, he said: Everything that is prepared in earthen pitcher

5188. Ibn 'Umar reported: Allah's Messenger (ﷺ) addressed people in one of his expeditions. Ibn 'Umar said: I went forward to him but he went away before I reached him. I asked (the people present there): What did he say? They said that he (the Holy Prophet) had forbidden the preparation of Nabidh in gourd and varnished jar

5189. This hadith has been reported on the authority of Ibn 'Umar with different chains of transmitters but they have not mentioned: "In one of his expeditions" except Malik and Usama

5190. Thabit reported: I said to Ibn 'Umar that Allah's Messenger (ﷺ) had forbidden the preparation of Nabidh in the green pitcher (besmeared with pitch). He said: This is what they stated. I said: Did Allah's Messenger (ﷺ) forbid this? He said: They said so

5191. A person asked Ibn 'Umar if the Messenger of Allah (ﷺ) forbade the preparation of Nabidh in a green pitcher (besmeared with pitch). He said: Yes. Then Tawus said: By Allah, I heard it from him

5192. Ibn 'Umar reported that a person came to him and said: Did Allah's Apostle (ﷺ) forbid the preparation of Nabidh in a green pitcher (besmeared with pitch and) in varnished jar? He said: Yes

5193. Ibn 'Umar reported that Allah's Messenger (ﷺ) forbade (the preparation) of Nabidh in a green pitcher (besmeared with pitch) and in varnished jar

5194. Ibrahim b. Maisarah reported that he heard Tawus as saying: I was sitting with Ibn 'Umar when a man came to him, and said: Did Allah's Messenger (ﷺ) forbid the preparation of Nabidh in a green pitcher (besmeared with pitch), in varnished jar and in gourd? Thereupon he said: Yes

5195. Muharib b. Dithar reported: I heard Ibn 'Umar say: Allah's Messenger (ﷺ) forbade (the preparation of Nabidh) in a pitcher besmeared with pitch, in gourd, in varnished jar. He said, I heard it from him more than once

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5196. Muharib b. Dithar reported a hadith like this on the authority of Ibn 'Umar through a different chain of transmitters. He (the narrator) said: I think he also made a mention of hollow stump

5197. Uqba b. Huraith said: I heard Ibn 'Umar saying: The Messenger of Allah (ﷺ) forbade (the preparation of Nabidh) in a green pitcher (besmeared with pitch), in varnished jar, and in gourd, and he said: Prepare Nabidh in small waterskins

5198. Jabalah reported: I heard Ibn 'Umar narrating that Allah's messenger (ﷺ) had forbidden (the preparation of Nabidh) in the pitcher besmeared with pitch. I said to him: What is Huntama? He said: It is a pitcher (besmeared with pitch)

5199. Zadhan reported: I said to Ibn 'Umar: Tell me in your own language and then explain it to me in any language because your language is different from our language (about the vessels) in which Allah's Apostle (ﷺ) has forbidden (us) to drink. He said: Allah's Messenger (ﷺ) has forbidden (the preparation) of Nabidh in Hantama and that is a pitcher (besmeared with pitch), in gourd and that is pumpkin, in the varnished jar, in hollow stump and in wooden vessels. This Naqir is the wood of date-palm from which the vessel is fashioned out or hollowed out, but he commanded us to prepare Nabidh in waterskins

5200. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters

5201. Sa'id b. Musayyib reported: I heard 'Abdullah b. 'Umar saying this near the pulpit while pointing towards the pulpit of Allah's Messenger (ﷺ): A group of the tribe of 'Abd al-Qais came to Allah's Messenger (ﷺ) and asked him about (vessels) which might (be used for preparing Nabidh and) drinking in them. He (the Holy Prophet) forbade them (to use) gourd, hollow stump, vessel besmeared with pitch. I said to him: Abu Muhammad, (what about) varnished jar? and we think he had forgotten to mention the word 'varnished jar'. Thereupon he said: I did not hear it from him on that day, i. e. from 'Abdullah b. 'Umar, and he hated that (i. e. preparation of Nabidh in gourd)

5202. It is reported on the authority of Jabir and Ibn Umar that Allah's Messenger (ﷺ) forbade (the preparation) of Nabidh in hollow stump and varnished jar and gourd

5203. It is reported on the authority of Ibn Umar that Allah's Messenger (ﷺ) forbade (the preparation of Nabidh in) a green pitcher (besmeared with pitch) and gourd and varnished jar

5204. Jabir b. 'Abdullah reported that Allah's Messenger (ﷺ) forbade (the preparation) of Nabidh in green pitcher, in varnished jar, in hollow stump, and when Allah's Messenger (ﷺ) did not find anything to prepare Nabidh in that (i. e. waterskin), it was prepared for him in a big bowl made of stone

5205. This hadith is reported on the authority of Jabir b. Abdullah that Nabidh was prepared for him in a big bowl of stone

5206. Jabir reported that Nabidh was prepared for Allah's Messenger (ﷺ) in a waterskin, but if they did not find waterskin it was prepared in a big bowl of stone. One of the persons and I had heard from Abu Zubair that it was Biram (a vessel made of stone)

5207. Abdullah b. Buraida, on the authority of his father, reported Allah's Messenger (ﷺ) as saying: I had forbidden you from the preparation of Nabidh except in a waterskin. But now you may drink in all vessels, but do not drink what is intoxicant

5208. Ibn Buraida, on the authority of his father, reported Allah's Messenger (ﷺ) as saying: I had forbidden you (from the preparation of Nabidh) and drinking it in certain vessels, (but now you may do so if you like) for it is not vessels or a vessel that makes a thing lawful or unlawful. It is every intoxicant that is unlawful

5209. Ibn Buraida, on the authority of his father, reported Allah's Messenger (ﷺ) as saying: I had forbidden you from the drinking (and preparation of) Nabidh in the vessels made out of leather, but (now) you may drink in all vessels, but you do not drink an intoxicant

5210. Abdullah b. 'Amr reported that when Allah's Messenger (ﷺ) forbade (the preparation) of Nabidh in vessels, they said all the people cannot (afford to have) them. He (the Holy Prophet) then granted them permission (to prepare) Nabidh in a green pitcher, but not in those besmeared with pitch

5211. A'isha reported: Allah's Messenger (ﷺ) was asked about Bit'i, whereupon he said: Every drink that causes intoxication is forbidden

5212. A'isha reported that Allah's Messenger (ﷺ) was asked about it, whereupon he said that everything that causes intoxication is forbidden

5213. This hadith has been reported on the authority of Zuhri with this chain of transmitters but in the hadith transmitted on the authority of Sufyan and Salih (these words are not found) "she was asked about Bit'". (These words are found in the hadith) transmitted on the authority of Ma'mar and in the hadith transmitted on the authority of Salih (only these words are found) that she (Hadrat 'A'isha) had heard Allah's Messenger (ﷺ) say: Every intoxicating drink is forbidden

5214.

5215. Abu Burda reported on the authority of his grandfather that Allah's Messenger (ﷺ) sent him and Mu'adh b. Jabal to Yemen and said to them: Give good tidings to the (people). and make things easy (for them), teach (them), and do not repel (them) ; and I think he also said: Cooperate cheerfully with each other. When he (the Holy Prophet) turned his back, Abu Musa returned to him and said: Allah's Messenger, they (the people of Yemen) have a drink which is (made) from honey and which is prepared by cooking it until it coagulates, and Mizr is prepared from barley, whereupon Allah's Messenger (ﷺ) said: Every intoxicant that detains you from prayer is forbidden

5216. Abu Burda reported on the authority of his father: Allah's Messenger (ﷺ) sent me and Mu'adh to Yemen saying: Call people (to the path of righteousness) and give good tidings to the (people), and do not repel them, make things easy for them and do not make things difficult. I (Burda) said: Allah's Messenger, give us a

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religious verdict about two kinds of drinks which we prepare in Yemen. One is Bit' which is prepared from honey; it is a fermented Nabidh and is strong and turns into wine, and (the second is) Mizr which is prepared from millet and barley. Thereupon, Allah's Messenger (), who had been gifted with the most eloquent and pithy expressions, said: I forbid you from every intoxicant that keeps you away from prayer

5217. Jabir reported that a person came from Jaishan, a town of Yemen, and he asked Allah's Apostle () about the wine which was drunk in their land and which was prepared from millet and was called Mizr. Allah's Messenger () asked whether that was intoxicating. He said: Yes. Thereupon Allah's Messenger () said: Every intoxicant is forbidden. Verily Allah the Exalted and Majestic, made a covenant to those who drank intoxicants to make their drink Tinat al-Khabal. They said: Allah's Messenger, what is Tinat al-Khabal? He said: It is the sweat of the denizens of Hell or the discharge of the denizens of Hell

5218. Ibn 'Umar reported Allah's Messenger () as saying: Every intoxicant is Khamr and every intoxicant is forbidden. He who drinks wine in this world and dies while he is addicted to it, not having repented, will not be given a drink in the Hereafter

5219. Ibn 'Umar, through another chain of transmitters; reported Allah's Messenger () having said this: Every intoxicant is Khamr and every intoxicant is forbidden

5220. This hadith has been narrated on the authority of Musa b. Uqba with the same chain of transmitters

5221. Nafi' reported Ibn 'Umar as saying: I do not know this but from Allah's Apostle () who said: Every intoxicant is Khamr and every Khamr is forbidden

5222. Ibn 'Umar reported Allah's Messenger () as saying: He who drank (wine) in this world would be deprived of it in the Hereafter

5223. Ibn 'Umar said: He who drank wine in the world and did not repent would be deprived of it (the pure drink) in the Hereafter. It was said to Malik: Is this hadith Marfu'? He said: Yes

5224. Ibn 'Umar reported Allah's Messenger () as saying: He who drank wine in this world will not be provided with pure drink in the Hereafter, except in case he repents

5225. Ibn 'Umar reported this hadith from Allah's Messenger () through another chain of transmitters

5226. Ibn 'Abbas reported that Nabidh was prepared for Allah's Messenger () in the beginning of the night and he would drink it in the morning and the following night and the following day and the night after that up to the afternoon. If anything was left out of that he gave it to his servant, or gave orders for it to be poured out

5227. Ibn 'Abbas reported that Nabidh was prepared for Allah's Messenger () in the waterskin, Shu'ba said: It was the night of Monday. He drank it on Monday and on Tuesday up to the afternoon, and If anything was left out of it he gave it to his servant or poured it out

5228. Ibn Abbas reported that raisins were steeped in water for the Messenger of Allah () and he would drink it on that day and on the next day and on the following day until the evening of the third day. He would then order it to be drunk by (other people) or to be thrown away

5229. Ibn Abbas reported that Nabidh was prepared from raisins for Allah's Messenger () in the waterskin and he would drink it on that day and on the next day and the day following and when It was the evening of the third day, and he would drink it and give it to (his Companions) and if something was left over, he threw that away

5230. Yahya Abu 'Umar al-Nakhai reported that some people asked Ibn Abbas about the sale and purchase of wine and its commerce. He asked (them): Are you Muslims? They said, Yes. Thereupon he said: Its sale and purchase and its trade are not permissible. They then asked him about Nabidh and he said: Allah's Messenger () went out on a journey and then came back and some persons amongst his Companions prepared Nabidh for him in green pitcher, hollow stump and gourd. He commanded it to be thrown away, and it was done accordingly. He then ordered them (to prepare it.) in a waterskin and it was prepared in that by steeping raisins in water, and it was prepared in the night. In the morning he drank out of that and on that day and then the next night, and then on the next day until the evening. He drank and gave others to drink. When it was morning (of the third night) he commanded what was left of that to be thrown away

5231. Thumama (i. e. Ibn Hazn al-Qushairi) reported: I met 'A'isha and asked her about Nabidh (that was served to the Holy Prophet). 'A'isha called an Abyssinian maid (servant) and said: Ask her (about it) for it was he, who prepared the Nabidh for the Messenger of Allah (). The Abyssinian (maid-servant) said: I prepared Nabidh for him in a waterskin in the night and tied its mouth and then suspended it; and when it was morning he (the Holy Prophet) drank from it

5232. A'isha reported: We prepared Nabidh for Allah's Messenger () in a waterskin, the upper part of which was tied and it (the waterskin) had a hole (in its lower part). We prepared the Nabidh in the morning and he drank it in the evening and we prepared the Nabidh in the night, and he would drink it in the morning

5233. Sahl b. Sa'd reported that Abu Usaid al-Sa'idi invited Allah's Messenger () to his wedding feast, and his wife had been serving them on that day while yet a bride. Sahl said ' Do you know what she served as a drink to Allah's Messenger ()? She steeped the dates in water during the night in a big bowl, and when he (the Holy Prophet) had eaten food she served him this drink

5234. Sahl reported that Abu Usaid al-Sa'idi came to Allah's Messenger (); the rest of the hadith is the same, but he did not mention this: when he had eaten (the food) she gave him this to drink

5235. Sahl b. Sa'd reported (this hadith through another chain of transmitters) and he said (these words): " In a big bowl of stone, and when Allah's Messenger () had taken the food, she drenched the dates and served (this) especially to him

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5236. Sahl b. Sa'd reported: An Arab woman was mentioned before Allah's Messenger (). He commanded Abu Usaid to send a message to her and he (accordingly) sent a message to her. She came and stayed in the fortresses of Banu Sa'idah. Allah's Messenger () went out until he came to her while she was (at that time) sitting with her head downcast. When Allah's Messenger () talked to her, she said: I seek refuge with Allah from you. Thereupon he said: I (have decided to) keep you away from me. They (the people near her) said: Do you know who he is? She said: No. They said: He is the Messenger of Allah (). He came to you in order to give you the proposal of marriage. She said: Then I am the most unfortunate woman because of this (i. e. my defiance). Sahl said: Allah's Messenger () then set forth on that day until he sat in the Saqifa of Banu Sa'idah along with his Companions. He then said to Sahl: Serve us drink. He (Sahl) said: I brought out for them this bowl (containing drink) and served them this. Abu Hazim said: Sahl brought out this cup for us and we also drank from that. Then 'Umar b. 'Abd al-'Aziz asked him to give that (cup) as a gift to him and he gave (it to) him as a gift. In the narration of Abu Bakr b. Ishaq (the words) are: "Sahl, serve us drink

5237. Anas reported: I served drink to Allah's Messenger () in this cup of mine: honey, Nabidh, water and milk

5238. Abu Bakr Siddiq reported: As we went along with Allah's Messenger () from Mecca to Medina, we passed by a shepherd and Allah's Messenger () was feeling thirsty. He (Abu Bakr Siddiq) said: I milked for him a small quantity of milk (from his goat) and brought it to him (the Holy Prophet), and he drank it and I was very happy

5239. Al-Bara' reported: When Allah's Messenger () went forth from Mecca to Medina, Suraqa b. Malik b. Ju'shum pursued him. Allah's Messenger () invoked curse upon him, and his horse sank (in the desert). He (Suraqa) said: (Allah's Messenger), invoke blessings for me and I will do no harm to you. He (the Holy Prophet) then supplicated Allah. (At that time) he (the Holy Prophet) felt thirsty, and they happened to pass by a shepherd. Abu Bakr Siddiq said: I took hold of a bowl and milked some milk into it for Allah's Messenger () and gave it to him. He drank it and I was pleased

5240. Abu Huraira reported that Allah's Messenger () was presented two cups at Bait al-Maqdis on the night of Heavenly Journey, one containing wine and the other containing milk. He looked at both of them, and he took the one containing milk, whereupon Gabriel (peace be upon him) said: Praise is due to Allah Who guided you to the true nature; had you taken the one containing wine, Your Umma would have gone astray

5241. This hadith is narrated on the authority of Abu Huraira through another chain of transmitters, but he did not mention Aelia (Capitolina). i. e. Bait al-Maqdis

5242. Abu Humaid Sa'idi reported: I came to Allah's Messenger () with a cup of milk from Naqi' which had no cover over it, whereupon he said: Why did you not cover it? - even if you had covered it only with a stick. Abu Humaid said that he had been ordered that waterskins be tied during the night, and the doors be closed during the night

5243. Abu Humaid Sa'idi reported through another chain of transmitters that he brought to Allah's Messenger () a cup containing milk, but there is no mention of the word "in the night"

5244. Jabir b. 'Abdullah reported: We were with Allah's Messenger () and he asked for water. A person said: Allah's Messenger, may we not give you Nabidh to drink? He (the Holy Prophet) said: Yes (you may). He (the narrator) said: Then that person went out speedily and brought a cup containing Nabidh, whereupon Allah's Messenger () said: Why did you not cover it? - even if it is with a wood. He said that then he drank it

5245. Jabir reported that a person who was known as Abu Humaid brought for him (the Holy Prophet) a cup of milk from al-Naqi'. Allah's Messenger () said to him: Why did you not cover it even with a wood across it?

5246. Jabir reported Allah's Messenger () as saying: Cover vessels, waterskins, close the doors and extinguish the lamps, for the Satan does not loosen the waterskin, does not open the door and does not uncover the vessels. And if one amongst you fails to find (something) to cover it well, he should cover it by placing (a piece of) wood across it. Qutaiba did not mention the closing of the doors in the hadith transmitted by him

5247. This hadith is reported on the authority of Jabir but with a slight change of wording, and he did not mention the words: "Putting a stick across the vessel"

5248. Jabir reported Allah's Messenger () as saying: Shut the doors; the rest of the hadith is the same but with a slight variation of wording: Cover the utensils, and further said: It (the mouse) may set fire to the clothes of the residents of the house

5249. This hadith has been reported on the authority of Jabir through another chain of transmitters but with a slight variation of words: "The mouse may set the house on fire over its inhabitants"

5250. Jabir b. 'Abdullah reported Allah's Messenger () having said: When the wings of the night (spread) or it is night, restrain your children (from going out), for the Satan is abroad at that time, and when a part of the night is passed, free them and shut the doors. making mention of God's name, for the Satan does not open a closed door; and tighten the (mouths of) waterskins and mention the name of Allah, cover your utensils and mention the name of Allah even though you should just put something on them, and extinguish your lamps)

5251. This hadith has been narrated on the authority of Jabir b. 'Abdullah through another chain of transmitters

5252. This hadith has been transmitted on the authority of Ibn Juraij

5253. Jabir reported Allah's Messenger () as saying: Do not let your animals and children go out when the sun sets until the first and the darkest part of the night is over, for the Satan is let loose with the sinking of the sun until the darkest part of the night is over

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5254. Jabir b. Abdullah reported this hadith through another chain of transmitters

5255. Jabir b. 'Abdullah reported Allah's Messenger (ﷺ) as saying: Cover the vessels and tie the waterskin, for there is a night in a year when pestilence descends, and it does not pass an uncovered vessel or an untied waterskin but some of that pestilence descending into it

5256. This hadith is reported on the authority of Laith b. Sa'd with the same chain of transmitters, but with a slight variation in wording (and that is that) he (the Holy Prophet) said: There is a day in a year when descends the pestilence; at the end of the hadith Laith said that the non Arabs save themselves from it in Kanun Awwal (this is the month of December)

5257. Salim, on the authority of his father, reported Allah's Messenger (ﷺ) having said: Do not leave the fire burning in your houses when you go to sleep

5258. Abu Musa reported that a house was burnt down in Medina during the night over its inhabitants. When their matter was reported to Allah's Messenger (ﷺ), he said; This fire is an enemy of yours. So when you go to sleep, extinguish it

5259. Hudhaifa reported: When we attended a dinner along with the Messenger of Allah (ﷺ) we did not lay our hands on the food until Allah's Messenger (ﷺ) had laid his hand and commenced eating (the food). Once we went with him to a dinner when a girl came rushingly as if someone had been pursuing her. She was about to lay her hand on the food, when Allah's Messenger (ﷺ) caught her hand. Then a desert Arab came there (rushingly) as if someone had been pursuing him. He (the Holy Prophet) caught his hand; and then Allah's Messenger (ﷺ) said: Satan considers that food lawful on which Allah's name is not mentioned. He had brought this girl so that the food might be made lawful for him and I caught her hand. And he had brought a desert Arab so that (the food) might be lawful for him. So I caught his hand. By Him, in Whose hand is my life, it was (Satan's) hand that was in my hand along with her hand

5260. Hudhaifa b. al-Yaman reported: When we were invited to a dinner with Allah's Messenger (ﷺ); the rest of hadith is the same but there is a slight variation of wording (and the variation is) that in that hadith the desert Arab precedes the arrival of that girl, and at the conclusion there is an addition (to this effect): "He (the Holy Prophet) then mentioned the name of Allah and ate

5261. This hadith is reported on the authority of A'mash with the same chain of transmitters but with a slight variation of wording

5262. Jabir b. 'Abdullah reported Allah's Messenger (ﷺ) as saying: When a person enters his house and mentions the name of Allah at the time of entering it and while eating the food, Satan says (addressing himself: You have no place to spend the night and no evening meal; but when he enters without mentioning the name of Allah, the Satan says: You have found a place to spend the night, and when he does not mention the name of Allah while eating food, he (the Satan) says: You have found a place to spend the night and evening meal

5263. This hadith has been narrated on the authority of Jabir b. Abdullah through the same chain of transmitters but with a slight variation of wording

5264. Jabir b. 'Abdullah reported Allah's Messenger (ﷺ) having said: Do not eat with your left hand, for the Satan eats with his left hand

5265. Ibn 'Umar reported Allah's Messenger (ﷺ) as saying: When any one of you intends to eat (meal), he should eat with his right hand. and when he (intends) to drink he should drink with his right hand, for the Satan eats with his left hand and drinks with his left hand

5266. This hadith is reported by Zuhri on the authority of Sufyan with a different chain of transmitters

5267. Salim, on the authority of his father, reported Allah's Messenger (ﷺ) as saying: None of you should eat with his left hand and drink with that (left hand), for the Satan eats with left hand and drinks with that (hand). Nafi' has made this addition in that: "Do not take up anything with that (left hand) and do not give anything with that" ; and in the narration transmitted on the authority of Abu Tahir there is a slight variation of wording

5268. Salama b. Akwa' reported on the authority of his father that a person ate in the presence of Allah's Messenger (ﷺ) with his left hand, whereupon he said: Eat with your right hand. He said: I cannot do that, whereupon he (the Holy Prophet) said: May you not be able to do that. It was vanity that prevented him from doing it, and he could not raise it (the right hand) up to his mouth

5269. Umar b. Abu Salama reported: I was under the care of Allah's Messenger (ﷺ) (may peace be upon him), and as my hand used to roam about in the dish he said to me: Boy, mention the name of Allah, and eat with your right hand and eat from what is near to you

5270. Umar b. Abu Salama reported: I (had the opportunity) one day to dine with Allah's Messenger (ﷺ), and I picked up flesh from around the dish. Thereupon Allah's Messenger (ﷺ) said: Eat from that which is near to you

5271. Abu Sa'id (Khudri) reported that Allah's Messenger (ﷺ) forbade from turning the waterskins upside down and drinking from its mouth

5272. Abu Sa'id Khudri reported that Allah's, Messenger (ﷺ) (may peace be upon him) forbade from turning the waterskins upside down and drinking from their mouths

5273. This hadith has been reported from Zuhri with the same chain of transmitters, but he also said that Ikhtinath means that its head (i. e., of the waterskin) be turned upside down and then (water) be drunk from that

5274. Anas reported Allah's Apostle (ﷺ) disapproved the drinking of water while standing

5275. Anas reported that Allah's Apostle (ﷺ) forbade that a person should drink while standing. Qatada reported: We said to him: What about eating? Thereupon he (Anas) said: That is even worse and more detestable (abominable)

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5276. This hadith is reported on the authority of Anas with a different chain of transmitters, but no mention is made of the words of Qatada
5277. Abu Sa'id Khudri reported that Allah's Messenger () warned against drinking while standing
5278. Abu Sa'id Khudri reported this hadith through another chain of transmitters but with a slight, variation of wording
5279. Abu Huraira reported Allah's Messenger () as saying:None of you should drink while standing; and if anyone forgets, he must vomit
5280. Ibn Abbas reported:I served. (water of) Zamzam to Allah's Messenger (), and he drank it while standing
5281. Ibn 'Abbas reported that Allah's Messenger () drank (water) from Zamzam in a bucket while he was standing
5282. Ibn 'Abbas reported that Allah's Apostle () drank (water) from Zamzam while he was standing
5283. Ibn 'Abbas reported:I served (water from) Zamzam to Allah's Messenger (), and he drank while standing, and he asked for it while he was near the House (i. e. House of Allah-Ka'ba)
5284. This hadith is reported on the authority of Shu'ba with the same chain of transmitters but with a slight variation of wording
5285. Abu Qatada reported on the authority of his father that Allah's Apostle () forbade breathing in a vessel
5286. Anas reported that Allah's Messenger () used to breathe three times in the course of a drink (i. e. he drank in three gulps)
5287. Anas reported that Allah's Messenger () breathed three times (outside the vessel) in the course of a drink and said:It is more thirst- quenching, healthier and more wholesome. Anas said: So I also breathe three times in the course of a drink
5288. This hadith is reported on the authority of Anas with a slight variation of wording
5289. Anas b. Malik reported that there was brought to Allah's Messenger () a cup of milk mixed with water, while there was on his right a desert Arab and on his left Abu Bakr. He (the Holy Prophet) drank; he then gave it to the desert Arab and said:(Give to one) who is on the right, then again who is on the right
5290. Anas reported:The Apostle of Allah (may peace be upon him) came to Medina when I was ten years old and he died when I was twenty years old. My mother exhorted me to serve him. He (the Holy Prophet) came to our house, and we ruined a flabby goat for him and mixed it (the milk) with water from the well of the house. Allah's Messenger () drank that. Umar and Abu Bakr on his left side said to him: Allah's Messenger, give it to Abu Bakr, but he (the Holy Prophet) gave it to the desert Arab who was on his right. Allah's Messenger () said: He who is on the right, then he who is on the right
5291. Anas b. Malik reported:Allah's Messenger () came to our house and he asked for a drink. We milked a goat for him and then mixed it (the milk) with the water of this well of mine. I gave it to Allah's Messenger () and he drank it, while Abu Bakr was on his left and 'Umar was in front of him, and a desert Arab was on his right. When Allah's Messenger () had finished the drink, Umar said: Allah's Messenger, here is Abu Bakr, give him to drink; but Allah's Messenger () gave it to the desert Arab and he left out Abu Bakr and Umar. And Allah's Messenger () said: Those on the right, those on the right, those on the right (deserve preference). Anas said: This is the Sunnah, this is the Sunnah, this is the Sunnah
5292. Sahl b. Sa'd Sa'idi reported that Allah's Messenger () was given a drink, and he drank from that, and there was on his right side a boy. and on his left some old men. He said to the boy:Do you permit me to give it to them (the old men), but that boy said: by God. I will not give preference at your hand over me in my share. He (the narrator) said that Allah's Messenger () then gave it in his hand
5293. This hadith is reported on the authority of Sahl b. Sa'd with a slight variation of wording
5294. Ibn 'Abbas reported Allah's Messenger (may peace be upon him.) as saying:When any one of you eats food he should not wipe his hand until he has licked it or has it licked
5295. Ibn 'Abbas reported Allah's Messenger () as saying:When any one of you eats food he should not wipe his hand until he has licked it or have it licked
5296. Ibn Ka'b b. Malik reported on the authority of his father that he saw Allah's Messenger () licking his three fingers (after having finished the food). Ibn Hatim made no mention of" three". This hadith is also narrated through another chain of transmitters
5297. Ibn Ka'b b. Malik reported on the authority of his father that the Messenger of Allah () used to eat (food) with three fingers and he licked his hand before wiping it (with towel)
5298. Abdullah b. Ka'b reported that his father Ka'b narrated to him that Allah's Messenger () used to eat with three fingers and when he had finished (eating), he licked them
5299. A hadith like this has been reported on the authority of Ka'b b. Malik through another chain of transmitters
5300. Jabir reported that Allah's Messenger () commanded the licking of fingers and the dish, saying:You do not know in what portion the blessing lies
5301. Jabir reported Allah's Messenger () as saying:When any one of you drops a mouthful he should pick it up and remove any of the filth on it, and then eat it, and should not leave it for the Satan, and should not wipe his hand with towel until he has licked his fingers, for he does not know in what portion of the food the blessing lies
5302. This hadith has been narrated on the authority of Sufyan with the same chain of transmitters but with a slight variation of wording

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5303. Jabir reported: I heard Allah's Apostle (ﷺ) as saying: The Satan is present with any one of you in everything he does; he is present even when he eats food; so if any one of you drops a mouthful he should remove away anything filthy on it and eat it and not leave for the devil; and when he finishes (food) he should lick his fingers, for he does not know in what portion of his food the blessing lies

5304. This hadith is reported on the authority of A'mash with the same chain of transmitters but with a slight variation of words but no mention is made of the first part of the hadith, i. e. the Satan is present with any one of you

5305. Jabir reported from Allah's Messenger (ﷺ) about mentioning the licking (of fingers) and the (falling of) the mouthful

5306. Anas reported that when Allah's Messenger (ﷺ) ate food he licked his three fingers, and he said: When any one of you drops a mouthful he should remove anything filthy from it and then eat it, and should not leave it for the Satan. He also commanded us that we should wipe the dish saying: You do not know in what portion of your food the blessing lies

5307. Abu Huraira reported Allah's Messenger (ﷺ) as saying: When any one of you eats food he should lick his fingers, for he does not know in what part of the food sticking to his fingers the blessing lies

5308. This hadith has been reported on the authority of Hammad with the same chain of transmitters, but with a slight variation of wording

5309. Abu Mas'ud Ansari reported that a person from the Ansar who was called Abu Shu'aib had a slave who was a butcher (by profession). He (Abu Mas'ud) saw Allah's Messenger (ﷺ) and found signs of hunger on his face. He said to the servant: O ye, prepare for us food sufficient for five persons, for I intend to invite Allah's Apostle (ﷺ) who would be the fifth amongst the five. He (the narrator) reported that he then prepared the food and came to Allah's Apostle (ﷺ) and invited all the five (including him) who was the fifth amongst them to the feast. A man followed him and when Allah's Apostle (ﷺ) reached the door, he said: This man has followed us; if you like you may permit him (to join the meal) and if you like he can go back. Thereupon the person said: Allah's Messenger, I permit him

5310. This hadith has been reported on the authority of Abu Mas'ud Ansari through another chain of transmitters

5311. This hadith has been transmitted on the authority of Jabir also

5312. Anas reported that: Allah's Messenger (ﷺ) had a Persian neighbour who made excellent soup. He prepared some for Allah's Messenger (ﷺ) and then came to him to invite him to eat. He (Allah's Messenger) said, "and her too," referring to 'Aisha. The man said "No," so Allah's Messenger (ﷺ) then said "No." He returned later to invite him again, so Allah's Messenger (ﷺ) said "and her too." The man said "No," so Allah's Messenger (ﷺ) then said "No." He returned another time to invite him and Allah's Messenger (ﷺ) said, "and her too." The man said yes on this third occasion, and they then stood eagerly to go out together to the man's home

5313. Abu Huraira reported that Allah's Messenger (ﷺ) went out (of his house) one day or one night, and there he found Abu Bakr and 'Umar also. He said: What has brought you out of your houses at this hour? They said: Allah's Messenger, it is hunger. Thereupon he said: By Him in Whose Hand is my life, what has brought you out has brought me out too; get up. They got up along with him. and (all of them) came to the house of an Ansari, but he was not at home. When his wife saw him she said: Most welcome, and Allah's Messenger (may peace be Upon him) said to her: Where is so and so? She said: He has gone to get some fresh water for us. When the Ansari came and he saw Allah's Messenger (ﷺ) and his two Companions, he said: Praise be to Allah, no one has more honourable guests today than I (have). He then went out and brought them a bunch of ripe dates, dry dates and fresh dates, and said: Eat some of them. He then took hold of his long knife (for slaughtering a goat or a sheep). Allah's Messenger (ﷺ) said to him: Beware of killing a milch animal. He slaughtered a sheep for them and after they had eaten of it and of the bunch and drank, and when they had taken their fill and had been fully satisfied with the drink, Allah's Messenger (ﷺ) said to Abu Bakr and Umar: By Him in Whose Hand is my life, you will certainly be questioned about this bounty on the Day of judgment. Hunger brought you out of your house, then you did not return until this bounty came to you

5314. Abu Huraira reported: One day while Abu Bakr was sitting and there was with him Umar also there came to them Allah's Messenger (ﷺ) and he said: What makes you stay here? They said: It is hunger that has brought us out from our houses. By Him Who has stint you with Truth; the rest of the hadith is the same

5315. Jabir b. 'Abdullah reported: When the ditch was dug, I saw Allah's Messenger (may peace be upon him) feeling very hungry. I came to my wife and said to her: Is there anything with you? I have seen Allah's Messenger (ﷺ) feeling extremely hungry. She brought out a bag of provisions which contained a sa', of barley. We had also with us a lamb. I slaughtered it. She ground the flour. She finished (this work) along with me. I cut it into pieces and put it in the earthen pot and then returned to Allah's Apostle (ﷺ) (for inviting him). She said: Do not humiliate me in the presence of Allah's Messenger (ﷺ) and those who are with him. When I came to him I whispered to him saying: Allah's Messenger, we have slaughtered a lamb for you and she has ground a sa' of barley which we had with us. So you come along with a group of people with you. Thereupon Allah's Messenger (ﷺ) said loudly: O people of the ditch, Jabir has arranged a feast for you, so (come along). Allah's Messenger (ﷺ) said: Do not remove your earthen pot from the hearth and do not bake the bread from the kneaded flour until I come. So I came and Allah's Messenger (ﷺ) came and he was ahead of the people; and I came to my wife and she said (to me): You will be humbled. I said: I did what you had asked me to do. She (his wife) said: I brought out the kneaded flour and Allah's Messenger (ﷺ) put some saliva of his in that and blessed It. He then put saliva in the earthen pot and blessed it and then said. Call another baker who can bake with you. and bring out the soup from it, but do not remove it from the hearth, and the guests were one thousand. (Jabir said): I take an oath by Allah that all of them ate (the food to their fill) until they left it and went away and our earthen pot was brimming over as before, and so was the case with our flour, or as Dahhak (another narrator) said: It (the flour) was in the same condition and loaves had been prepared from

that

5316. Anas b. Malik reported that Abu Talha said to Umm Sulaim: I felt some feebleness in the voice of Allah's Messenger (ﷺ) and perceived that it was due to hunger; so have you anything with you? She said: Yes. She brought out barley loaves, then took out a head-covering of hers, in a part of which she wrapped those loaves and then put them beneath my mantle and covered me with a part of it. She then sent me to Allah's Messenger (ﷺ). I set forth and found Allah's Messenger (ﷺ) sitting in the mosque in the company of some persons. I stood near them, whereupon Allah's Messenger (ﷺ) said: Has Abu Talha sent you? I said, Yes. He said: Is it for a feast? I said, Yes. Thereupon Allah's messenger (ﷺ) said to those who were with him to get up. He went forth and so I did before them, until I came to Abu Talha and informed him. Abu Talha said: Umm Sulaim, here comes Allah's Messenger (ﷺ) along with people and we do not have enough (food) to feed them. She said: Allah and His Messenger know best. Abu Talha went out (to receive him) until he met Allah's Messenger (ﷺ) and Allah's Apostle (ﷺ) came forward along with him until they both (Allah's Messenger, along with Abu Talha) came in. Then Allah's Messenger (ﷺ) said: Umm Sulaim, bring forth that which you have with you. She brought the bread. Allah's Messenger (ﷺ) commanded that the bread be broken into small pieces, and when Umm Sulaim had squeezed a small waterskin and put seasoning on it, Allah's Messenger (ﷺ) recited something regarding it what Allah wished him to say. He then said: Allow ten (guests to come in and have their meals). He permitted them; they ate until they had their fill. They then went out. He (the Holy Prophet) again said: Permit ten (more) and he (the host) gave permission to them. They ate until they had enough. Then they went out. He again said: Permit ten (more) until all the people had eaten to their fill, and they were seventy or eighty persons

5317. Anas b. Malik reported: Abu Talha sent me to Allah's Messenger (ﷺ) in order to invite him (for meal). She had prepared a meal. So I came and found Allah's Messenger (ﷺ) along with some people. He looked at me, and I felt shy and said: Accept the invitation of Abu Talha. He (the Holy Prophet) asked the people to get up. Thereupon Abu Talha said: Allah's Messenger, I have prepared something for you. Allah's Messenger (ﷺ) touched (the food) and invoked blessings upon it, and then said: Let ten persons from my Companions enter (the house). He then said: Eat, and (in the meanwhile) brought out something from between his fingers for them. They then began to eat until they had their fill and then went out. He then asked ten more men (to have the meal) and they ate to their fill, and the ten persons went on getting in (and eating the food) and then getting out until none was left amongst them who had not got in and eaten to his fill. He then collected (the remaining part of the food) and it (the quantity of the food) was the same (as it had been prior to the serving of guests)

5318. Anas b. Malik reported: Abu Talha sent me to Allah's Messenger (ﷺ); the rest of the hadith is the same, but 'there is a slight variation of wording that he said at the end (The Holy Prophet) took what was left (of the food) and collected it and then invoked blessings upon it and it returned to its original state. He (the Holy Prophet) then said Take this

5319. Anas b. Malik reported: Abu Talha ordered Umm Sulaim to prepare a meal specially for Allah's Apostle (ﷺ). He then sent me to him (to the Holy Prophet); the rest of the hadith is the same (but there is a slight variation of wording): "Allah's Messenger (ﷺ) placed his hand and mentioned the name of Allah upon that, and then said: Admit ten men. He (Abu Talha) admitted them and they got in. He (the Holy Prophet) said: Eat while mentioning the name of Allah upon it (the meal). They ate until eighty persons had taken the food. Then Allah's Apostle (ﷺ) had his meal and so the members of the household, and still they left some food

5320. Anas b. Malik reported this incident pertaining to the feast given by Abu Talha to Allah's Apostle (ﷺ) with the addition of these words: "Abu Talha stood at the door (to welcome the honourable guest) until Allah's Messenger (ﷺ) (may peace be upon him) came there, He (Abu Talha) said to him: Allah's Messenger, the thing (we intend to offer you as a meal) is small in quantity. Thereupon he (the Holy Prophet) said: Bring that, for Allah will soon bless it (and increase it)

5321. Anas b. Malik reported this hadith (with a slight variation of wording) Then Allah's Messenger (ﷺ) ate and the people of his house also ate. but (still) there was left a surplus, which they sent to their neighbours

5322. Anas b. Malik reported: Abu Talha saw Allah's Messenger (ﷺ) lying down upon his belly in the mosque. He came to Umm Sulaim and said: I saw Allah's Messenger (ﷺ) lying down upon the belly in the mosque, and I think he is hungry. The rest of the hadith is the same (but with the addition of these words) that Allah's messenger (ﷺ) ate (the food) and so did Abu Talha, Umm Sulaim and Anas b. Malik, but there was left some thing which we presented to our neighbours

5323. Anas b. Malik reported: I visited Allah's Messenger (ﷺ) one day and found him sitting in the company of his Companions and talking to them, and he had tied his belly with a bandage. Usama said: I am in doubt whether there was stone on that (his belly) or not. I asked some of his Companions why Allah's Messenger (ﷺ) had bandaged his belly. They said: (He has done that to relieve) his hunger. I went to Abu Talha, the husband of Umm Sulaim, the daughter of Milhan, and said to him: Father, I saw Allah's Messenger (ﷺ) having bandaged his belly. I asked some of his Companions (the reason of it) and they said that it was due to hunger. Abu Talha came to my mother and said: Is there anything? She said: Yes, I have some pieces of bread with me and some dates. If Allah's Messenger (ﷺ) comes to us alone we can feed him to his fill, but if someone comes along with him this would be insufficient for them. The rest of the hadith is the same

5324. Anas b. Malik reported this hadith pertaining to the entertainment of Allah's Messenger (ﷺ) by Abu Talha through another chain of transmitters

5325. Anas b. Malik reported: A tailor invited Allah's Messenger (ﷺ) to a meal which he had prepared. Anas b. Malik said: I went along with Allah's Messenger (ﷺ) to that feast. He presented to Allah's Messenger (ﷺ) barley bread and soup containing pumpkin, and sliced pieces of meat. Anas said: I saw Allah's Messenger (ﷺ) going after the pumpkin round the dish, so I have always liked the pumpkin since that day

5326. Anas b. Malik reported that a person invited Allah's Messenger (ﷺ) to a meal. I also went along with him. He brought soup containing pumpkin. Allah's Messenger (ﷺ) ate that pumpkin with relish. He (Anas) said: When I saw that I began to place it before him, and did not eat it (myself). Anas said: It was since then

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that pumpkin was always my favourite (food)

5327. Anas b. Malik reported that a tailor invited Allah's Messenger (ﷺ) to a feast. There has been an addition to this that Thabit said: I heard Anas saying that any meal that was prepared for me after that I tried that it should contain pumpkin

5328. Abdullah b. Busr reported: Allah's Messenger (ﷺ) came to my father and we brought to him a meal and a preparation from dates, cheese and butter. He ate out of that. He was then given dates which he ate, putting the stones between his fingers and holding his forefinger and middle finger together" - Shu'bah said: "I think we learn from this that one may hold the date stones between two fingers, In shaAllah." Then a drink was brought for him and he drank it, and then gave it to one who was on his right side. He (the narrator) said: My father took hold of the rein of his riding animal and requested him to supplicate for us. Thereupon he said: O Allah. bless them in what You have provided them as a sustenance; and forgive them and have mercy upon them

5329. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters and they did not doubt about keeping the dates between his fingers (as is expressed in the previous hadith)

5330. Abdullah b. Ja'far reported: I saw Allah's Messenger (ﷺ) eating cucumber with fresh dates

5331. Anas b. Malik reported: I saw Allah's Apostle (ﷺ) squatting and eating dates

5332. Anas reported that there were brought to Allah's Messenger (ﷺ) dates. He distributed them in the state that he had been sitting upright (in an easy posture) and he had also been eating them a (bit) quickly

5333. Jabala b. Suhaim reported: Ibn Zubair used to provide us with dates during the time that the people were hard pressed because of famine (Once) as we were busy in eating there happened to appear before us Ibn 'Umar. He said: Don't eat two dates together, for Allah's Messenger (ﷺ) forbade eating them together but only after seeking permission from his brother (partner). Shu'ba said: I do not think these words pertaining to seeking permission but from the words of Ibn 'Umar

5334. This hadith has been reported on the authority of Shu'ba with the same chain of transmitters but these words of his (are not found): "The people were hard pressed because of the famine during those days

5335. Jabala b. Suhaim reported: I heard Ibn 'Umar as saying that Allah's Messenger (ﷺ) forbade anyone taking two dates together without seeking the consent of his companions

5336. A'isha reported Allah's Messenger (ﷺ) as saying: A family which has dates will not be hungry

5337. A'isha reported Allah's Messenger (ﷺ) as saying: 'A'isha a family which has no dates (in their house) its members will be hungry; (or) 'A'isha the family which has no dates its members may be hungry. He said this twice or thrice

5338. Amir b. Sa'd b. Abu Waqqas, on the authority of his father, reported Allah's Messenger (ﷺ) having said: He who ate seven dates (of the land situated) between these two lava plains in the morning, no poison will harm him until it is evening

5339. Amir b. Sa'd b. Abu Waqqas reported Allah's Messenger (ﷺ) as saying: He who ate seven 'ajwa' dates in the morning, poison and magic will not harm him on that day

5340. This hadith has been reported on the authority of Ibn Hashim with the same chain of transmitters but with a slight variation of wording

5341. A'isha reported Allah's Messenger (ﷺ) as saying: The 'ajwa' dates of 'Aliya' contain healing effects and these are antidote in the early morning

5342. Sa'id b. Zaid b. 'Amr b. Nufail reported: I heard Allah's Apostle (ﷺ) as saying: Truffles are a kind of 'Manna' and their juice is a medicine for the eyes

5343. Through another chain of transmitters, Sa'id b. Zaid b. 'Amr reported: I heard Allah's Apostle (ﷺ) as saying: Truffles are a kind of 'Manna' and their juice is a medicine for the eyes

5344. Sa'id b. Zaid reported: I heard Allah's Messenger (ﷺ) as saying: Truffles are a kind of blessing and their juice is a medicine for the eyes. Shu'ba said: When Hakam narrated this hadith to me, I did not deem it as a Munkar hadith because of the narration of Abd al-Malik

5345. Sa'id b. Zaid b. 'Amr b. Nufail reported Allah's Messenger (ﷺ) as saying: Truffles are a kind of 'Manna' which Allah the Glorious and Exalted, sent down upon the people of Israil, and its juice is a medicine for the eyes

5346. Sa'id b. Zaid reported Allah's Messenger (ﷺ) as saying: Truffles are a kind of 'Manna' which Allah sent down upon Moses and their juice is a medicine for the eyes

5347. Sa'id b. Zaid reported Allah's Messenger (ﷺ) as saying: Truffles are 'Manna' which Allah, the Exalted the Majestic, sent to the people of Israil, and its juice is a medicine for the eyes

5348. Sa'id b. Zaid reported Allah's Messenger (ﷺ) as saying: Truffles are 'Manna' and its juice is the medicine for the eyes

5349. Jabir b. Abdullah reported: We were with the Messenger of Allah (ﷺ) at Marr az-Zahran, and we were plucking the fruit of the Arak tree, whereupon Allah's Messenger (may peace be upon him) said: Pluck only its black ones (for they are the most pleasant). We said: Allah's Messenger, it seems you shepherded the flock. He said: Yes. Has there been a prophet who did not shepherd it (or some words like it)?

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5350. A'isha reported Allah's Apostle (ﷺ) as saying: The best of condiments or condiment is vinegar

5351. This hadith has been reported on the authority of Sulaiman b. Bilal with the same chain of transmitters and he is reported to have said: "The best condiment." And he did not doubt (about this word)

5352. Jabir b. 'Abdullah reported that Allah's Apostle (ﷺ) asked his family for condiment. They (the members of his household) said: We have nothing with us but vinegar. He asked for it, he began to eat it, and then said: Vinegar is a good condiment, vinegar is a good condiment

5353. Jabir b. 'Abdullah reported: Allah's Messenger (ﷺ) took hold of my hand one day (and led me) to his residence. There was presented to him some pieces of bread, whereupon he said: Is there no condiment? They (the members of his household) said: No, except some vinegar. He (the Holy Prophet) said: Vinegar is a good condiment. Jabir said: I have always loved vinegar since I heard it from Allah's Apostle (ﷺ). Talha said: I have always loved vinegar since I heard about it from Jabir

5354. This hadith is reported on the authority of Jabir b. 'Abdullah that Allah's Messenger (ﷺ) took hold of his hand and led him to his residence as narrated above up to the words: "Vinegar is a good condiment." But in the hadith transmitted through this chain of transmitters, there is no mention of the subsequent part

5355. Jabir b. 'Abdullah reported: While I was sitting in my house there happened to pass by me Allah's Messenger (ﷺ). He made a gesture to me and I stood up for him. He took hold of my hand until we came to one of the apartments of his wives. He entered and then asked me to get in. So I entered and there was hanging a curtain beside her. He (the Holy Prophet) said: Is there any food (with you)? They (the members of the household) said: Yes And then there were brought three loaves of bread for him (the Holy Prophet) and placed in the basket of palm leaves. Allah's Messenger (ﷺ) picked up one loaf and placed that before him, and then picked up another one and placed it before me. He then picked up the third one and broke it into two parts, and kept the one-half before him and the other half before me, and then said: Is there any condiment? They (the members of the household) said: There is nothing (in the form of condiment) but some vinegar only. He said: Bring that, for vinegar is a good condiment

5356. Abd Ayyub Ansari reported that when food was brought to Allah's Messenger (ﷺ) he ate out of that, and sent the remaining part to me, and one day he sent to me the left-over; (I found that he) had not taken from it at all for it included garlic. I asked him whether that was forbidden, whereupon he said: No, but I do not like it because of its odour. He (Abu Ayyub Ansari) said: Then I also do not like what you do not like

5357. This Hadith is narrated on the authority of Shu'ba with the same chain of transmitters

5358. Aflah, the freed slave of Abu Ayyub Ansari, reported: Allah's Messenger (ﷺ) had alighted in his house (viz. of Abu Ayyub Ansari at the time of his emigration to Medina) and he occupied the lower storey, whereas Abu Ayyub Ansari lived in the upper storey. One night, Abu Ayyub Ansari got up and said (to himself): (How unfortunate it is) that we walk above the head of Allah's Messenger (ﷺ), so they went aside and spent the night in a nook and then told Allah's Apostle (ﷺ) about it whereupon Allah's Apostle (ﷺ) said: The lower storey is more comfortable (for me). but he (Abu Ayyub Ansari) said: We (would not live) over the roof under which you live. So Allah's Messenger (ﷺ) shifted to the upper storey, whereas Abu Ayyub Ansari shifted to the lower storey; and he (Abu Ayyub Ansari) used to prepare food for Allah's Apostle (ﷺ); and when it was brought (back) to him he asked (to locate) the part, where his fingers had touched (the food), and he followed his fingers on that part where his fingers (those of the Holy Prophet) had touched it. (One day) he prepared food which contained garlic, and when it was returned to him he asked (to locate) the part which the fingers of Allah's Apostle (ﷺ) had touched. It was said to him that he had not eaten (the food). He (Abd Ayyub Ansari) was distressed and went up to him (to the Holy Prophet) and said: Is it forbidden? But Allah's Messenger (ﷺ) said: No, (it is not forbidden), but I do not like it. and he (Abu Ayyub Ansari) said: I also do not like what you do not like or which you did not like. He (Abu Ayyub Ansari) said: (The Prophet did not eat garlic) as Allah's Apostle (ﷺ) was visited (by angels) and brought him the message of Allah

5359. Abu Huraira reported that a person came to Allah's Messenger (ﷺ) and said: I am hard pressed by hunger. He sent (message) to one of his wives (to procure food for him). but she said: By Him Who has sent you with Truth, there is nothing with me (to serve him) but only water. He (the Holy Prophet) then sent the (same) message to another, and she gave the same reply, until all of them gave the same reply: By Him Who has sent thee with the Truth, there is nothing with me but only water, whereupon he (the Holy Prophet) said: Allah would show mercy to him who will entertain this guest tonight. A person from the Ansar stood up and said: Messenger of Allah, I (am ready to entertain). He took him to his house and said to his wife: Is there anything with you (to serve the guest)? She said: No, but only a subsistence for our children. He said: Distract their attention with something, and when the guest enters extinguish the lamp and give him the impression that we are eating. So they sat down. and the guest had his meal. When it was morning he went to Allah's Apostle (ﷺ) who said: Allah was well pleased with what you both did for your guest this night

5360. Abu Huraira reported that a guest spent the night with a person from the Ansar who had nothing with him but food (sufficient) for his own self and his children. He said to his wife: (Lull) the children to sleep, and put out the lamp, and serve the guest with what you have with you. It was on this occasion that this verse was revealed: "Those who prefer the needy to their own selves in spite of the fact that they are themselves in pressing need" (Lix)

5361. Abu Huraira reported that a man came to Allah's Messenger (ﷺ) so that he should entertain him as a guest, but he had nothing with which he could entertain him. He, therefore, asked if there was any person who would entertain him (assuring the audience) that Allah would show mercy to him. A person from the Ansar who was called Abu Talha stood up and he took him to his house. The rest of the hadith is the same and mention is (also) made in that about the revelation of the verse as narrated by Waki

5362. Miqdad reported: I and two of my companions were so much afflicted by hunger that we had lost our power of seeing and hearing. We presented ourselves (as guests) to the Companions of the Prophet (ﷺ), but none amongst them would entertain us. So we came to Allah's Apostle (ﷺ), and he took us to his residence and there were three goats. Allah's Apostle (ﷺ) said: Milk these for us. So we milked them and every person amongst us drank his share and we set aside the share of Allah's Apostle (ﷺ). (It was his habit) to come during the night and greet (the people present there) in a manner that would not wake up one in sleep but make one who was awake hear it. He would then go to the mosque and say prayer, then go to the milk and drink it. Miqdad added: One night the Satan came to me when I had taken my share, and he said: Muhammad has gone to the Ansar, who would offer him hospitality and he would get what is with them, and he has no need for this draught (of milk). So I took (that milk) and drank it, and when it had penetrated deeply in my stomach and I was certain that there was no way out (but to digest it), the Satan aroused (my sense of) remorse and said: Woe be to thee! what have you done? You have taken the drink reserved for Muhammad! When he would come and he would not find it, he would curse you, and you would be ruined, and thus there would go (waste) this world and the Hereafter (for) you. There was a sheet over me; as I placed (pulled) it upon my feet, my head was uncovered and as I placed it upon my head, my feet were uncovered, and I could not sleep, but my two companions had gone to sleep for they had not done what I had done. There came Allah's Apostle (ﷺ), and he greeted as he used to greet (by saying as-Salamu 'Alaikum). He then came to the mosque and observed prayer and then came to his drink (milk) and uncovered it, but did not find anything in it. He raised his head towards the sky, and I said (to myself) that he (the Holy Prophet) was going to invoke curse upon me and I would be thus ruined; but he (the Holy Prophet) said: Allah, feed him who fed me and give drink to him who provided me drink. I held tight the sheet upon myself (and when he had supplicated), I took hold of the knife and went to the goats (possessed by the Holy Prophet) so that I may slaughter one for Allah's Messenger (ﷺ) which was the fattest amongst them, and in fact all of them were milch goats; then I took hold of the vessel which belonged to the family of Allah's Messenger (ﷺ) in which they used to milk and drink therefrom, and milked them in that until it swelled up with foam. I came to Allah's Messenger (ﷺ) and he said: Have you taken your share of the milk during the night? I said: Drink it. and he drank it; he then handed over (the vessel) to me and I said: Allah's Messenger, drink it, and he drank it and handed over (the vessel) to me again, I then perceived that Allah's Apostle (ﷺ) had been satiated and I had got his blessings. I burst into laughter (so much) so that I fell upon the ground, whereupon Allah's Messenger (ﷺ) said: Miqdad, it must be one of your mischiefs. I said: Allah's Messenger, this affair of mind is like this and this. and I have done so. Thereupon. Allah's Apostle (ﷺ) said: This is nothing but a mercy from Allah. Why is it that you did not give me an opportunity so that we should have awakened our two friends and they would have got their share (of the milk)? I said: By Him Who has sent you with Truth. I do not mind whatever you give (to them), and whatever the (other) people happen to get, when I had got it along with you from among the people

5363. This hadith has been reported on the authority of Mughira with the same chain of transmitters

5364. Abd al-Rahman b. Abu Bakr reported: We were one hundred and thirty (persons) with Allah's Apostle (ﷺ). Allah's Apostle (ﷺ) said: Does any one of You possess food? There was a person with (us) who had a sa' of flour or something about that, and it was kneaded. Then a tall polytheist with dishevelled hair came driving his flock of sheep. Thereupon Allah's Apostle (ﷺ) said: Would you like to sell it (any one of these goats) or offer it as a gift or a present? He said: No, (I am not prepared to offer as a gift), but I would sell it. He (the Holy Prophet) bought a sheep from him, and it was slaughtered and its meat was prepared, and Allah's Messenger (ﷺ) commanded that its liver should be roasted. He (the narrator) said: By Allah, none among one hundred and thirty persons was left whom Allah's Messenger (ﷺ) had not given a part out of her liver; if anyone was present he gave it to him. but if he was absent it was set aside for him. And he (the Holy Prophet) filled two bowls (one with soup and the other with mutton) and we all ate out of them to our hearts' content, but (still) some part was (left) in (those) two bowls, and I placed it on the camel- (or words to the same effect)

5365. Abd al-Rahman b. Abu Bakr reported that the people of Suffa were very poor. Once the Messenger of Allah (ﷺ) said (to his Companions): He who amongst you has food for two persons should take three (guests with him). and he who has with him food for four persons should take five or six (guests with him for entertaining them). It was (in accordance with these instructions of the Holy Prophet) that Abu Bakr brought three persons, and the Messenger of Allah (ﷺ) brought ten persons (as guests to their respective houses). Abu Bakr had brought three persons (he himself, and myself), my father and my mother (along with them). He (the narrator) said: I do not know whether he also said: My wife and one servant who was common between our house and that of Abu Bakr. Abu Bakr had had his evening meal with Allah's Apostle (ﷺ). He stayed here until night prayer had been offered. He then came back (to the house of Allah's Apostle) and stayed there until Allah's Messenger (ﷺ) felt drowsy and (Abu Bakr) then came (back to his own house) when (a considerable) part of the night had been over, as Allah had desired. His wife said to him: What held you back from your guests? He said: Oh! have you not served them the evening meal (by this time)? She said: It was in fact served to them. but they refused to eat until you came. He ('Abd al-Rahman) said: I slunk away and bid myself. He (Abu Bakr) said: O, you stupid fellow, and he reprimanded me, and said to the guests: Eat, though it may not be pleasant now. He said: By Allah. I will never eat it He ('Abd al-Rahman) said: By Allah. we did not take a morsel when from beneath that (there appeared) more until they had eaten to their fill, and lo! it was more than what it was before. Abu Bakr saw that and found that it was so or more than that. He said to his wife: Sister of Band Firis, what is this? She said: By the coolness of my eyes. it is in excess by three times over the previous one. Then Abu Bakr ate saying: That was from the Satan (viz. his vow for not eating the food). He then took a morsel out of that and then took it (the rest) to the Messenger of Allah (ﷺ), and it was kept there until morning, and during (those days) there was a covenant between us and some other people, and the period of covenant was over, and we had appointed twelve officials with every person amongst them. It is Allah only Who knows as to how many people were there with each of them. He sent (this food to them) and all of them ate out of it

5366. Abd al-Rahman b. Abd Bakr reported: There came to our house some guests. It was a common practice with my father to (go) and talk to Allah's Messenger (ﷺ) during the night. While going he said: 'Abd al-Rahman, entertain the guests. When it was evening we served the food to them, but they refused saying: So long

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as the owner of the house does not come and join us, we would not take the meal. I said to them: He ('Abd Bakr) is a stern person, and if you would not do that (if you do not take the food). I fear, I may be harmed by him, but they refused. As he (my father) came, the first thing he asked was: Have you served the guests? They (the people of the household) said: We have not served them so far. He said: Did I not command 'Abd al-Rahman (to do this)? He ('Abd al-Rahman) said: I slunk away and kept myself away by that time. He again said: O stupid fellow, I ask you on oath that In case you hear my voice you come to me. I came and said: By Allah, there is no fault of mine. These are your guests; you may ask them. I provided them with food but they refused to eat until you came. He said to them: Why is it that you did not accept our food? By Allah, I shall not even take food tonight (as you have not taken). They said: By Allah, we would not take until you join us. Thereupon he Abu Bakr) said: I have never seen a more unfortunate night than this. Woe be to thee! that you do not accept from us food prepared for you. He again said: What I did first (that is the taking of vow for not eating the food) was prompted by the Satan. Bring the food. The food was brought, and he ate by reciting the name of Allah and they also ate, and when it was morning he came to Allah's Apostle (ﷺ) and said: Allah's Messenger, their oath (that of the guests) came to be true, but mine was not true, and after that he informed him of the whole incident. He said: Your oath came to be the most true and you are the best of them. He (the narrator) said. I do not know whether he made an atonement for it

5367. Abu Huraira reported Allah's Messenger (ﷺ) as saying: Food for two persons suffices three persons and food for three persons suffices four persons

5368. Jabir b. 'Abdullah reported: I heard Allah's Messenger (ﷺ) as saying: Food for one person suffices two persons and food for two persons suffices four persons, and food for four persons suffices eight persons; and in the tradition transmitted on the authority of Ishaq there is no mention of the fact that he heard it directly (from the Holy Prophet)

5369. A hadith like this is reported on the authority of Jabir but with a different chain of transmitters

5370. Jabir reported Allah's Messenger (ﷺ) as saying: Food for one suffices two and food for two suffices four

5371. Jabir reported Allah's Messenger (ﷺ) as saying: Food for one (person) suffices two, and food for two (persons) suffices four persons and food for four persons suffices eight persons

5372. Ibn 'Umar reported Allah's Messenger (ﷺ) as saying that a non-Muslim eats in seven intestines whereas a Muslim eats in one intestine

5373. This hadith has been reported on the authority of Ibn 'Umar but with a different chain of transmitters

5374. Nafi' reported that Ibn 'Umar saw a poor man. He placed food before him and he ate much. He (Ibn 'Umar) said: He should not come to me. for I heard Allah's Messenger (ﷺ) as saying that the non-Muslim eats in seven intestines

5375. Ibn 'Umar reported Allah's Messenger (ﷺ) as saying: A believer eats in one intestine, whereas a non-believer eats in seven intestines

5376. This hadith has been transmitted on the authority of Jabir

5377. Abu Musa reported Allah's Messenger (ﷺ) as saying: A believer eats in one intestine, whereas a non-believer eats in seven intestines

5378. This hadith has been narrated on the authority of Abu Huraira with a different chain of transmitters

5379. Abu Huraira reported that Allah's Messenger (ﷺ) invited a non-Muslim. Allah's Messenger (ﷺ) commanded that a goat be milked for him. It was milked and he drank its milk. Then the second one was milked and he drank its milk, and then the other one was milked and he drank its milk. till he drank the milk of seven goats. On the next morning he embraced Islam. And Allah's Messenger (ﷺ) commanded that a goat should be milked for him and he drank its milk and then another was milked but he did not finish it, whereupon Allah's Messenger (ﷺ) said: A believer drinks in one intestine whereas a non-believer drinks in seven intestines

5380. Abu Huraira reported that Allah's Messenger (ﷺ) never found fault with food (served to him). If he liked anything, he ate it and if he did not like it he left it

5381. This hadith has been narrated on the authority of A'mash with the same chain of transmitters

5382. A hadith like this has been narrated on the authority of A'mash

5383. Abu Huraira reported: I never saw Allah's Messenger (ﷺ) finding fault with food (served to him) ; if he liked it he ate it, and if he did not like it he kept silent. This hadith has been narrated on the authority of Abu Huraira through a different chain of transmitters

5384.

The Book of Clothes and Adornment

5385. Umm Salama, the wife of Allah's Apostle (ﷺ), said: He who drinks in the vessel of silver in fact drinks down in his belly the fire of Hell

5386. This hadith has been narrated through other chains of transmitters. The hadith of Ibn Mushir on the authority of 'Ubaidullah is as: He who eats or drinks in the vessel of silver and gold, - but there is no mention in any one of the other chains of the words pertaining to eating and gold

5387. Abd al-Rahman reported on the authority of his mother's sister Umm Salama who said that Allah's Messenger (ﷺ) said: He who drank in vessels of gold or silver he in fact drank down in his belly the fire of Hell

5388. Mu'awiya b. Suwaid b. Muqarrin reported: I visited al-Bara' b. 'Azib and heard him say: Allah's Messenger (ﷺ) commanded us to do seven things and forbade

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us to do seven (things). He commanded us to visit the sick, to follow the funeral procession, to answer the sneezer, to fulfil the vow, to help the poor, to accept the invitation and to greet everybody, and he forbade us to wear rings or gold rings, to drink in silver (vessels), and to use the saddle cloth made of red silk, and to wear garments made of Qassi material, or garments made of silk or brocade and velvet

5389. This hadith has been reported on the authority of Ash'ath b. Sulaim with the same chain of transmitters but with a slight change of wording that he made no mention of:" to fulfil the vows" but substituted these words:" finding of the lost articles

5390. This hadith has been narrated on the authority of Ash'ath b. Abu ashSha'tha' with the same chain of transmitters (and with these words):There is no doubt about the words: To fulfil the vows were mentioned and this addition had been made in the. hadith: (The Holy Prophet) forbade drinking in silver vessels, for one who drinks (in them) in this world would not drink (in them) in the Hereafter

5391. This hadith has been narrated on the authority of Ash'ath b. Sulaim with the same chain of transmitters but with this difference that instead of the words:Ifsha as-Salam (spreading the salutations), he substituted the words Radd as-Salām (i. e. responding to the words of salutation) and he said: He forbade (the use of) gold ring

5392. This hadith has been narrated on the authority of Ash'ath b. Sulaim with the same chain of transmitters but the words (pertaining to) Ifsha as-Salam and the (use) of gold ring have been reported without doubt

5393.

5394. Abdullah b. Ukaim reported:While we were with Hudhaifa in Mada'in he asked for water. A villager brought a drink for him in a silver vessel. He (Hudhaifa) threw it away saying: I inform you that I have already conveyed to him that he should not serve me drink in it (silver vessel) for Allah's Messenger () had said: Do not drink in gold and silver vessels, and do not wear brocade or silk, for these are meant for them (the non-believers) in this world, but they are meant for you in the Hereafter on the Day, of Resurrection

5395. This hadith has been reported on the authority of `Abdullah b. `Ukaim with a slight variation of wording

5396. This hadith has been narrated on the authority of Ibn `Ukaim through another chain of transmitters, but in this hadith no mention is made of the words:"On the Day of Resurrection

5397. Shu'ba reported from al-Hakam that he heard 'Abd al-Rahmin (i. e. Ibn Abu Laila) as saying:I personally saw Hudhaifa asking for water in Mada'in and a man giving it to him in a silver vessel. The rest of the hadith is the same

5398. This hadith has been narrated on the authority of Shu'ba through another chain of transmitters. But there is no mention of "I personally saw him" in this hadith

5399. This hadith has been reported on the authority of Hudhaifa with the same chain of transmitters

5400. Abd al-Rahmin b. Abu Laili reported that Hudhaifa asked for water and a Magian gave him water in a silver vessel, whereupon he said:I heard Allah's Messenger () as saying: Do not wear silk or brocade and do not drink in vessels of gold and silver, and do not eat in the dishes made of them (i. e. gold and silver), for these are for them (the non-believers) in this world

5401. Ibn Umar reported that Umar b. al-Khattab saw (some one selling) the garments of silk at the door of the mosque, whereupon he said:Allah's Messenger, would that you buy it and wear it for the people on Friday and for (receiving) the delegations when they come to you? Upon this. Allah's Messenger () said: go who wears it has no share (of reward) in the Hereafter. Then these garments were sent to Allah" s Messenger (), and he presented one of these silk garment to Umar. Thereupon Umar said: You make me wear (this silk garment) Whereas you said about the silk garment of Utarid (the person who had been busy selling this garment at the door of the mosque) what you had to say, whereupon Allah's Messenger () said: I have not presented you this for wearing it (but to make use of its price) ; so 'Umar presented it to his polytheist brother in Mecca

5402. This hadith has been narrated by Ibn Umar through another chain of transmitters

5403. Ibn Umar reported that Umar saw Utarid al-Tamimi standing in the market (and selling) the silk garments, and he was the person who went to (courts of) kings and got (high prices) for these garments from them. Umar said:Allah's Messenger I saw 'Utarid standing in the market with a silk garment; would that you buy and wear it for (receiving) the delegations of Arabs when they visit you? I (the narrator) said: I think he ('Umar) also said: You may wear it on Friday (also). Thereupon, Allah's Messenger (may peace be upon him) said: He who wears silk in this world has no share in the Hereafter. Later on when these silk garments were presented to Allah's Messenger () he presented one silk garment to 'Umar and presented one also to Usama b. Zaid and gave one to 'Ali b. Abu 'Talib. saying: Tear them and make head coverings for your ladies. 'Umar came carrying his garment and said: Allah's Messenger, you have sent it to me, whereas you had said yesterday about the (silk) garment of Utarid what you had to say. He (the Holy Prophet) said: I have not sent it to you that you wear it, but I have sent it to you so that you may derive benefit out of it; and Usama (donned) the garment (presented to him) and appeared to be brisk, whereupon Allah's Apostle () looked at him with a look by which he perceived that the Messenger of Allah () did not like what he had done. He said: Allah's Messenger. why is it that you look at me like this. whereas you yourself presented it to me? He said: I never sent it to you to wear it, but I sent it to you so that you may tear it and make out head covering for your ladies

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5404. Abdullah b. Umar reported: 'Umar b. al-Khattab found a silk garment being sold in the market; he purchased it and brought it to Allah's Messenger () and said: Allah's Messenger, get it and adorn yourself (by wearing it) on the 'Id (days) and for the delegation. Thereupon, Allah's Messenger () said: That is the dress of one who has no share (in the Hereafter). 'Umar stayed there so long as Allah wished. Then Allah's Messenger () sent him a silk cloak. 'Umar came back with that to Allah's Messenger () and said: Allah's Messenger. you said that it is the dress of one who has no share in the Hereafter, but then you sent it to me. Thereupon, Allah's Messenger () said: You sell it and meet your need (with its proceeds)

5405. This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters

5406. Ibn 'Umar reported that 'Umar saw a person of the tribe of 'Utirid selling a garment made of brocade or silk and said to Allah's Messenger (): Would that you buy it? Thereupon he (the Holy Prophet) said: He who wears it has no share for him in the Hereafter. Then Allah's Messenger () was presented with a striped silk garment and he sent it to him ('Umar). He (, Umar) said: You sent it to me whereas I heard from you about it what you had to say, whereupon he (Allah's Messenger) said: I sent it to you so that you may benefit by it

5407. This hadith has been narrated on the authority of Ibn Umar through another chain of transmitters but with a slight variation of wording (and the words are that the Holy Prophet) said: I sent it to you so that you might derive benefit from it. but I did not send it to you to wear it

5408. Ibn 'Umar reported that 'Umar saw a person with a garment of brocade and he brought it to Allah's Apostle (may peace be upon him) -the rest of the hadith is the same, except for the words that he (the Holy Prophet) said: I sent it to you that you might get money thereby

5409. Abdullah. the freed slave of Asma' (the daughter of Abu Bakr). the maternal uncle of the son of 'Ata, reported: Asma' sent me to 'Abdullah b. 'Umar saying: The news has reached me that you prohibit the use of three things: the striped robe. saddle cloth made of red silk. and the fasting in the holy month of Rajab. 'Abdullah said to me: So far as what you say about fasting in the month of Rajab, how about one who observes continuous fasting? -and so far as what you say about the striped garment, I heard Umar b. al-Khattab say that he had heard from Allah's Messenger (): He who wears silk garment has no share for him (in the Hereafter), and I am afraid it may not be that striped garment; and so far as the red saddle cloth is concerned that is the saddle cloth of Abdullah and it is red. I went back to Asma' and informed her. whereupon she said: Here is the cloak of Allah's Messenger (). and she brought out to me that cloak made of Persian cloth with a hem of brocade, and its sleeves bordered with brocade and said: This was Allah's Messenger's cloak with 'A'isha until she died, and when she died. I got possession of it. The Apostle of Allah () used to wear that, and we washed it for the sick and sought cure thereby

5410. Khalifa b. Ka'b al-Abdhi reported: I heard 'Abdullah b. Zubair addressing the people and saying: Behold! do not dress your women with silk clothes for I heard 'Umar b. al-Khattab as saying that he had heard Allah's messenger () as saying: Do not wear silk, for one who wears it in this world will not wear it in the Hereafter

5411. Asim al-Abdhi reported on the authority Abu Uthman saying: 'Umar wrote to us when we were in Adharba'ijan saying: 'Utba b. Farqad, this wealth is neither the result of your own labour nor the result of the labour of your father, nor the result of the labour of your mother, so feed Muslims at their own places as you feed (members of your family and yourselves at your own residence), and beware of the life of pleasure, and the dress of the polytheists and wearing of silk garments, for Allah's Messenger () forbade the wearing of silk garments, but only this much, and Allah's Messenger () raised his. forefinger and middle finger and he joined. them (to indicate that only this much silk can be allowed in the dress of a man). 'Asim said also: This is what is recorded in the letter., (sent to us), and Zuhair raised his two fingers (to give an idea of the extent to which silk may be used)

5412. This hadith has been transmitted on the authority of 'Asim

5413. Abu 'Uthman reported: While we were with 'Utba b. Farqad there came a letter of 'Umar (containing the instructions) that Allah's Messenger () had said: None should wear silk (with the exception of so much) but he will have nothing of it in the Hereafter. Abu 'Uthman said: To the extent of two fingers which are close to the thumb, and I was shown the (silk) borders of the Tayalisa mantle (which were about two fingers in breadth and I saw them)

5414. The previous hadith is narrated likewise through another chain of transmitters

5415. Qatada reported: I heard Abu 'Uthman al-Nahdi as saying: There came to us a letter of 'Umar as we were in Adharba'ijan or in Syria in the company of 'Utba b. Farqad (and the letter ran thus): After (usual praise and glorification of Allah) it is stated that Allah's Messenger () has forbidden the use of silk but to the extent of these two fingers, and Abu Uthman said: We at once understood by these words that he meant (silk) patterns on (the cloth)

5416. This hadith has been reported on the authority of Qatada but there is no mention of the words of Abd Uthman

5417. Suwaid b. Ghafala said: 'Umar addressed us at a place known as Jabiya (Syria) and he said: Allah's Apostle () forbade us the wearing of silk but to the extent of two or three fingers or four fingers

5418. This hadith has been narrated on the authority of Qatada with the same chain of transmitters

5419. Jabir b. Abdullah reported that one day Allah's Apostle () put on a cloak made of brocade, which had been presented to him. He then quickly put it off and sent it to 'Umar b. al-Khattab, and it was said to him: Messenger of Allah. why is it that you put it off immediately. whereupon he said: Gabriel forbade me from it (i. e. wearing of Ods garment), and 'Umar came to him weeping and said: Messenger of Allah you disapproved a thing but you gave it to me. What about me, then? Thereupon he (the Holy Prophet) said: I did not give it to you to wear it, but I gave you that you might sell it; and so he (Hadrat Umar) sold it for two thousand dirhams

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5420. Ali reported:A silk cloak was presented to Allah's Messenger (). and he sent it to me and I wore it. but then found some sign of disapproval upon his face, whereupon he said: I did not send it to you that you wear it, but I sent it to you so that you might tear it and make out head dress for your women
5421. This hadith has been narrated on the authority of Muhammad b. Ja'far but with a slight variation of wording
5422. Ali reported that Ukaidir of Duma presented to Allah's Apostle () a silk garment, and he presented it to 'Ali. and said:Tear it to make head covering for Fatimas out of it. This tradition is transmitted on the authority of Abu Bakr, and Abu Kuraib said: Among the women
5423. Ali b. Abu Talib reported that Allah's Messenger () gave me to wear a garment in the form of silk cloak. I went out wearing it, but saw signs of anger on his face, so I tore it and distributed it amongst my women
5424. Anas b. Malik reported that Allah's Messenger (may Peace be upon him) sent a silk gown to 'Umar, whereupon 'Umar said:You sent it to me whereas you said what you had to, say (i. e. it is forbidden for men). Thereupon he (the Holy Prophet) said: I did not send it to you so that you might wear it, but I sent it to you so that you might derive benefit from its price
5425. Anas reported that Allah's Messenger () said:He who wore silk in this world would not wear it in the Hereafter
5426. Abu Umama reported Allah's Messenger () having said:He who wore silk in this world would not wear it in the Hereafter
5427. Uqba b. 'Amir said:A silk gown was presented to Allah's Messenger () and he wore it and observed prayer in it and then returned and put it off so violently as if he despised it. He then said: It does not befit the Godfearing persons
5428. This hadith has been narrated on the authority of azid b. Abu Habib with the same chain of transmitters
5429. Anas b. Malik reported to them (his companions) that Allah's Messenger () had granted concession to Abd al-Rahman b. 'Auf and Zubair b. 'Awwam for the wearing of a silk shirt during the journey and because of itch which they both had or any other disease from which both of them had been suffering
5430. This hadith has been narrated on the authority of Sa'd with the same chain of transmitters but there is no mention of the word" journey
5431. Anas reported that Allah's Messenger () granted concession, or Zubair b. 'Awwam and 'Abd Al-Rahman b. 'Auf were granted concession, for the wearing of silk because of the itch that they both had
5432. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters
5433. Anas b. Malik reported that 'Abd al-Rahman b. 'Auf and Zu'bair. b. 'Awwam complained to Allah's Messenger () about lice; he granted them concession to wear shirts of silk
5434. Abdullah b. 'Amr b. al-As reported:Allah's Messenger () saw me wearing two clothes dyed in saffron. whereupon he said: These are the clothes (usually worn by) the non-believers, so do not wear them
5435. This hadith has been reported on the authority of Yahya b. Abu Kathir with the same chain of transmitters
5436. Abdullah b. 'Amr reported:Allah's Apostle () saw me in two clothes dyed in saffron, whereupon he said: Has your mother ordered you to do so? And I said: I will wash them. He said: But burn them
5437. Ali b. Abu Talib reported that Allah's Messenger () forbade wearing of silk and yellow clothes, and the gold ring, and the reciting of the Qur'an in the ruku' (state of kneeling in prayer)
5438. Ali b. Abu Talib reported:Allah's Apostle () forbade me to recite the Qur'an while I am in ruku; and the wearing of gold and clothes dyed in saffron
5439. Ali b. Abu Talib reported:Allah's Messenger () forbade me to use gold rings. to wear silk clothes and to recite the Qur'an in ruku' and sajda (prostration), and to wear yellow garments
5440. (Qatada said:We asked Anas b. Malik which garment did Allah's Messenger (may peace be upon him) love or like (to wear). He said: The mantle of Yemen
5441. Anas reported that the garment most liked by Allah's Messenger () was the mantle of Yemen
5442. Abu Burda reported:I visited A'isha and she brought out for us the coarse lower garment (of Allah's Messenger) made in Yemen and clothes made out of Mulabbada cloth, and she swore in the name of Allah that Allah's Messenger () died in these two clothes
5443. Abu Burda reported that A'isha brought out for us the lower garment and the upper garment made of the Mulabbada cloth and said:It was in these (clothes) that Allah's Messenger () died. Ibn Hatim (one of the narrators) in his narration Wd: The lower garment of coarse cloth
5444. This hadith has been reported on the authority of Ayyub with a slight variation of wording
5445. A'isha reported that Allah's Apostle () went out one morning wearing a blanket made of (camel's or sheep's) black hair with patterns of camel saddles upon it
5446. A'isha reported that the pillow on which Allah's Messenger () reclined was of leather stuffed with palm fibre
5447. A'isha reported that the bedding on which. Allah's Messenger () slept was made of leather stuffed with palm fibre
5448. This hadith has been reported on the authority of Hisham b. 'Urwa with a slight variation of wording

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5449. Jabir reported:When I was married, Allah's Messenger (may peace be upon him) asked me if I had got the carpet. I said: How can we have carpets? (i. e. I am so poor that I cannot even think of carpets). whereupon he said: You shall soon possess them

5450. Jabir b. Abdullah reported:When I was married. Allah's Messenger () asked me if I had got carpets. I said: How can we have carpets? Thereupon he said: You will soon have. Jabir said: My wife had possessed a carpet, and I said to her to remove that away from me, but she would say: Allah's Messenger () had said: You will soon have

5451. This hadith has been narrated on the authority of Sufyan with the saule chain of transmitters but with a slight variation of wording

5452. Jabir b. 'Abdullah reported that Allah's Messengor () said:There should be a bedding for a man. a bedding for his wife and the third one for the guest, and the fourth one is for the Satan

5453. Ibn 'Umar reported Allah's Messenger () having said:Allah will not look upon him who trails his garment out of pride

5454. This hadith has been narrated on the authority of Ibn 'Umar through other chains of transmitters also with the addition of these words:" On the Day of Resurrection

5455. Ibn 'Umar reported Allah's Messenger () having said:He who trails his (lower) garment out of pride, Allah will not look toward him on the Day of Resurrection

5456. This hadith has been narrated on the authority of Ibn 'Umar through another chain of transmitters

5457. Ibn 'Umar reported Allah's Messenger () having said:He who trailed his garment out of pride, Allah would not look toward him on the Day of Resurrection

5458. Salim reported:I heard Ibn Umar as saying that he had heard Allah's Messenger () as saying like this (as mentioned above) but with a slight variation of wording [that instead of the word thaub (cloth) there is the word thiyab (the clothes)

5459. Muslim b. Yannaq reported that Ibn Umar saw a person trailing his lower garment, whereupon he said:From whom do you come? He described his relationship (with the tribe he belonged) and it was found that he belonged to the tribe of Laith. Ibn. Umar recognised him and said: I heard Allah's Messenger () with these two ears of mine saying: He who trailed his lower garment with no other intention but pride, Allah would not look toward him on the Day of Resurrection

5460. This hadith has been narrated on the authority of Muslim b. Yannaq through another chain of transmitters but with a slight variation of wording

5461. Muhammad b. 'Abbad b. Ja'far reported:I ordered Muslim b. Yasar, the freed slave of Nafi' b. 'Abd al-Harith, while I was sitting between them, that he should ask Ibn 'Umar if he had heard anything from Allah's Messenger () pertaining to one who trails his lower garment out of pride. He said: I heard him (the Holy Prophet) as saying: Allah will not look toward him on the Day of Resurrection

5462. Ibn 'Umar reported:I happened to pass before Allah's Messenger (may peace be upon bin) with my lower garment trailing (upon the ground). He said: 'Abdullah, tug up your lower garment,, I tugged it up, and he again said: Tug it still further, and I tugged it still further and I went on tugging it afterward, whereupon some of the people said: To what extent? Thereupon he said: To the middle of the shanks

5463. Abu Huraire reported that he saw a person whose lower garment bad been trailin. and he was striking the ground with his foot (conceitedly). He was the Amir of Bahrain and it was being said:Here comes the Amir, here comes the Amir. He (Abu Huraira) reported that Allah's Messenger () said: Allah will not look toward him who trails his lower garment out of pride

5464. This hadith has been reported on the authority of Shu'ba with the same chain of transmitters and in the hadith transmitted on the authority of Ibn ja'far (the words are):Marwan had made Abu Huraira as his deputy. and in the hadith transmitted on the authority of Ibn Muthanna (the words are). Abu Huraira was the Governor of Medina

5465. Abu Huraira reported that Allah's Messenger () said that there was a person who used to walk with pride because of his thick hair and fine mantles. He was made to sink in the earth and he would go on sinking in the earth until the Last Hour would come

5466. This hadith has been narrated on the authority of Abu Huraira but with a different chain of transmitters

5467. Abu Huraira reported Allah's Messenger () as saying:There was a person who walked with pride because of his (fine) mantles and well pleased with his personality. Allah made him sink in the earth and he would go on sinking in that until the Day of Resurrection

5468. This hadith has been transmitted on the authority of Abu Huraira but with a slight variation of wording:While there was a man who strutted in his two mantles

5469. Abu Huraira reported Allah's Messenger () as saying:There was a person (living before you) who took pride in his cloak. the rest of the hadith is the same

5470. Abu Huraira reported that Allah's Apostle () forbade the wearing of gold signet ring

5471. The previous hadith is narrated through another chain of transmitters

5472. Abdullah b. 'Abbas reported that Allah's Messenger () saw a person wearing a gold signet ring in his hand. He (the Holy Prophet) pulled it off and threw it away, saying:One of you is wishing live coal from Hell. and putting it on his hand. It was said to the person after Allah's Messenger () had left: Take your signet

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ring (of gold) and derive benefit out of it. whereupon he said: No, by Allah, I would never take it when Allah's Messenger (ﷺ) has thrown it away

5473. Abdullah reported that Allah's Messenger (ﷺ) got fashioned a signet ring of gold but he kept its stone on the inner side of his palm as he wore it, so the people (following his example) got fashioned (such rings). Then one day as he sat on the pulpit he pulled it away saying: I wore this ring and kept its stone towards the inner side. He then threw it away, and said: By Allah, I will never wear it; so the people threw their rings away

5474. This hadith has been narrated on the authority of Ibn 'Umar through other chains of transmitters but with a slight variation of wording

5475. This hadith has also been likewise narrated on the authority of Ibn 'Umar through several other chains of transmitters

5476. Ibn Umar reported that Allah's Messenger (ﷺ) had made for himself a ring of silver, and he (wore it in his finger). then it was in Abu Bakr's finger. then it was in 'Umar's finger. then it was in 'Uthman's finger. until it fell into the well of Aris and it had these words engraved upon it (Muhammad, Messenger of Allah). Ibn Numair narrated it with a slight variation of words

5477. Ibn Umar reported that Allah's Apostle (ﷺ) had made for himself a gold ring; then he discarded it, and then made for himself a silver ring, and had these words engraved upon it (Muhammad, Messenger of Allah), and said: No one should engrave anything like the engraving of this signet ring of mine. And when he wore it, he kept its stone towards the inside of his palm, and it was this which fell down (from the hands) of Mu'ayqib into the well of Aris

5478. Anas b. Malik reported that Allah's Apostle (ﷺ) had made for him a silver ring. and got engraved on it (Muhammad, Messenger of Allah) and said to the people I have got made a ring of silver and engraved in it (these words) (Muhammad, Messenger of Allah). So none should engrave these (words) like this engraving

5479. This hadith has been reported on the authority of Anas through another chain of transmitters but there is no mention of the words (Muhammad, Messenger of Allah) in it

5480. Anas b. Malik reported that when Allah's Messenger (ﷺ) decided to write letters to the Byzantine (Emperor) they (his Companions) told him that they would not read a letter unless it is sealed. (Then) Allah's Messenger (ﷺ) had a silver ring made (for himself), (its shape is so vivid in my mind) as if I see its brightness in the band of Allah's Messenger (ﷺ) and its engraving was (Muhammad, Messenger of Allah)

5481. Anas reported that when Allah's Apostle (ﷺ) decided to write (letters) to non-Arabs (i. e. Persian and Byzantine Emperors) it was said to him that the non-Arabs would not accept a letter but that having a seal over it; so he (the Holy Prophet) got a silver ring made. He (Anas) said: I perceive as if I am looking at its brightness in his hand

5482. Anas reported that when Allah's Apostle (ﷺ) decided to write to the Kisra (the King of Persia), Caesar (Emperor of Rome), and the Negus (the Emperor of Abyssinia), it was said to him that they would not accept the letter without the seal over it; so Allah's Messenger (ﷺ) got a seal made, the ring of which was made of silver and there was engraved on it: "Muhammad, the Messenger of Allah"

5483. Anas b. Malik reported: I saw one day on the finger of Allah's Messenger (ﷺ) a silver ring; so the people also got silver rings made and wore them Then Allah's Apostle (ﷺ) discarded his ring, and the people also discarded their rings

5484. Anas b. Malik reported that one day he saw on the finger of Allah's Messenger (ﷺ) a silver ring, and the people also made silver rings and put them on. Then Allah's Apostle (ﷺ) threw his ring away, and so the people also threw away their rings

5485. A hadith like this has been reported on the authority of Ibn Juraij with the same chain of transmitters

5486. Anas b. Malik reported that the ring of Allah's Messenger (ﷺ) was made of silver and it had an Abyssinian stone in it

5487. Anas b. Malik reported that Allah's Messenger (ﷺ) wore a silver ring on his right hand which had an Abyssinian stone in it, and he kept its stone towards the palm

5488. This hadith has been narrated on the authority of Yunus b. Yazid with the same chain of transmitters

5489. Anas reported that the ring of Allah's Apostle (ﷺ) was on this, and he pointed toward the little finger of his left hand

5490. Ali reported: He the Prophet (ﷺ), forbade me that I should wear my ring in this (forefinger) or in that near it. 'Asim (one of the narrators in the chain of transmitters) said: He did not remember which of the two (fingers) he pointed out; and he forbade to wear Qassi material (silk garments), and to sit on the silk saddle cloth, and he said: As regards Qassi, it is a variegated garment which was brought from Egypt and Syria which had figures upon it, and as regards Mayathir, it is something which women prepared for their husbands as red cloths for their saddles

5491. A hadith like this has been reported on the authority of 'Ali through a different chain of transmitters

5492. Ali b. Abu Talib reported that he (Allah's Apostle) forbade or forbade me. the rest of the hadith is the same

5493. Ali reported: Allah's Messenger (ﷺ) forbade me that I should wear a ring in this and that finger of mine, and he pointed to the middle finger and the next one

5494. Jabir reported: I heard Allah's Apostle (ﷺ) saying during an expedition in which we also participated: Make a general practice of wearing sandals, for a man is riding as it were when he wears sandals

5495. Abu Huraira reported Allah's Messenger (ﷺ) as saying: "When one of you puts on sandals, he should first put in the right foot, and when he takes off he

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should take off the left one first. And he should wear both of them or take both off

5496. Abu Huraira reported Allah's Messenger () as saying:None of you should walk in one sandal; either he should wear the two or should take off the two

5497. Abu Razin reported:Abu Huraira came to us and he struck his forehead with his hand and said: Behold I you talk amongst yourself that I attribute wrongly to Allah's Messenger () (certain things) in order to guide you to the right path. In such a case, I would myself go astray. Listen. I bear testimony to the fact that I heard Allah's Messenger () saying: When the thong of any one of you is broken, he should not walk in the second one until he has got it repaired

5498. This hadith has been reported on the authority of Abu Huraira with a different chain of transmitters

5499. Jabir reported that Allah's Messenger () forbade that a man should eat with the left hand or walk with one sandal or wrap himself completely leaving no opening for the arms (to draw out) or support himself when sitting with a single garment wrapped round his knees which may expose his private parts

5500. Jabir reported Allah's Messenger () as saying:When the thong of the shoe of any one of you is cut off. he should not walk with one sandal until he has got the thong repaired, and he should not walk with one shoe and he should not eat with his left hand and should not wrap his cloth round his knees or wrap himself completely leaving no room for the arms

5501. Jabir reported that Allah's Messenger () forbade the wrapping of oneself completely leaving no room for the arm and supporting oneself when sitting with a single garment wrapped round one's knees and a person raising one of his feet and placing it on the other while lying on his back

5502. Jabir. b. Abdullah reported Allah's Messenger () as saying:Do not walk in one sandal and do not wrap the lower garment round your knees and do not eat with your left hand and do not wrap yourself completely leaving no room for the arms (to draw out) and do not place one of your feet upon the other while lying on your back

5503. Jalbir b. Abdullah reported Allah's Messenger () as saying:None of you should lie on his back and place one of his feet upon the other

5504. Abbad b. Tamim reported from his uncle that he saw Allah's Messenger () lying in the mosque and placing his one foot upon the other

5505. This hadith has been narrated on the authority of Zuhri with the same chain of transmitter

5506. Anas b. Malik reported that Allah's Apostle (may peace be upon him) forbade dyeing (one's cloth or hair) in saffron. Hammad said that it pertains to men only

5507. Anas reported that Allah's Messenger () forbade that a person should (wear) clothes dyed in saffron

5508. Jabir reported that when Abu Qubafa (father of Abu Bakr) came in the yeu of Victory or on the Day of Victory (to the Prophet to pledge his allegiance to him) his head and his beard were white like hyssop. He (the Holy Prophet) commaded or the women were commanded by him that they should change this with something (that the colour of his hair should be changed)

5509. Jabir b. 'Abdullah reported that Abu Qubafa was led (to the audience of the Holy Prophet) on the day of the Conquest of Mecca and his head and beard were white like hyssop, whereupon Allah's Messenger () said:Change it with something but avoid black

5510. Abu Horaira reported Allah's Messenger () as saying:The Jews and the Christians do not dye (their hair), so oppose them

5511. A'isha reported that Gabriel (peace be upon him) made a promise with Allah's Messenger () to come at a definite hour; that hour came but he did not visit him. And there was in his hand (in the hand of Allah's Apostle) a staff. He threw it from his hand and said:Never has Allah or His messengers (angels) ever broken their promise. Then he cast a glance (and by chance) found a puppy under his cot and said: 'A'isha, when did this dog enter here? She said: By Allah, I don't know He then commanded and it was turned out. Then Gabriel came and Allah's Messenger () said to him: You promised me and I waited for you, but you did not come, whereupon he said: It was the dog in your house which prevented me (to come), for we (angels) do not enter a house in which there is a dog or a picture

5512. This hadith has been narrated on the authority of Abu Hazim with the same chain of transmitters that Gabriel had promised Allah's Messenger () that he would come; the rest of the hadith is the same, but it is not so lengthy as the other one

5513. Maimuna reported that one morning Allah's Messenger () was silent with grief. Maimuna said:Allah's Messenger, I find a change in your mood today. Allah's Messenger () said: Gabriel had promised me that he would meet me tonight, but he did not meet me. By Allah, he never broke his promises, and Allah's Messenger () spent the day in this sad (mood). Then it occurred to him that there had been a puppy under their cot. He commanded and it was turned out. He then took some water in his hand and sprinkled it at that place. When it was evening Gabriel met him and he said to him: you promised me that you would meet me the previous night. He said: Yes, but we do not enter a house in which there is a dog or a picture. Then on that very morning he commanded the killing of the dogs until he announced that the dog kept for the orchards should also be killed, but he spared the dog meant for the protection of extensive fields (or big gardens)

5514. Abu Talha reported Allah's Apostle () having said:Angels do not enter a house in which there is a dog or a picture

5515. Abu Talha reported:I heard Allah's Messenger () as saying: Angels do not enter the house in which there is a dog or a statue

5516. This hadith has been reported on the authority of Zuhri with the same chain of transmitters

5517. Abu Tilha, the Companion of Allah's Messenger (), reported Allah's Messenger () having said:Verily, angels do not enter the house in which there is a

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picture. Busr reported: Zaid fell ill and we went to inquire after his health and (found) that there was hanging at his door a curtain with a picture on it. I said to 'Ubaidullah Khaulani who had been under the patronage of Maimuna, the wife of Allah's Apostle (): Did not Zaid himself inform us before about (the Holy Prophet's command pertaining to the pictures), whereupon 'Ubaidullah said: Did you not hear when he said: "Except the prints on the cloth"?

5518. Abu Talha reported that Allah's Messenger () said: Angels do not enter a house in which there is a picture. Busr said: Zaid b. Khalid fell sick and we visited him to inquire after his health. As we were in his house (we saw) a curtain having pictures on it. I said to 'Ubaidullah Khaulani: Did he not narrate to us (the Holy Prophet's command pertaining to pictures)? Thereupon he said: He in fact did that (but he also said): Except the prints upon the cloth. Did you not hear this? I said: No, whereupon He said: He had in fact made a mention of this

5519. Abu Talha Ansari reported Allah's Messenger () as saying: Angels do not enter the house in which there is a picture or portraits. I came to 'A'isha and said to her: This is a news that I have received that Allah's Apostle () had said: Angels do not enter the house in which there is a picture or a dog, (and further added) whether she had heard Allah's Messenger () making a mention of it. She said: No (I did not hear this myself), but I narrate to you what I saw him doing. I bear testimony to the fact that he (the Holy Prophet) set out for an expedition. I took a carpet and screened the door with it. When he (the Holy Prophet) came back he saw that carpet and I perceived signs of disapproval on his face. He pulled it until it was torn or it was cut (into pieces) and he said: God has not commanded us to clothe stones and clay. We cut it (the curtain) and prepared two pillowa out of it by stuffing them with the fibre of date-palms and he (the Holy Prophet) did not find fault with it

5520. Abu Talha Ansari reported Allah's Messenger () as saying: Angels do not enter the house in which there is a picture or portraits. I came to 'A'isha and said to her: This is a news that I have received that Allah's Apostle () had said: Angels do not enter the house in which there is a picture or a dog, (and further added) whether she had heard Allah's Messenger () making a mention of it. She said: No (I did not hear this myself), but I narrate to you what I saw him doing. I bear testimony to the fact that he (the Holy Prophet) set out for an expedition. I took a carpet and screened the door with it. When he (the Holy Prophet) came back he saw that carpet and I perceived signs of disapproval on his face. He pulled it until it was torn or it was cut (into pieces) and he said: God has not commanded us to clothe stones and clay. We cut it (the curtain) and prepared two pillowa out of it by stuffing them with the fibre of date-palms and he (the Holy Prophet) did not find fault with it

5521. A'isha reported: We had a curtain with us which had portraits of birds upon it. Whenever a visitor came, he found them in front of him. Thereupon Allah's Messenger () said to me: Change them, for whenever I enter the room) I see them and it brings to my mind (the pleasures) of worldly life. She said: We had with us a sheet which had silk badges upon it and we used to wear it. This hadith has been transmitted on the authority of Ibn Muthanna but with this addition: 'Allah's Messenger () did not command us to tear that

5522. A'isha reported: We had a curtain with us which had portraits of birds upon it. Whenever a visitor came, he found them in front of him. Thereupon Allah's Messenger () said to me: Change them, for whenever I enter the room) I see them and it brings to my mind (the pleasures) of worldly life. She said: We had with us a sheet which had silk badges upon it and we used to wear it. This hadith has been transmitted on the authority of Ibn Muthanna but with this addition: 'Allah's Messenger () did not command us to tear that

5523. A'isha reported: Allah's Messenger () came back from the journey and I had screened my door with a curtain having portraits of winged horses upon it. He commanded me and I pulled it away

5524. This hadith has been narrated on the authority of Waki' with the same chain of transmitters but with a slight variation of wording

5525. A'isha reported that Allah's Messenger () entered (my apartment) and I had hung (on the door of my apartment) a thin curtain having pictures on it. The colour of his face underwent a change. He then took hold of that curtain and tore it and then said: The most grievous torment for the people on the Day of Resurrection would be for those who try to imitate Allah in the act of creation

5526. This hadith has been narrated on the authority of A'isha through another chain of transmitters but with a slight variation of wording (and the variation is that the narrator is reported to have said): He (the Holy Prophet) inclined towards that curtain and tore it with his hand

5527. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters but with a slight variation of wording

5528. A'isha reported: Allah's Messenger () visited me, and I had a shelf with a thin cloth curtain hanging over it and on which there were portraits. No sooner did he see it than he tore it and the colour of his face underwent a change and he said: A'isha, the most grievous torment from the Hand of Allah on the Day of Resurrection would be for those who imitate (Allah) in the act of His creation. A'isha said: We tore it into pieces and made a cushion or two cushions out of that

5529. A'isha reported she had a cloth having pictures upon it and it was hanging upon the shelf and Allah's Messenger () said: Take it (away) from me (from my sight), so I removed it and made cushions from that

5530. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters

5531. A'isha reported: Allah's Apostle () visited me when I had screened (my door) with a carpet having pictures on it. He removed it and we made cushions out of that

5532. A'isha, the wife of Allah's Messenger (), reported that she had hung a curtain which had pictures upon it. Allah's Messenger () entered (the room) and he pulled it. A'isha said: I then tore it and prepared two cushions out of that. A person who was then in that company and whose name was Rabi'a b. 'Ata, the freed

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slave of Banu Zuhra, asked: Did you hear Abu Mabammad making a mention of A'isha having stated that Allah's Messenger () used to recline upon them? Ibn al-Qasim said: No, but I heard Qasim b. Muhammad saying so

5533. A'isha reported that she bought a carpet which had pictures on it. When Allah's Messenger () saw that, he stayed at the door and did not get in. I perceived or I was made to perceive upon his face signs of disgust. She said: Allah's Messenger, I offer repentance to Allah and His Messenger. (but tell me) what is the sin that I have committed. Thereupon Allah's Messenger () said: What is this carpet? She said: I bought it for you so that you might sit on it and take rest. Thereupon Allah's Messenger () said: The owners of these pictures would be tormented and they would be asked to bring to life what they tried to create. He then said: Angels do not enter the house in which there is a picture

5534. This hadith has been narrated on the authority of A'isha through another chain of transmitters also. Some of the other ahadith narrated through other chains of transmitters are more complete and there is an addition in them (transmitted through other chains of transmitters). In the hadith transmitted on the authority of the nephew of Majishun she (A'isha) is reported to have said: I took it and prepared two cushions out of that and he (the Holy Prophet) used to recline against them in the house

5535. Ibn 'Umar reported Allah's Messenger () having said: Those who paint pictures would be punished on the Day of Resurrection and it would be said to them: Breathe soul into what you have created

5536. Ibn 'Umar reported a hadith like this through another chain of transmitters

5537. Abdullah reported Allah's Messenger () as saying: Verily the most grievously tormented people on the Day of Resurrection would be the painters of pictures. Ashajj (one of the narrators) in the hadith narrated by him did not make mention of the word "verily"

5538. This hadith has been reported on the authority of Abu Mu`awiya through another chain of transmitters (and the words are): "Verily, the most grievously tormented people amongst the denizens of Hell on the Day of Resurrection would be the painters of pictures." The rest of the hadith is the same

5539. Muslim b. Subaih reported: I was with Masriuq in the house which had the portrayals of Mary (hadrat Maryan). Thereupon Masriuq said: These are portraits of Kisra. I said: No, these are of Mary. Masruq said: I heard Abdullah b. Mas'ud as saying Allah's Messenger () had said: The most grievously tormented people on the Day of Resurrection would be the painters of pictures. (Muslim said): I read this before Nasr b. 'Ali at-Jahdami and he read it before other narrators, the last one being Ibn Sa'id b. Abl at Hasan that a person came to Ibn 'Abbas and said: I am the person who paints pictures; give me a religious verdict about them. He (Ibn 'Abbas) said to him: Come near me (still further). He came near him so much so that he placed his hand upon his head and said: I am going to narrate to you what I heard from Allah's Messenger (). I heard him say: All the painters who make pictures would be in the fire of Hell. The soul will be breathed in every picture prepared by him and it shall punish him in the Hell, and he (Ibn 'Abbas) said: If you have to do it at all, then paint the pictures of trees and lifeless things; and Nasr b. 'Ali confirmed it

5540. Muslim b. Subaih reported: I was with Masriuq in the house which had the portrayals of Mary (hadrat Maryan). Thereupon Masriuq said: These are portraits of Kisra. I said: No, these are of Mary. Masruq said: I heard Abdullah b. Mas'ud as saying Allah's Messenger () had said: The most grievously tormented people on the Day of Resurrection would be the painters of pictures. (Muslim said): I read this before Nasr b. 'Ali at-Jahdami and he read it before other narrators, the last one being Ibn Sa'id b. Abl at Hasan that a person came to Ibn 'Abbas and said: I am the person who paints pictures; give me a religious verdict about them. He (Ibn 'Abbas) said to him: Come near me (still further). He came near him so much so that he placed his hand upon his head and said: I am going to narrate to you what I heard from Allah's Messenger (). I heard him say: All the painters who make pictures would be in the fire of Hell. The soul will be breathed in every picture prepared by him and it shall punish him in the Hell, and he (Ibn 'Abbas) said: If you have to do it at all, then paint the pictures of trees and lifeless things; and Nasr b. 'Ali confirmed it

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5546. Abu Huraira reported Allah's Messenger () as saying: Angels do not accompany the travellers who have with them a dog and a bell

5547. This hadith has been reported on the authority of Suhail with the same chain of transmitters

5548. Abu Huraira reported Allah's Messenger () as saying: The bell is the musical instrument of the Satan

5549. Abu Bashir Ansari reported that he had had (the opportunity of accompanying Allah's Messenger () in some of his journeys. Allah's Messenger () sent one of his messengers 'Abdullah b. Abi Bakr said: I think he said (these words) when the people were at the places of rest: No necklace of strings be left on the necks of the camels or the necklace kept unbroken. Imam Malik said: To my mind (this practice) of wearing necklace round the necks of camels or animals was because of the fact that they (wanted to save them) from the influence of the evil eye

5550. Jabir reported that Allah's Messenger () forbade (the animals to be beaten) on the face or cauterisation on the face

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5551. This hadith has been reported on the authority of Jabir b. 'Abdullah through another chain of transmitters

5552. Jabir reported that there happened to pass before Allah's Apostle () an ass the face of which had been cauterised, whereupon he said:Allah has cursed one who has cauterised it (on the face)

5553. Ibn Abbas reported that Allah's Messenger () saw an ass which had been cauterised on the face. He disapproved of it saying:By Allah, I do not cauterise (the animal) but on a part at a distance from the face, and commanded (for the cauterisation) of his ass and it was cauterised on the buttocks and he was the first to cauterise on the buttocks

5554. Anas reported that Umm Sulaim gave birth to a child. She said to him:Anas, see that nothing is given to this child until he is brought to Allah's Apostle () in the morning, so that he should chew some dates and touch his palate with it. I went to him in the morning and he was in the garden at that time having the mantle of Jauniyya over him and he was bus in cauterising (the camels) which had been brought to him (as spoils of war) in victory (over the enemy)

5555. Anas reported that when his mother gave birth to a child they brought that child to Allah's Messenger () so that he might chew some dates and touch his palate with them. and Allah's Apostle () was at that time in the fold busy in cauterising the animals Shu'ba said:So far as I know (he was cauterising) their ears

5556. Anas reported:We went to Allah's Messenger () as he was in the fold and he was cauterising the animals of the flock and I think (he was cauterising them) on their ears. This hadith has been narrated on the authority of Shu'ba through another chain of transmitters

5557. Anas reported:We went to Allah's Messenger () as he was in the fold and he was cauterising the animals of the flock and I think (he was cauterising them) on their ears. This hadith has been narrated on the authority of Shu'ba through another chain of transmitters

5558. Anas b. Malik reported:I saw in the hand of Allah's Messenger () an instrument for cauterisation and he was cauterising the caracia collected as Zakat

5559. Ibn Umar reported that Allah's Messenger () forbade Qaza. I said to Nafi:What is Qaza'? He said: This means having a part of a boy's head shaved and leaving a part unshaven

5560. This hadith has been reported on the authority of 'Ubaidullah with the same chain of transmitters. and the exposition of Qaza' is the same as that of Abu Usama

5561. This hadith has been narrated on the authority of 'Umar b. Nafi' with the same chain of transmitters and Muhammad b. Muthanna as well as 'Umar b. Nafi have given the same exposition (of the word Qaza') in their narration

5562. This hadith has been narrated on the authority of Ibn 'Umar through another chain of transmitters

5563. Abu Sa'id Al-Khudri reported Allah's Apostle () as saying:Avoid sitting on the paths. They (his Companions) said: Allah's Messenger, there is no other help to it (but to sit there as we) hold our meetings and discuss matters there. Thereupon Allah's Messenger () said: If you have to sit at all, then fulfil the rights, of the path. They said: What are their rights? Thereupon he said: Keeping the eye downward (so that you may not stare at the women), refraining from doing some harm to the other and exchanging mutual greetings (saying as-Salamu 'Alaikum to one another) and commanding the good and forbidding the evil

5564. This hadith has been reported on the authority of Zaid b. Aslam with the same chain of transmitters

5565. Asma', daughter of Abu Bakr, reported that a woman came to Allah's Apostle () and said:I have a daughter who has been newly wedded. She had an attack of smallpox and thus her hair had fallen; should I add false hair to her head? Thereupon Allah's Messenger () said: Allah has cursed the woman who adds some false hair and the woman who asks for it

5566. This hadith has been transmitted on the authority of Shu'ba with a slight variation of wording

5567. Asma', daughter of Abu Bakr, reported that a woman came to Allah's Apostle () and said:I have married my daughter (whose) hair of head have fallen. Her spouse likes them (the long hair). Allah's Messenger (may add false hair to her head? He forbade her to do this)

5568. A'isha reported that a girl of the Ansar who had fallen ill and had lost the hair was married. They (her relatives) thought of adding false hair (to her head). so they asked Allah's Messenger () about it, whereupon he cursed the woman who adds false hair and the woman who asks for it

5569. A'isha reported that a woman from the Ansar married her daughter who had lost her hair because of illness. She came to Allah's Apostle () and said:Her husband wants that false hair should be aaded to her head. Thereupon Allah's Messenger () said: The woman who adds false hair has been cursed. This hadith has been narrated on the authority of Nafi' with the same chain of transmitters but with a slight variation of wording

5570. A'isha reported that a woman from the Ansar married her daughter who had lost her hair because of illness. She came to Allah's Apostle () and said:Her husband wants that false hair should be aaded to her head. Thereupon Allah's Messenger () said: The woman who adds false hair has been cursed. This hadith has been narrated on the authority of Nafi' with the same chain of transmitters but with a slight variation of wording

5571. Ibn Umar reported Allah's Messenger () cursing the woman who added false hair and the woman who asked for tattoos. This hadith has been reported on the authority of Abdullah through another chain of transmitters

5572. Ibn Umar reported Allah's Messenger () cursing the woman who added false hair and the woman who asked for tattoos. This hadith has been reported on the authority of Abdullah through another chain of transmitters

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5573. Abdullah reported that Allah had cursed those women who tattooed and who have themselves tattooed, those who pluck hair from their faces and those who make spaces between their teeth for beautification changing what God has created. This news reached a woman of the tribe of Asad who was called Umm Ya'qub and she used to recite the Holy Qur'an. She came to him and said: What is this news that has reached me from you that you curse those women who tattooed and those women who have themselves tattooed, the women who pluck hair from their faces and who make spaces between their teeth for beautification changing what God has created? Thereupon 'Abdullah said: Should I not curse one upon whom Allah's Messenger () has invoked curse and that is in the Book also. Thereupon that woman said: I read the Qur'an from cover to cover, but I did not find that in it. whereupon he said: If you had read (thoroughly) you would have definitely found this in that (as) Allah, the Exalted and Glorious, has said: "What Allah's Messenger brings for you accept that and what he has forbidden you, refrain from that." That woman said: I find this thing in your wife even now. Thereupon he said: Go and see her. She reported: I went to the wife of 'Abdullah but found nothing of this sort in her. She came back to him and said: I have not seen anything. whereupon he said: Had there been anything like it in her, I would have never slept with her in the bed

5574. This hadith has been reported on the authority of Mansur with the same chain of transmitters but with a slight variation of wording

5575. This hadith has been narrated on the authority of Mansur without the story pertaining to Umm Ya'qub

5576. This hadith has been transmitted on the authority of Abdullah

5577. Jabir b. Abdullah reported that Allah's Apostle () reprimanded that a woman should add anything to her head (in the form of artificial hair)

5578. Abd al-Rahman b. 'Auf said that he heard Mu'awiya b. Abi Sufyin during the season of Hajj, (saying) as he sat upon the pulpit holding a bunch of hair in his hand which was (previously) in the hand of his sentinel: O people of Medina, where are your scholars? I heard Allah's Messenger () forbidding this and saying: That the people of Bani Isra'il were ruined at the time when their women wore such hair

5579. This hadith has been transmitted on the authority of Zuhri but with a slight variation of wording

5580. Sa'id b. Musayyib reported: Mu'awiya came to Medina and he addressed us and he took out a bunch of hair and said: What do I see that one of you does but that what the Jews did? (I can well recall) that when this act (adding of artificial hair) reached Allah's Messenger (), he named it as cheating

5581. Sa, id b. Musayyib reported that Mu'awiya said one day: Should I narrate to you the evil make-up. Allah's Apostle () forbade cheating. It was during that time that a person came with a staff and there was a cloth on its head, whereupon Mu, awiya said: Behold, that is cheating. Qatada said: This implies how women artificially increase their hair with the help of rags

5582. AbU Huraira reported Allah's Messenger () having said this: Two are the types of the denizens of Hell whom I did not see: people having flogs like the tails of the ox with them and they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline towards it. Their heads would be like the humps of the bukht camel inclined to one side. They will not enter Paradise and they would not smell its odour whereas its odour would be smelt from such and such distance

5583. A'isha reported that a woman said: Allah's Messenger, may I say to my (co-wife) that my husband has given me (such and such) a thing but which he has not in fact gives me? 'Thereupon Allah's Messenger () said: The one who makes a false statement of that which one has not been given is like one who wears a garment of falsehood

5584. Asma' reported that a woman came to Allah's Apostle () and said: I have a co-wife. Is there any harm for me if I give her the false impression (of getting something from my husband which he has not in fact given me)? Thereupon Allah's Messenger () said: The one who creates such a (false impression) of receiving what one has not been given is like one who wears the garment of falsehood

5585. This hadith has been reported on the authority of Hisham with the same chain of transmitters

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5586. Anas reported that person at Baqi' called another person as "Abu'l- Qasim," and Allah's Messenger () turned towards him. He (the person who had uttered these words) said: Messenger of Allah, I did not mean you, but I called such and such (person), whereupon Allah's Messenger () said: You may call yourself by my name, but not by my kunya

5587. Ibn Umar reported that Allah's Messenger () said: The names dearest to Allah are 'Abdullah and 'Abd al-Rahman

5588. Jabir b. 'Abdullah reported that a child was born to a person amongst us and he gave him the name of Muhammad. Thereupon his people said: We will not allow You to give the name of Muhammad (to your child) after the name of Allah's Messenger (). He set forth with his son carrying him on his back and came to Allah's Apostle (), and said: Allah's Messenger a son has been born to me and I have given him the name after the name of Allah's Messenger (), whereupon Allah's Messenger () said: Give him my name but do not give him my kunya, for I am Qasim in the sense that I distribute (the spoils of war) and the dues of Zakat amongst you

5589. Jabir b. 'Abdullah reported that a child was born to one of the persons amongst us and he decided to give him the name of Muhammad We said: We will not allow you to give the name after the name of Allah's Messenger () until you ask him (the Holy Prophet). So he (that person) came and said (to the Holy Prophet): A child was born in my house and I wanted to give him the name (of Muhammad) after the name of Allah's Messenger, whereas my people did not allow me that I

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should name him after that (sacred) name until I have asked Allah's Apostle () in this connection, whereupon he said: Give him the name after my name, but do not call him by my kunya, for I have been sent as a Qasim as I distribute amongst you

5590. This hadith has been reported on the authority of Husain With the same chain of transmitters but no mention is made of these words:" (I have been sent as a distributor), so I distribute amongst you

5591. Jabir b. Abdullah reported Allah's Messenger () as saying:Give the name after my name, but do not give (the kunya of Abu'l-Qasim after my) kunya, for I am Abu'l-Qasim (in the sense) that I distribute amongst you (the spoils of war) and disseminate the knowledge (of revelation). This hadith has been transmitted on the authority of Abu Bakr but with a slight variation of wording

5592. This hadith has been reported on the authority of A'mash with the same chain of transmitters but there is a slight variation (of wording) that, instead of the word Bu'ithat (I have been sent), the word ju'ilat (I have been made) has been used

5593. Jabir b. 'Abdullah reported that a child was born to a person from the Ansar and he made up his mind to give him the name of Muhammad. He came to Allah's Apostle () and, asked him (about it), whereupon he said:The Ansar have done well to give the name (to your children) after my name, but do not give them the kunya after my kunya

5594. This hadith has been narrated through different chains of transmitters on the authority of Shu'ba with a slight variation of wording

5595. Jabir b. 'Abdullah reported:A child was born in the house of a person amongst us, and he gave him the name of Qasim. We said: We will not allow you (to give the name) to your child as Qasim (and thus adopt the kunya of Abu'l-Qasim) and coal your eyes. He (that person) came to Allah's Apostle () and made a mention of that to him, whereupon he said: Call your son 'Abd al-Rahman

5596. This hadith has been reported on the authority of Ibn Uyaina, but there is no mention of this:" We will not allow you to cool your eyes

5597. Abu Huraira reported that Abu'l-Qasim () said:Give name (to your children) after my name but do not give the kunya (of Abu'l- Qasim) after my kunya. 'Amr reported from Abu Huraira that he did not say that he had heard it directly from Allah's Apostle ()

5598. Mughira b. Shu'ba reported:When I came to Najran, they (the Christians of Najran) asked me: You read" O sister of Harun" (i. e. Hadrat Maryam) in the Qur'an, whereas Moses was born much before Jesus. When I came back to Allah's Messenger () I asked him about that, whereupon he said: The (people of the old age) used to give names (to their persons) after the names of Apostles and pious persons who had gone before them

5599. Samura b. Jundub reported:Allah's Messenger () forbade us to give names to our servants as these four names: Aflah (Successful), Rabdh (Profit), Yasar (Wealth), and Nafi' (Beneficial)

5600. Samura b. Jundub reported AUah's Messenger () as saying:Don't give names to your servants as Rabdh, 'Ya ar, Aflah and Nafi

5601. Samura b. Jundub reported:The Messenger of Allah (peace and blessings of Allah be upon him) said "The dearest phrases to Allah are four: Subhan Allah (Hallowed be Allah), Al-Hamdulillah (Praise be to Allah), La ilaha illa-Allah (There is no deity but Allah), Allahu Akbar (Allah is Greater). There is no harm for you in which of them begin with (while remembering Allah). And do not give these names to your servants: Yasar and Rabah and Najih and Aflah

5602. This hadith has been reported on the authority of Shu'ba and there is no mention but of the fact about giving the name to the servant and there is no mention of the four expressions (of remembrance) and he did not mention the four words

5603. Jabir b. 'Abdullah reported:Allah's Messenger () decided to forbid (his followers) to name persons as Ya'la (Elevated), Baraka (Blessing), Aflah (Successful), Yasar and Nafi', but I saw that he kept silent after that and he did not say anything until Allah's Messenger () died. And he did not forbid (his followers to do this), then 'Umar decided to prohibit (people) from giving these names, but later on gave up the idea

5604. Ibn 'Umar reported that Allah's Messenger () changed the name of 'Asiya (Disobedient) and said:You are Jamila (i. e. good and handsome). Ahmad (one of the narrators) narrated it with a slight variation of wording

5605. Ibn 'Umar reported that 'Umar had a daughter who was called 'Asiya. Allah's Messenger () gave her the name of Jamila

5606. Ibn Abbas reported that the name of Juwairiya (the wife of the Holy Prophet) was Barra (Pious). Allah's Messenger () changed her name to Juwairiya and said:I did not like that it should be said: He had come out from Barra (Pious). The hadith transmitted on the authority of Ibn Abi 'Umar is slightly different from it

5607. Abu Huraira reported that the name of Zainab was Barra. It was said of her:She presents herself to be innocent. Allah's Messenger () gave her the name of Zainab

5608. Zainab, daughter of Umm Salama, reported:My name first was Barra. Allah's Messenger () gave me the name of Zainab. Then there entered (into the house of Allah's Prophet as a wife) Zainab, daughter of Jahsh, and her name was also Barra, and he gave her the name of Zainab

5609. Muhammad b. 'Amr b. 'Ata' reported:I had given the name Barra to my daughter. Zainab, daughter of Abu Salama, told me that Allah's' Messenger () had forbidden me to give this name. (She said): I was also called Barra, but Allah's Messenger () said: Don't hold yourself to be pious. It is God alone who knows the people of piety among you. They (the Companions) said: Then, what name should we give to her? He said: Name her as Zainab

5610. Abu Huraira reported Allah's Messenger () as saying:The vilest name in Allah's sight is Malik al-Amidh (King of Kings). The narration transmitted on the

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authority of Shaiba (contains these words): There is no king but Allah, the Exalted and Glorious. Sufyan said: Similarly, the word Shahinshah (is also the vilest appellation). Ahmad b. Hanbal said: I asked Abu 'Amr about the meaning of Akhna. He said: The vilest

5611. Abu Huraira reported from Allah's Messenger () so many ahadith and one of them was this that Allah's Messenger () said: The most wretched person in the sight of Allah on the Day of Resurrection and the worst person and target of His wrath would be the person who is called Malik al-Amlak (the King of Kings) for there is no king but Allah

5612. Anas b. Malik reported: I took 'Abdullah b. Abi Talha Ansari to Allah's Messenger () at the time of his birth. Allah's Messenger () was at that time wearing a woollen cloak and besmearing the camels with tar. He said: Have you got with you the dates? I said: Yes. He took hold of the dates and put them in his mouth and softened them, then opened the mouth of the infant and put that in it and the child began to lick it. Thereupon Allah's Messenger () said: The Ansar have a liking for the dates, and he (the Holy Prophet) gave him the name of 'Abdullah

5613. Anas b. Malik reported that the son of Abu Talha had been ailing. Abu Talha set out (on a journey) and his son breathed his last (in his absence). When Abu Talha came back, he said (to his wife): What about my child? Umm Sulaim (the wife of Abu Talha) said: He is now in a more comfortable state than before. She served him the evening meal and he took it. He then came to her (and had sexual intercourse with her) and when it was all over she said: Make arrangements for the burial of the child. When it was morning. Abu Talha came to Allah's Messenger () and informed him, whereupon he said: Did you spend the night with her. He said: Yes. He (the Holy Prophet) then said: O Allah, bless both of them (and as a result of blessing) she gave birth to a child. Abu Talha said to me (Anas b. Malik) to take the child, (so I took him) and came to Allah's Messenger (). She (Umm Sulaim) also had sent some dates (along with the child). Allah's Apostle () took him (the child) (in his lap) and said: Is there anything with you (for Tahnik). They (the Companions) said: Yes. Allah's Apostle () took hold of them (dates and chewed them). He then put them (the chewed dates) in the mouth of the child and then rubbed his palate and gave him the name of 'Abdullah

5614. This hadith has been reported on the authority of Anas through another chain of transmitters

5615. Abu Musa reported: A child was born in my house and I brought him to Allah's Apostle (may peace be upon him) and he gave him the name of Ibrahim and he rubbed his palate with dates

5616. Urwa b. Zubair and Fatima daughter of Mandhir b. Zubair, reported that Asma' daughter of Abu Bakr was at the time of migration in the family way with 'Abdullah b. Zubair (in her womb). She came to Quba' and gave birth to 'Abdullah at that place and then sent him to Allah's Messenger () so that he should rub his palate with chewed dates. Allah's Messenger (may peace be upon him) took hold of him (the child) and he placed him in his lap and then called for dates. 'A'isha said: Some time was spent before we were able to find them. He (the Holy Prophet) chewed them and then put his saliva in his mouth. The first thing that entered his stomach, was the saliva of Allah's Messenger (). Asma' said: He then rubbed him and blessed him and gave him the name of Abdullah. He ('Abdullah) went to him (the Holy Prophet) when he had attained the age of seven or eight years in order to pledge allegiance to Allah's Messenger () as Zubair had commanded him to do. Allah's Messenger () smiled when he saw him coming towards him and then accepted his allegiance

5617. Asma' reported that she had become pregnant at Mecca with Abdullah b. Zubair (in her womb) and she (further) said: I set out (for migration to Medina) as I was in the advanced stage of pregnancy. I came to Medina and got down at the place known as Quba' and gave birth to a child there. Then I came to Allah's Messenger (may peace be upon him). He placed him (the child) in his lap and then commanded for the dates to be brought. He chewed them and then put the saliva in his mouth. The first thing which went into his stomach was the saliva of Allah's Messenger (). He then rubbed his palate with dates and then invoked blessings for him and blessed him. He was the first child who was born in Islam (after Migration)

5618. Asma', daughter of Abu Bakr, reported that when she migrated to Allah's Messenger () in Medina she was in the family way with Abdullah b. Zubair in her womb

5619. 'A'isha reported that the new-born infants were brought to Allah's Messenger (). He blessed them and rubbed their palates with dates

5620. 'A'isha reported: We took 'Abdullah b. Zubair to Allah's Apostle () so that he should put saliva in his mouth and we had to make a good deal of effort in order to procure them

5621. Sahl b. Sa'd reported that Mundhir b. Abi Usaid was brought to Allah's Messenger () at the time of his birth Allah's Apostle () placed him on his thigh and Abi Usaid kept sitting there. Allah's Apostle () had been occupied with something else before him. Abu Usaid commanded his child to be lifted from the lap of Allah's Messenger () and so he was lifted. When Allah's Messenger () had finished the work he said: Where is the child? Abi Usaid said: Allah's Messenger, we took him away. He said: What is his name? He said; Allah's Messenger, it is so and so, whereupon he (the Holy Prophet) said: Nay, his name is Mundhir, and named him Mundhir on that day

5622. Anas b. Malik reported that Allah's Messenger () had the sublimest character among mankind. I had a brother who was called Abu 'Umair. I think he was weaned. When Allah's Messenger (may peace be upon him) came to our house he saw him, and said: Abu 'Umair, what has the sparrow done? He (Anas) said that he had been playing with that

5623. Anas b. Malik reported that Allah's Messenger () addressed me: O My Son

5624. Mughira b. Shu'ba reported that none else had asked more questions from Allah's Messenger () about the Dajjal than I, but he simply said in a slight mood: O, my son, why are you worried because of him? He will not harm you. I said: The people think that he would have with him rivers of water and mountains

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of bread, whereupon he said: He would be more insignificant in the sight of Allah than all these things (belonging to him)

5625. This hadith has been reported on the authority of Ismail, with the same chain of transmitters but with a slight variation of wording

5626. Abu Sa'id Khudri reported: I was sitting in Medina in the company of the Ansar when Abu Musa came trembling with fear. We said to him: What is the matter? He said: 'Umar (Allah be pleased with him) sent for me. I went to him and paid him salutation thrice at (his) door but he made no response to me and so I came back. Thereupon he ('Umar) said: What stood in your way that you did not turn up? I said: I did come to you and paid you salutations at your door three times but I was not given any response, so I came back as the Messenger of Allah () has said: When any one of you seeks permission three times and he is not granted permission, he should come back. Umar said: Bring a witness to support that you say, otherwise I shall take you to task. Ubayy b. Ka'b said: None should stand with him (as a witness) but the youngest amongst the people. Abu Sa'id said: I am the youngest amongst the people, whereupon he said: Then you go with him (to support his contention)

5627. This hadith has been narrated on the authority of Yazid b. Khusaifa with the same chain of transmitters but with this addition: Abu Sa'id said: So I stood up, and went to 'Umar and gave witness (to what Abu Musa had said)

5628. Abd Sa'id Khudri reported: We were in the company of Ubayy b. Ka'b that Abu Musa Ash'ari came there in a state of anger. He stood (before us) and said: I ask you to bear witness in the name of Allah whether anyone amongst you heard Allah's Messenger () as saying: Permission (for entering the house) should be sought three times and if permission is granted to you (then get in). otherwise go back. Ubayy b. Ka'b said: What is the matter? He said: I sought permission yesterday from 'Umar b. al-Khattab three times but he did not permit me, so I came back; then I went to him today and visited him and informed him that I had come to him yesterday and greeted him thrice, then came back, whereupon he said: Yes, we did hear you but he was at that time busy, but why did you not seek permission (further and you must have never gone back until you were permitted to do so). He said: I sought permission (in the manner) that I heard Allah's Messenger () having said (in connection 'With the seeking of permission for entering the house of a stranger). Thereupon he (Hadrat Umar) said: By Allah, I shall torture your back and your stomach unless you bring one who may bear witness to what you state. 'Ubayy b. Ka'b said: By Allah, none should stand with you (to bear testimony) but the youngest amongst us. And he therefore, said to Abu Sa'id: Stand up. So I stood up until I came to Umar and said: I heard Allah's Messenger () say this

5629. Abu Sa'id reported that Abu Musa al-Ash'ari came to the door of 'Umar and sought his permission (to get into his house). Umar said: That is once. He again sought permission for the second time and 'Umar said: It is twice. He again sought permission for the third time and Umar said: It is thrice. He (Abu Musa) then went back. He (Hadrat 'Umar) sent someone to pursue him so that he should be brought back. Thereupon he (Hadrat Umar) said: If this act (of yours is in accordance with the command of Allah's Messenger ()) you have preserved in your mind, then it is all right, otherwise (I shall give you such a severe punishment) that it will serve as an example to others. Abu Sa'id said: Then he (Abu Musa) came to us and said: Do you remember Allah's Messenger () having said this: "Permission is for three times"? They (Companions sitting in that company) began to laugh, whereupon he (Abu Musa) said: There comes to you your Muslim brother who had been perturbed and you laugh. Abu Sa'id said: (Well), you go forth. I shall be your participant in this trouble of yours. So he came to him (Hadrat Umar) and said: Here is Abu Sa'id (to support my statement)

5630. This hadith has been narrated on the authority of Abu Sa'id Khudri through another chain of transmitters

5631. Ubaid b. Umair reported that Abu Musa brought permission from Umar (to enter the house) three times, and finding him busy came back, whereupon Umar said (to the inmates of his house): Did you not hear the voice of 'Abdullah b. Qais (the Kunya of Abu Musa Ash'ari)? He was called back. and he (Hadrat 'Umar) said: What did prompt you to do it? Thereupon, he said: This is how we have been commanded to act. He (Hadrat 'Umar) said: Bring evidence (in support of) it, otherwise I shall deal (strictly) with you. So he (Abu Musa) set out and came to the meeting of the Ansar and asked them to bear witness before Hadrat Umar about this. They (the Companions present there) said: None but the youngest amongst us would bear out this fact. So Abu Sa'id Khudri (who was the youngest one in that company) said: We have been commanded to do so (while visiting the house of other people). Thereupon 'Umar said: This command of Allah's Messenger () had remained hidden from me up till now due to (my) business in the market

5632. This hadith has been transmitted on the authority of Ibn Juraij, but there is no mention of the words "business in the market"

5633. Abu Musa Ash'ari reported that he went to 'Umar b. al-Khattab and greeted him by saying: As-Salamu-'Alaikum, here is 'Abdullah b. Qais, but he did not permit him (to get in). He (Abu Musa Ash'ari) again greeted him with as-Salamu-'Alaikum and said: Here is Abu Musa, but he (Hadrat 'Umar) did not permit him (to get in). He again said: As-Salam-u-'Alaikum, (and said) here is Ash'ari, (then receiving no response he came back). He (Hadrat 'Umar) said: Bring him back to me, bring him back to me So he went there (in the presence of Hadrat 'Umar) and he said to him: Abu Musa, what made you go back, while we were busy in some work? He said: I heard Allah's Messenger (may. peace be upon him) as saying: Permission should be sought thrice. And if you are permitted, (then get in), otherwise go back. He said: Bring witness to this fact, otherwise I shall do this and that, i. e. I shall punish you. Abu Musa went away and 'Umar said to him (on his departure): If he (Abu Musa) finds a witness he should meet him by the side of the pulpit in the evening and if he does not find a witness you would not find him there. When it was evening he (Hadrat 'Umar) found him (Abu Musa) there. He (Hadrat 'Umar) said: Abu Musa, have you been able to find a witness to what you have said? He said: Yes. Here is Ubayy bin Ka'b, whereupon he (Hadrat 'Umar) said: Yes, he is an authentic (witness). He (Hadrat 'Umar) said: Abu Tufail (the kunya of Ubayy b. Ka'b), what does he (Abu Musa) say? Thereupon he said: Ibn al-Khattab, I heard Allah's Messenger () as saying so. Do not prove to be a hard (task-master) for the Companions of Allah's Messenger (), whereupon he Hadrat 'Umar said: Hallowed be Allah. I had heard something (in this connection), but I wished it to be

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established (as an undeniable fact)

5634. Jabir b. Abdullah reported:I came to Allah's Apostle (ﷺ) and called him (with a view to seeking permission). whereupon Allah's Apostle (ﷺ) said: Who is it? I said: It is I. Thereupon he (the Holy Prophet) came out saying: It is I. it is I

5635. Jabir b. Abdullah reported:I sought permission from Allah's Messenger (ﷺ) (may peace be upon him) to see him. He said: Who is it? I said: It is I. Thereupon Allah's Messenger (ﷺ) said: It is I. it is I (these words lead me to no conclusion)

5636. This hadith has been transmitted on the authority of Shu'ba with a slight variation of wording and that is:The Prophet (ﷺ) uttered these words: It is I. it is I." in the manner as if he disapproved of this

5637.

5638. Sahl b. Sa'd as-Sa'id reported that a person peeped through the hole of the door of Allah's Messenger (ﷺ), and at that time Allah's Messenger (ﷺ) had with him a scratching instrument with which he had been scratching his head. When Allah's Messenger (ﷺ) saw him. he said:If I were to know that you had been peeping through the door, I would have thrust that into your eyes, and Allah's Messenger (ﷺ) said: Permission is needed as a protection against glance

5639. Sahl b. Sa'd as-Sa'id reported that a person peeped through the hole of the door of Allah's Messenger (ﷺ) and he had with him some pointed thing with which he had been adjusting (the hair of his head). Allah's Messenger (ﷺ) said to him:If I were to know that you had been peeping. I would have thrust it in your eyes. Allah has prescribed seeking permission because of protection against glance

5640. This hadith has been transmitted on the authority of Sahl b. Sa'd as-Sa'id with a slight variation of wording

5641. Anas b. Malik reported that a person peeped in some of the holes (in the doors) of Allah's Messenger (ﷺ) (and he found him) standing up (lifting) an arrow or some arrows. The narrator said:I perceived as if Allah's Messenger (ﷺ) was going to pierce (his eyes)

5642. Abu Huraira reported having heard Allah's Messenger (ﷺ) say:He who peeped into the house of people without their consent, it is permissible for them to put out his eyes

5643. Abu Huraira reported Allah's Messenger (ﷺ) as saying:If a person were to cast a glance in your (house) without permission, and you had in your hand a staff and you would have thrust that in his eyes, there is no harm for you

5644. Jarir b. 'Abdullah reported:I asked Allah's Messenger (ﷺ) about the sudden glance (that is cast) on the face (of a non-Mahram). He commanded me that I should turn away my eyes

5645. This hadith has been narrated on the authority of Yunus through another chain of transmitters

The Book of Greetings

5646. Abu Huraira reported Allah's Messenger (ﷺ) as saying:The rider should first greet the pedestrian, and the pedestrian the one who is seated and a small group should greet a larger group (with as-Salam-u-'Alaikum)

5647. Abu Talha reported:While we were sitting in front of the houses and talking amongst ourselves, Allah's Messenger (ﷺ) happened to come there. He stood by us and said: What about you and your meetings on the paths? Avoid these meetings on the paths. We said: We were sitting here without (any intention of doing harm to the passers-by) ; we are sitting to discuss matters and to hold conversation amongst ourselves. Thereupon he said: If there is no help (for you but to sit on these paths), then give the paths their rights and these are lowering of the gaze, exchanging of greetings and good conversation

5648. Abu Sa'id Khudri reported Allah's Apostle (ﷺ) as saying:Avoid sitting on the paths. They (the Companions) said: Allah's Messenger, we cannot help but holding our meetings (in these paths) and discuss matters (there). Thereupon Allah's Messenger (ﷺ) said: If you insist on holding meetings, then give the path its due right. They said: What are its due rights? Upon this he said: Lowering the gaze, refraining from doing harm, exchanging of greetings. commanding of good and forbidding from evil

5649. This hadith has been narrated on the authority of Zaid b. Aslam with the same chain of transmitters

5650. Abu Huraira reported Allah's Messenger (ﷺ) as saying:Five are the rights of a Muslim over his brother: responding to salutation, saying Yarhamuk Allah when anybody sneezes and says al-Hamdulillah, visiting the sick. following the bier. ' Abd al-Razzaq said that this hadith has been transmitted as mursala hadith from Zuhri and he then substantiated it on the authority of Ibn Musayyib

5651. Abu Huraira reported Allah's Messenger (ﷺ) as saying:Six are the rights of a Muslim over another Muslim. It was said to him: Allah's Messenger, what are these? Thereupon he said: When you meet him, offer him greetings;when he invites you to a feast accept it. when he seeks your council give him, and when he sneezes and says:" All praise is due to Allah," you say Yarhamuk Allah (may Allah show mercy to you) ; and when he falls ill visit him; and when he dies follow his bier

5652. Anas b. Malik reported Allah's Messenger (ﷺ) as saying:When the People of the Book offer you salutations, you should say: The same to you

5653. Anas reported that the Companions of Allah's Apostle (ﷺ) said to him:The People. of the Book offer us salutations (by saying as-Salamu- 'Alaikum). How should we reciprocate them? Thereupon he said: Say: Wa 'Alaikum (and upon you too)

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5654. Ibn 'Umar reported Allah's Messenger () as saying:When the Jews offer you salutations, some of them say as-Sam-u-'Alaikum (death be upon you). You should say (in response to it): Let it be upon you
5655. This hadith has been narrated on the authority of Ibn 'Umar through another chain of transmitters with a slight variation of wording
5656. A'isha reported that a group of Jews came to Allah's Messenger () and sought his audience and said:As-Sam-u-'Alaikum. A'isha said in response: As-Sam-u-'Alaikum (death be upon you) and curse also, whereupon Allah's Messenger () said: 'A'isha, verily Allah loves kindness in every matter. She said: Did you bear what they said? Thereupon he said: Did you not hear that I said (to them): Wa 'Alaikum
5657. This hadith has been transmitted on the authority of Zuhri that Allah's Messenger () said:I said 'Alaikum, and the transmitter did not make mention of the word "and
5658. A'isha reported that some Jews came to Allah's Apostle () and they said:Abu'l-Qasim (the Kunya of the Holy Prophet), as-Sam-u-'Alaikum, whereupon he (the Holy Prophet) said: Wa 'Alaikum. A'isha reported: In response to these words of theirs, I said: But let there be death upon you and disgrace also, whereupon Allah's Messenger () said: 'A'isha, do not use harsh words. She said: Did you hear what they said? Thereupon he (the Holy Prophet) said: Did I not respond to them when they said that; I said to them: Wa 'Alaikum (let it be upon you)
5659. This hadith has been reported on the authority of A'Znash with a slight variation of wording. 'A'isha understood their meaning and cursed them and Allah's Messenger () said:'A'isha. (do not do that) for Allah does not like the use of harsh words, and it was at this stage that this verse of Allah. the Exalt. ed and Glorious. was revealed:" And when they come to thee, they greet thee with a greeting with which Allah greets thee not" (Iviii. 8) to the end of the verse
5660. Jabir b. Abdullah reported that some people from amongst the Jews said to Allah's Messenger () Abu'l-Qasim. as-Sam-u-'Alaikum, whereupon he said:Wa 'Alaikum, A'isha was enraged and asked him (Allah's Apostle) whether he had not heard what they had said. He said, I did hear and I retorted to them (and the curse that I invoked upon them would receive response from Allah), but (the curse that they invoked upon us) would not be responded
5661. Abu Huraira reported Allah's Messenger () as saying:Do not greet the Jews and the Christians before they greet you and when you meet any one of them on the roads force him to go to the narrowest part of it
5662. This hadith has been narrated on the authority of Suhail with the same chain of transmitters but with a slight variation of wording. The hadith transmitted on the authority of Waki', the words are 'When you meet the Jews.'" And in the hadith transmitted on the authority of Shu'ba, the words are:"When you meet the People of the Book." And in the hadith transmitted on the authority of Jarir the words are:" When you meet them," but none amongst the polytheists has been mentioned explicitly by name
5663. Anas b. Malik reported that when Allah's Messenger () happened to pass by young boys he would great them
5664. This hadith has been narrated on the authority of Sayyar with the same chain of transmitters
5665. Sayyar reported:I was walking with Thibit al-Bunani that he happened to pass by children and he greeted them. And Thibit reported that he walked with Anas and he happened to pass by children and he greeted them. and Anas reported that he walked with Allah's Apostle (may peace be upon. him) and he happened, to pass by children and he greeted them
5666. Ibn Mas'ud reported:The Messenger of Allah () said to me: The sign that you have been permitted to come in is that the curtain is raised or that you hear me speaking quietly until I forbid you
5667. This hadith has been narrated on the authority of 'Ubaidullah with the same chain of transmitters
5668. A'isha reported that Sauda (Allah he pleaded with her) went out (in the fields) in order to answer the call of nature even after the time when veil had been prescribed for women. She had been a bulky lady, significant in height amongst the women, and she could not conceal herself from him who had known her. 'Umar b. Khattab saw her and said:Sauda, by Allah, you cannot conceal from us. Therefore, be careful when you go out. She ('A'isha) said: She turned back. Allah's Messenger () was at that time in my house having his evening meal and there was a bone in his hand. She (Sauda) cline and said: Allah's Messenger. I went out and 'Umar said to me so and so. She ('A'isha) reported: There came the revelation to him and then it was over; the bone was then in his hand and he had not thrown it and he said:" Permission has been granted to you that you may go out for your needs
5669. This hadith has been narrated on the authority of Hisham with the same chain of transmitters, and the words are:She (Sauda) was a woman who looked to be significant amongst the people (so far as the bulk of her) body was concerned. The rest of the hadith is the same
5670. This hadith has been narrated on the authority of Hisham with the same chain of transmitters, and the words are:She (Sauda) was a woman who looked to be significant amongst the people (so far as the bulk of her) body was concerned. The rest of the hadith is the same
5671. A'isha reported that the wives of Allah's Messenger () used to go out in the cover of night when they went to open fields (in the outskirts of Medina) for easing themselves. 'Umar b Khattab used to say:Allah's Messenger, ask your ladies to observe veil, but Allah's Messenger () did not do that. So there went out Sauda, daughter of Zarn'a, the wife of Allah's Messenger (), during one of the nights when it was dark. She was a tall statured lady. 'Umar called her saying: Sauda, we recognise you. (He did this with the hope that the verses pertaining to veil would be revealed.) 'A'isha said: Allah, the Exalted and Glorious, then revealed the verses pertaining to veil

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5672. This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters

5673. Jabir reported Allah's Messenger () as saying: Behold, no person should spend the night with a married woman, but only in case he is married to her or he is her Mahram

5674. Uqba b. `Amir reported Allah's Messenger () as saying: Beware of getting, into the houses and meeting women (in seclusion). A person from the Ansar said: Allah's Messenger, what about husband's brother, whereupon he () said: Husband's brother is like death

5675. This hadith has been narrated on the authority of Yazid b. Abu Habib with the same chain of transmitters

5676. Ibn Wahb reported: I heard Laith b. Said as saying: Al-Hamv means the brother of husband or like it from amongst the relatives of the husband, for example, cousin, etc

5677. Abdullah b. 'Amr. b. al-'As reported that some persons from Banu Hisham entered the house of Asma' daughter of 'Umais when Abu Bakr also entered (and she was at that time his wife). He (Abu Bakr) saw it and disapproved of it and he made a mention of that to Allah's Messenger () and said: I did not see but good only (in my wife). Thereupon Allah's Messenger () said: Verily Allah has made her immune from all this. Then Allah's Messenger () stood on the pulpit and said: After this day no man should enter the house of another person in his absence, but only when he is accompanied by one person or two persons

5678. Anas reported that when Allah's Messenger () was in the company of one of his wives a person happened to pass by them. He called him and when he came, he said to him: O so and so, she was my such and such wife. Thereupon he said, Allah's Messenger, if I were to doubt at all, I would have entertained no doubt about you at least. Thereupon Allah's Messenger () said: Verily Satan circulates in the body like blood

5679. Safiyya daughter of Huyyay (the wife of Allah's Apostle) reported that while Allah's Messenger (may peace be upon him) had been observing I'tikaf, I came to visit him one night and talked with him for some time. Then I stood up to go back and he (Allah's Apostle) also stood up with me in order to bid me good-bye. She was at that time residing in the house of Usama b. Zaid. The two persons from the Ansar happened to pass by him. When they saw Allah's Apostle (). they began to walk swiftly, thereupon Allah's Messenger () said to them: Walk calmly, she is Safiyya daughter of Huyyay... Both of them said: Messenger, hallowed be Allah, (we cannot conceive of ab., ug doubtful even in the remotest corners of our minds), whereupon he said: Satan circulates in the body of man like the circulation of blood and I was afraid lest it should instill any evil in your heart or anything

5680. This hadith has been reported on the authority of Safiyya, the wife of Allah's Apostle (), through another chain of transmitters (and the words) are: " She went to Allah's Apostle () to visit him as he was observing I'tikaf in the mosque during Ramadan. She talked with him for some time and then stood up to go back and Allah's Apostle () stood up in order to bid her good-bye." The rest of the hadith is the same except with the variation of the words that Allah's Apostle () said: " Satan penetrates in man like the penetration of blood (in every part of body)

5681. Abu Waqid al-Laith reported that Allah's Messenger () was sitting in the mosque along with some people when there came to him three persons; two of them stepped forward to the direction of Allah's Messenger (), and one of them went away. The two stood by the side of Allah's Messenger (), and one of them found a space in his circle and he sat in that; and the other one sat behind him and the third one went away. When Allah's Messenger () had finished his work, he said. Should I not inform you about these three persons? One of them sought refuge with Allah and Allah gave him refuge and the second one felt shy and Allah showed kindness to his shyness (and so he was accommodated in that meeting), and the last one reverted and Allah turned away His attention from him

5682. This hadith has been reported on the authority of Ishaq b. 'Abdullah b. Talha with the same chain of transmitters

5683. Ibn 'Umar reported Allah's Messenger () having said: None of you should make another one stand in the meeting and then occupy his place

5684. Ibn 'Umar reported Allah's Messenger () as saying: No person should ask another person to stand at his place and then he should himself sit there, but he should simply say: Make room and accommodate

5685. This hadith has been reported on the authority of Ibn 'Umar through another chain of transmitters. but with a slight variation of wording

5686. Ibn 'Umar reported Allah's Messenger () as saying: None should make one's brother stand and then sit at his place (and it was common with) Ibn Umar that when any person stood in the company (with a view to making room for him) he did not sit there

5687. This hadith has been reported on the authority of Ma'mar with the same chain of transmitters

5688. Jabir reported Allah's Apostle (may peace be upon him) as saying: None amongst you should make his brother stand on Friday (during the congregational prayer) and then occupy his place. but he should only say to him (Accommodate me)

5689. Abu Huraira reported Allah's Messenger () as saying: When anyone amongst you stands up, and in the badlth transmitted on the authority of Abu 'Awina, the words are: " He who stands in his place and (goes away) and then comes back to it, he has the greatest right (to occupy that)

5690. Umm Salama reported that she had a eunuch (as a slave) in her house. Allah's Messenger (may peace be upon him) was once in the house that he (the eunuch) said to the brother of Umm Salama: Abdullah b. 'Abi Umayya. if Allah grants you victory in Ta'if on the next day, I will show you the daughter of Ghailan for she has four folds (upon her body) on the front side of her stomach and eight folds on the back. Allah's Messenger () heard this and he said: Such (people) should not visit you

5691. A'isha reported that a eunuch used to come to the wives of Allah's Apostle () and they did not And anything objectionable in his visit considering him to be

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a male without any sexual desire. Allah's Apostle (ﷺ) one day came as he was sitting with some of his wives and he was busy in describing the bodily characteristics of a lady and saying: As she comes in front four folds appear on her front side and as she turns her back eight folds appear on the back side. Thereupon Allah's Apostle (ﷺ) said: I me that he knows these things; do not, therefore, allow him to cater. She ("A'isha) said: Then they began to observe veil from him

5692. Asma' daughter of Abu Bakr reported that she was married to Zubair. He had neither land nor wealth nor slave nor anything else like it except a don. She further said: I grazed his horse, provided fodder to it and looked after it, and ground dates for his camel. Besides this, I grazed the camel, made arrangements for providing it with water and patched up the leather bucket and kneaded the flour. But I was not proficient in baking the bread, so my female neighbours used to bake bread for me and they were sincere women. She further said: I was carrying on my head the stones of the dates from the land of Zubair which Allah's Messenger (ﷺ) had endowed him and it was at a distance of two miles (from Medina). She add: As I was one day carrying the stones of dates upon my head I happened to meet Allah's Messenger (ﷺ) along with a group of his Companions. He called me and said (to the camel) to sit down so that he should make a ride behind him. (I told my husband:) I felt shy and remembered your jealousy, whereupon he said: By Allah, the carrying of the stone dates upon your head is more severe a burden than riding with him. She said: (I led the life of hardship) until Abu Bakr sent afterwards a female servant who took upon herself the responsibility of looking after the horse and I felt as if she had emancipated me

5693. Asma' reported: I performed the household duties of Zubair and he had a horse; I used to look after it. Nothing was more burdensome for me than looking after the horse I used to bring grass for it and looked after it, then I got a servant as Allah's Apostle (ﷺ) had some prisoners of war in his possession. He gave me a female servant. She (the female servant) then began to look after the horse and thus relieved me of this burden. A person came and he said: Mother of 'Abdullah, I am a destitute person and I intend that I should start business under the shadow of your house. I (Asma') said: If I grant you permission, Zubair may not agree to that, so you come and make a demand of it when Zubair is also present there. He came accordingly and said: Mother of 'Abdullah, I am a destitute person. I intend to start a small business in the shadow of your house. I said: Is there not in Medina (any place for starting the business) except my house? Zubair said: Why is it that you prohibit the destitute man to start business here? So he started business and he (earned so much) that we sold our slave-girl to him. There came Zubair to me while the money was in my lap. He said: Give this to me. I said: (I intend) to spend it as charity

5694. Ibn Umar reported Allah's Messenger (ﷺ) as saying: When there are three (persons), two should not converse secretly between themselves to the exclusion of the (third) one

5695. This hadith has been reported on the authority of Ibn 'Umar through two different chains of transmitters

5696. Abdullah reported Allah's Messenger (ﷺ) as saying: If you are three, two amongst you should not converse secretly between yourselves to the exclusion of the other (third one), until some other people join him (and dispel his loneliness), for it may hurt his feelings

5697. Abdullah reported Allah's Messenger (ﷺ) as saying: If you are three, two should not converse secretly to the exclusion of your companion for that hurts his feelings

5698. This hadith has been reported on the authority of A'mash with the same chain of transmitters

5699. A'isha (the wife of Allah's Apostle) said: When Allah's Messenger (ﷺ) fell ill, Gabriel used to recite this: "In the name of Allah, may He cure you from all kinds of illnesses and safeguard you from the evil of a jealous one when he feels jealous and from the evil influence of eye

5700. Abu Sa'id reported that Gabriel came to Allah's Messenger (ﷺ) and said: Muhammad, have you fallen ill? Thereupon he said: Yes. He (Gabriel) said: "In the name of Allah I exorcise you from everything and safeguard you from every evil that may harm you and from the eye of a jealous one. Allah would cure you and I invoke the name of Allah for you

5701. Abu Huraira reported so many ahadith from Allah's Messenger (ﷺ) and he reported Allah's Messenger (ﷺ) as saying: The influence of an evil eye is a fact

5702. Ibn 'Abbas reported Allah's Messenger (ﷺ) as saying: The influence of an evil eye is a fact; if anything would precede the destiny it would be the influence of an evil eye, and when you are asked to take bath (as a cure) from the influence of an evil eye, you should take bath

5703. A'isha reported: that a Jew from among the Jews of Banu Zuraiq who was called Labid b. al-A'sam cast a spell upon Allah's Messenger (ﷺ) with the result that he (under the influence of the spell) felt that he had been doing something whereas in fact he had not been doing that. (This state of affairs lasted) until one day or during one night Allah's Messenger (ﷺ) made supplication (to dispel its effects). He again made a supplication and he again did this and said to A'isha: "Do you know that Allah has told me what I had asked Him? There came to me two men and one amongst them sat near my head and the other one near my feet and he who sat near my head said to one who sat near my feet or one who sat near my feet said to one who sat near my head: What is the trouble with the man? He said: The spell has affected him. He said: Who has cast that? He (the other one) said: It was Labid b. A'sam (who has done it). He said: What is the thing by which he transmitted its effect? He said: By the comb and by the hair stuck to the comb and the spathe of the date-palm. He said: Where is that? He replied: In the well of Dhi Arwan." She said: Allah's Messenger (ﷺ) sent some of the persons from among his Companions there and then said: "A'isha, by Allah, its water was yellow like henna and its trees were like heads of the devils." She said that she asked Allah's Messenger (ﷺ) as to why he did not burn that. He said: "No, Allah has cured me and I do not like that I should induce people to commit any high-handedness in regard (to one another), but I only commanded that it should be buried

5704. A'isha reported that Allah's Messenger (ﷺ) was affected with a spell, the rest of the hadith is the same but with this variation of wording: "Allah's Messenger

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() went to the well and looked towards it and there were trees of date-palm near it. I ('A'isha) said: I asked Allah's Messenger () to bring it out, and he did not say: Why did not you burn it?" And there is no mention of these words:" I commanded (to bury them and they buried)

5705. Anas reported that a Jewess came to Allah's Messenger () with poisoned mutton and he took of that what had been brought to him (Allah's Messenger). (When the effect of this poison were felt by him) he called for her and asked her about that, whereupon she said: I had determined to kill you. Thereupon he said: Allah will never give you the power to do it. He (the narrator) said that they (the Companion's of the Holy Prophet) said: Should we not kill her? Thereupon he said: No. He (Anas) said: I felt (the effects of this poison) on the uvula of Allah's Messenger

5706. Anas b. Malik reported that a Jewess brought poisoned meat and then served it to Allah's Messenger ()

5707. A'isha reported: When any person amongst us fell ill, Allah's Messenger (may peace be upon him) used to rub him with his right hand and then say: O Lord of the people, grant him health, heal him, for Thou art a Great Healer. There is no healer, but with Thy healing Power one is healed and illness is removed. She further added: When Allah's Messenger () fell ill, and his illness took a serious turn I took hold of his hand so that I should do with it what he wanted to do with that (i. e. I would rub his body with his sacred hand). But he withdrew his hand from my hand and then said: O Allah, pardon me and make me join the companionship on She said. I was gazing at him constantly whereas he had passed away

5708. This hadith has been reported on the authority of Shu'ba through another chain of transmitters (and the words are): "He rubbed him with his hand" and (in) the hadith transmitted on the authority of Thauri (the words are): "He used to rub with his right hand." This hadith has been reported through another chain of transmitters

5709. A'isha reported Allah's Messenger () as saying: When Allah's Messenger () visited the sick he would say: Lord of the people, remove the disease, cure him, for Thou art the great Curer, there is no cure but through Thine healing Power, which leaves nothing of the disease

5710. A'isha reported that when Allah's Messenger () came to visit any sick he supplicated for him and said: Lord of the people, remove the malady, cure him for Thou art a great Curer. There is no cure but through Thine healing Power which leaves no trouble, and in the narration transmitted on the authority of Abu Bakr there is a slight variation of wording

5711. This hadith has been reported on the authority of 'A'isha through another chain of transmitters with a slight variation of wording

5712. A'isha reported: Allah's Messenger () used to recite (this supplication) as the words of incantation: "Lord of the people, remove the trouble for in Thine Hand is the cure; none is there to relieve him (the burden of disease) but only Thou

5713. This hadith has been reported on the authority of Hisham with the same chain of transmitted

5714. A'isha reported that when any of the members of the household fell ill Allah's Messenger () used to blow over him by reciting Mu'awwidhatan, and when he suffered from illness of which he died I used to blow over him and rubbed his body with his hand for his hand had greater healing power than my hand

5715. A'isha reported that when Allah's Messenger () fell ill, he recited over his body Mu'awwidhatan and blew over him and when his sickness was aggravated I used to recite over him and rub him with his hand with the hope that it was more blessed

5716. This hadith has been narrated through some other chains of transmitters but with a slight variation of wording. In the hadith transmitted on the authority of Yanus and Ziyari (the words are): "When Allah's Apostle () fell ill, he blew over his body by reciting Mu'awwidhatan and rubbed him with his hand

5717. Abd al-Rahman b. al-Aswad reported on the authority of his father: I asked 'A'isha about incantation. She said: Allah's Messenger () had granted its sanction to the members of a family of the Ansar for incantation in curing every type of poison

5718. A'isha reported that Allah's Messenger () granted sanction to the members of a family of the Ansar for incantation (for removing the effects) of the poison of the scorpion

5719. A'isha reported that when any person fell ill with a disease or he had any ailment or he had any injury, the Messenger of Allah () placed his forefinger upon the ground and then lifted it by reciting the name of Allah. (and said): The dust of our ground with the saliva of any one of us would serve as a means whereby our illness would be cured with the sanction of Allah. This hadith has been transmitted on the authority of Ibn Abu Shaiba and Zubair with a slight variation of wording

5720. A'isha reported that Allah's Messenger () commanded the use of incantation for curing the influence of an evil eye

5721. This hadith has been narrated on the authority of Mis'ar with the same chain of transmitters

5722. A'isha reported: Allah's Messenger (may peace be upon him) commanded me that I should make use of incantation for curing the influence of an evil eye

5723. Anas b. Malik reported in connection with incantation that he had been granted sanction (to use incantation as a remedy) for the sting of the scorpion and for curing small pustules and dispelling the influence of an evil eye

5724. Anas reported that Allah's Messenger () granted him sanction to use incantation (as a cure) for the, influence of an evil eye, the sting of the scorpion and small pustules

5725. Umm Salama, the wife of Allah's Apostle (), reported that Allah's Messenger () said to a small girl in the house of Umm Salama that he had been seeing on

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her face black stains and told her that that was due to the influence of an evil eye, and he asked that she should be cured with the help of incantation (hoping) that her face should become spotless

5726. Jabir b. 'Abdullah reported that Allah's Apostle (ﷺ) granted sanction to the family of Hazm for incantation (in mitigating the effect of the poison of) the snake, and, he said -to Asma' daughter of 'Umais:What is this that I see the children of my brother lean? Are they not fed properly? She said: No, but they fall under the influence of an evil eye. He said: Use incantation She recited (the words of incantation before him), whereupon he (by approving them) said: Yes, use this incantation for them

5727. Jabir b. 'Abdullah reported that Allah's Apostle (ﷺ) granted a special sanction for incantation in case of the snake poison to a tribe of 'Amr. Abu Zubair said:I heard Jabir b. 'Abdullah as saying that the scorpion stung one of us as we were sitting with Allah's Messenger (ﷺ) (may peace upon him). A person said: Allah's Messenger, I use incantation (for curing the effect. of sting), whereupon he said: He who is competent amongst you to benefit his brother should do so

5728. This hadith has been narrated on the authority of Ibn Juraij with the same chain of transmitters but with a slight variation of wording

5729. Jabir b. 'Abdullah reported I had a maternal uncle who treated the sting of the scorpion with the help of incantation. Allah's Messenger (ﷺ) forbade incantation. He came to him and said:Allah's Messenger, you forbade to practise incantation, whereas I employ it for curing the sting of the scorpion, whereupon he said: He who amongst you is capable of employing it as a means to do good should do that

5730. This hadith has been narrated on the authority of A'mash with the same chain of transmitters

5731. Jabir reported Allah's Messenger (ﷺ) prohibited incantation. Then the people of Amr b. Hazm came to Allah's Messenger (ﷺ) and said:We know an incantation which we use for curing the sting of the scorpion but you have prohibited it. They recited (the words of incantation) before him, whereupon he said: I do not see any harm (in it), so he who amongst you is competent to do good to his brother should do that

5732. Auf b. Malik Ashja'i reported We practised incantation in the pre-Islamic days and we said:Allah's Messenger. what is your opinion about it? He said: Let me know your incantation and said: There is no harm in the incantation which does not smack of polytheism

5733. Abu Sa'id Khudri reported that some persons amongst the Companions of Allah's Messenger (ﷺ) set out on a journey and they happened to pass by a tribe from the tribes of Arabia. They demanded hospitality from the members of that tribe, but they did not extend any hospitality to them. They said to them:Is there any incantator amongst you, at the chief of the tribe has been stung by a scorpion? A person amongst us said: 'Yes. So he came to him and he practised incantation with the help of Sura al-Fatiha and the person became all right. He was given a flock of sheep (as recompense), but he refused to accept that, saying: I shall make a mention of it to Allah's Apostle (ﷺ), and if he approves of it. then I shall accept it. So we came to Allah's Apostle (ﷺ) and made a mention of that to him and he (that person) said: Allah's Messenger by Allah, I did not practice incantation but with the help of Sura al-Fatiha of the Holy Book. He (the Holy Prophet) smiled and said: How did you come to know that it can be used (as incantation)? - and then said: Take out of that and allocate a share for me along with your share

5734. This hadith has been reported on the authority of Abu Bishr with the same the same chain of transmitters (with these words):That he recited Umm-ul-Qur'an (Sura Fatiha), and he collected his spittle and he applied that and the person became all right

5735. Abu Sa'id al-Khudri reported:We landed at a place where a woman came to us and said: A scorpion has bitten the chief of the tribe. Is there any incantator amongst you? A person amongst us stood up (and went with her). We had no idea that he had been a good incantator but he practiced incantation with the help of Sura al-Fatiha and the (the chief) was all right. They gave him a flock of sheep and served us milk. We said (to him): Are you a good incantator. Thereupon he said: I did not do it but by the help of Sura al-Fatiha. He said: Do not drive (these goats) until we go to Allah's Messenger (ﷺ) and find out (whether it is permissible to accept (this reward of incantation)). So we came to Allah's Apostle (ﷺ) and made a mention of that to him, whereupon he said: How did you come to know that this (Sura al-Fatiha) could be used as an incantation? So distribute them (amongst those who had been present there with him) and allocate a share of mine also

5736. This hadith has been narrated on the authority of Hisham with the same chain of transmitters and he said:There stood up with her a person amongst us whom we did not know before as an incantator

5737. Uthman b. Abu al-'As Al-Thaqafi reported that he made a complaint of pain to Allah's Messenger (ﷺ) that he felt in his body at the time he had become Muslim. Thereupon Allah's Messenger (ﷺ) said:Place your hand at the place where you feel pain in your body and say Bismillah (in the name of Allah) three times and seven times A'udhu billahi wa qudratihi min sharri ma ajidu wa uhadhiru (I seek refuge with Allah and with His Power from the evil that I find and that I fear)

5738. Uthman b. Abu al-'As reported that he came to Allah's Messenger (ﷺ) and said:Allah's Messenger, the Satan intervenes between me and my prayer and my reciting of the Qur'an and he confounds me. Thereupon Allah's Messenger (ﷺ) said:, That is (the doing of a) Satan (devil) who is known as Khinzab, and when you perceive its effect, seek refuge with Allah from it and spit three times to your left. I did that and Allah dispelled that from me

5739. Uthman b. Abu al-'As reported that he came to Allah's Apostle (ﷺ) and he narrated like this. In the hadith transmitted on the authority of Salam b. Nuh there is no mention of three times

5740. This hadith has been transmitted on the authority of 'Uthman b. Abu al-'As with a slight variation of wording

5741. Jabir reported Allah's Messenger (ﷺ) as saying:There is a remedy for every malady, and when the remedy is applied to the disease it is cured with the permission of Allah, the Exalted and Glorious

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5742. Jabir reported that he visited Muqanna' and then said: I will not go away unless you get yourself cupped, for I heard Allah's Messenger () say: It is a remedy
5743. Asim b. 'Umar b. Qatada reported: There came to our house 'Abdullah and another person from amongst the members of the household who complained of a wound. Jabir said: What ails you? He said: There is a wound which is very painful for me, whereupon he said: Boy, bring to me a cupper. He said: 'Abdullah, what do you intend to do with the cupper? I said: I would get this wound cupped. He said: By Allah. even the touch of fly or cloth causes me pain (and cupping) would thus cause me (unbearable) pain. And when he saw him feeling pain (at the idea of cupping), he said: I heard Allah's Messenger () as saying: If there is any effective remedy amongst your remedies, these are (three): Cupping, drinking of honey and cauterisation with the help of fire. Allah's Messenger () had said: As for myself I do not like cauterisation. The cupper was called and he cupped him and he was all right
5744. Jabir reported that Umm Salama sought permission from Allah's messenger (may Allah's peace upon him) for getting herself cupped. The Apostle of Allah () asked Abu Taiba to cup her. He (Jabir) said: I think he (Abu Taiba) was her foster brother or a young boy before entering upon the adolescent period
5745. Jabir reported that Allah's Messenger () sent a physician to Ubayy b. Ka'b. He cut the vein and then cauterised it
5746. A'mash reported this with the same chain of transmitters and he made no mention of the fact that he cut one of his veins
5747. Jabir b. 'Abdillah reported that on the day of Ahzab Ubayy received the wound of an arrow in his medial arm vein. Allah's Messenger () cauterised it
5748. Jabir reported that Sa'd b. Mu'adh received a wound of the arrow in his vein. Allah's Messenger () cauterised it with a rod and it was swollen, to the Messenger of Allah () did it for the second time
5749. Ibn 'Abbas reported that Allah's Apostle () got himself cupped and gave to the cupper his wages and he put the medicine in the nostril
5750. Anas b. Malik reported that Allah's Messenger () got himself cupped and never withheld the wages of anyone
5751. Ibn Umar reported Allah's Messenger () as saying: The fever from the vehement raging of the (heat of Hell), so cool it with the help of water
5752. Ibn Umar reported Allah's Apostle () as saying: Fever is due to vehemence of the heat of Hell, so cool it with water
5753. Ibn Umar reported Allah's Messenger () as saying: Fever is from the vehement raging of the fire of Hell, so extinguish it with water
5754. Ibn 'Umar reported Allah's Messenger () as saying: Fever is from the vehement raging of the Hell-fire, so cool it with water
5755. A'isha reported Allah's messenger () as saying: Fever is from the vehement raging of the Hell-fire, so cool it with water
5756. This hadith has been narrated on the authority of Hisham with the same chain of transmitters
5757. Asma' reported that a woman running high fever was brought to her. She asked water to be brought and then sprinkled it in the opening of a shirt at the uppermost part of the chest and said that Allah's Messenger () had said: Cool (the fever) with water. for it is because of the vehemence of the heat of Hell
5758. Hisham reported this hadith with the same chain of transmitters. In the hadith transmitted on the authority of Ibn Numair (the words are): " She poured water on her sides and in the opening of the shirt at the uppermost part of the chest." There is no mention of these words: " It is from the vehemence of the heat of the Hell." This hadith has been narrated on the authority of Abu Usama with the same chain of transmitters
5759. Rafi' b. Khadij reported: I heard Allah's messenger () as saying: The fever is due to the intense heat of the Hell, so cool it with water
5760. Rafi' b. Khadij reported: I heard Allah's Messenger () as saying: The fever is due to the intense heat of Hell, so cool it down in your (bodies) with water. Aba Bakr has made no mention of the word " from you " ('ankum), but he said that Rafi' b. Khadij had informed him of it
5761. A'isha reported: we (intended to pour) medicine in the mouth of Allah's Messenger () in his illness, but he pointed out (with the gesture of his hand) that it should not be poured into the mouth against his will. We said: (It was perhaps due to the natural) aversion of the patient against medicine. When he recovered, he said: Medicine should be poured into the mouth of every one of you except Ibn 'Abbas, for he was not present amongst you
5762. Umm Qais, daughter of Mihsan, the sister of 'Ukasha b. Mihsan said: I visited Allah's Messenger () along with my son who had not, by that time, been weaned and he urinated over his (clothes). He ordered water to be brought and sprinkled (it) over them. She (further) said: I visited him (Allah's Apostle) along with my son and I had squeezed the swelling in the uvula, whereupon he said: Why do you afflict your children by compressing like this? Use this Indian aloeswood, for it contains seven types of remedies, one among them being a remedy for pleurisy. It is applied through the nose for a swelling of the uvula and poured into the side of the mouth for pleurisy
5763. Umm Qais, daughter of Mihsan, the sister of 'Ukasha b. Mihsan said: I visited Allah's Messenger () along with my son who had not, by that time, been weaned and he urinated over his (clothes). He ordered water to be brought and sprinkled (it) over them. She (further) said: I visited him (Allah's Apostle) along with my son and I had squeezed the swelling in the uvula, whereupon he said: Why do you afflict your children by compressing like this? Use this Indian aloeswood, for it contains seven types of remedies, one among them being a remedy for pleurisy. It is applied through the nose for a swelling of the uvula and poured into the side of the mouth for pleurisy
5764. Umm Qais, daughter of Mihsan, was one of the earlier female emigrants who had pledged allegiance to Allah's Messenger (). She was the sister of Ukasha b. Mihsan, one of the posterity of Asad b. Khuzaima. She reported that she came to Allah's messenger () along with her son who had not attained the age of weaning and she had compressed the swelling of his uvula. (Yunus said: She compressed the uvula because she was afraid that there might be swelling of uvula.)

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Thereupon Allah's Messenger () said: Why do you afflict your children by compressing in this way? You should use Indian aloeswood, for it has seven remedies in it, one of them being the remedy for pleurisy. Ubaidullah reported that she had told that that was the child who had urinated in the lap of Allah's Messenger (), and Allah's Messenger () called for water and sprinkled it on his urine, but he did not wash it well

5765. Umm Qais, daughter of Mihsan, was one of the earlier female emigrants who had pledged allegiance to Allah's Messenger (). She was the sister of Ukasha b. Mihsan, one of the posterity of Asad b. Khuzaima. She reported that she came to Allah's messenger () along with her son who had not attained the age of weaning and she had compressed the swelling of his uvula. (Yunus said:She compressed the uvula because she was afraid that there might be swelling of uvula.) Thereupon Allah's Messenger () said: Why do you afflict your children by compressing in this way? You should use Indian aloeswood, for it has seven remedies in it, one of them being the remedy for pleurisy. Ubaidullah reported that she had told that that was the child who had urinated in the lap of Allah's Messenger (), and Allah's Messenger () called for water and sprinkled it on his urine, but he did not wash it well

5766. Abu Huraira reported that he heard Allah's Messenger () as saying:Nigella seed is a remedy for every disease except death

5767. This hadith has been narrated through other chains of transmitters but with a slight variation of wording

5768. Abu Huraira reported Allah's Messenger () as saying:There is no disease for which Nigella seed does not provide remedy

5769. A'isha the wife of Allah's Apostle () said:When there was any bereavement in her family the women gathered there for condolence and they departed except the members of the family and some selected persons. She asked to prepare talbina in a small coudron and it was cooked and then tharid was prepared and it was poured over talbina, then she said: Eat it, for I heard Allah's Messenger (may peade be upon him) as saying: Talbina gives comfort to the aggrieved heart and it lessens grief

5770. Abu Sa'id Khudri reported that a person came to Allah's Apostle () and told him that his brother's bowels were loose. Thereupon Allah's Messenger () said:Give him honey. So he gave him that and then came and said: I gave him honey but it has only made his bowels more loose. He said this three times; and then he came the fourth time, and he (the Holy Prophet) said: Give him honey. He said: I did give him, but it has only made his bowels more loose, whereupon Allah's Messenger () said: Allah has spoken the truth and your brother's bowels are in the wrong. So he made him drink (honey) and he was recovered

5771. This hadith has been narrated on the authority of Abu Sa'id Khudri through another chain of transmitters but with a slight variation of wording

5772. Amir b. Sa'd b. Abu Waqqas reported on the authority of his father that he asked Usama b. Zaid:What have you heard from Allah's Messenger () about plague? Thereupon Usama said: Allah's Messenger () said: Plague is a calamity which was sent to Bani Isra'il or upon those who were before you. So when you hear that it has broken out in a land, don't go to it, and when it has broken out in the land where you are, don't run out of it. In the narration transmitted on the authority of Abu Nadr there is a slight variation of wording

5773. Usama b. Zaid reported that Allah's Messenger () had said:Plague is the sign of a calamity with which Allah, the Exalted and Glorious, affects people from His servants. So when you hear about it, don't enter there (where it has broken out), and when it has broken out in a land and you are there, then don't run away from it

5774. Usama reported Allah's Messenger () as saying:Plague is a calamity which was inflicted on those who were before you, or upon Bani Isra'il. So when it has broken out in a land, don't run out of it, and when it has spread in a land, then don't enter it

5775. Amir b. Sa'd reported that a person asked Sa'd b. Abu Waqqas about the plague, whereupon Usama b. Zaid said:I would inform you about it. The Messenger of Allah () said: It is a calamity or a disease which Allah sent to a group of Bani Isra'il, or to the people who were before you; so when you hear of it in land, don't enter it and when it has broken out in your land, don't run away from it

5776. This hadith has been narrated on the authority of Ibn Juraij through another chain of transmitters

5777. Usama b. Zaid reported Allah's Messenger () having said this:This calamity or illness was a punishment with which were punished some of the nations before you. Then it was left upon the earth. It goes away once and comes back again. He who heard of its presence in a land should not go towards it, and he who happened to be in a land where it had broken out should not fly from it

5778. This hadith has been narrated on the authority of Zuhri with a different chain of transmitters

5779. Shu'ba reported from Habib:While we were in Medina we heard of plague having broken out in Kufa. 'Ata b. Yasir and others said to me that Allah's Messenger () had said. If you are in a land where it (this scourge) has broken out, don't get out of it, and if you were to know that it had broken (in another land, then don't enter it. I said to him: From whom (did you hear it)? They said: 'Amir b. Sa'd has narrated it. So I came to him. They said that he was not present there. So I met his brother Ibrahim b. Sa'd and asked him. He said: I bear testimony to the fact that Usama narrated it to Sa'd saying: I heard Allah's Messenger () as saying that it is a God-sent punishment from the calamity or from the remnant of the calamity with which people were afflicted before you. So when it is in a land and you are there, don't get out of it, and if (this news reaches you) that it has broken out in a land, then don't enter therein. Habib said: I said to Ibrahim: Did you hear Usama narrating it to Sa'd and he was not denying it. He said: Yes

5780. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters except for the fact that no mention has been made of the account of 'Ata b. Yasir as in the previous hadith

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5781. This hadith has been transmitted on the authority of Sa'd b. Malik, Khuzaima b. Thabit and Usama b. Zaid

5782. Ibrahim b. Sa'd b. Abu Waqqas reported:Usama b. Zaid and Sa'd had been sitting and they had been conversing and they said this hadith

5783. This hadith has been transmitted by Ibrahim b. Sa'd b. Malik on the authority of his father

5784. Abdullah b. 'Abbas reported:Umar b. al-Khattab set out for Syria. As he came at Sargh (a town by the side of Hijaz on the way to Syria), there met him the commander of the forces, Abu Ubaida b. al-Jarrah, and his companions. They informed him that a scourge had broken out in Syria. Ibn 'Abbas further reported that 'Umar said: Call to me the earliest emigrants. So I called them. He (Hadrat 'Umar) sought their advice, and they told him that the scourge had broken out in Syria. There was a difference of opinion (whether they should proceed further or go back to their homes in such a situation). Some of them said: You ('Umar) have set forth for a task, and, therefore, we would not advise you to go back, whereas some of them said: You have along with you the remnants (of the sacred galaxy) of men and (the blessed) Companions of Allah's Messenger (), so we would not advise you to go forth towards this calamity (with such eminent persons and thus expose them deliberately to a danger). He (Hadrat 'Umar) said: You can now go away. He said: Call to me the Ansar. So I called them to him, and he consulted them, and they trod the same path as was trodden by the Muhajirin, and they differed in their opinions as they had differed. He said: Now, you can go. He again said: Call to me the old persons of the Quraish who had migrated before the Victory (that is the Victory of Mecca), so I called them (and Hadrat 'Umar consulted them) and not even two persons differed (from the opinion held by the earlier delegates). They said: Our opinion is that you better go back along with the people and do not make them go to this scourge, So 'Umar made announcement to the people: In the morning I would be on the back of my side. So they (set forth in the morning), whereupon Abu 'Ubaida b. al-Jarrah said: Are you going to run away from the Divine Decree? Thereupon 'Umar said: Had it been someone else to say this besides you! 'Umar (in fact) did not approve of his opposing (this decision) and he said: Yes, we are running from the Divine Decree (to the) Divine Decree. You should think if there had been camels for you and you happened to get down in a valley having two sides, one of them covered with verdure and the other being barren, would you not (be doing) according to the Divine Decree if you graze them in verdure? And in case you graze them in the barren land (even then you would be grazing them) according to the Divine Decree. There happened to come 'Abd al-Rahman b. 'Auf and he had been absent in connection with some of his needs. He said: I have with me a knowledge of it, that I heard Allah's Messenger () as saying: If you hear of its presence (the presence of plague) in a land, don't enter it, but if it spreads in the land where you are, don't fly from it. Thereupon 'Umar b. al-Khattab praised Allah and then went back?

5785. This hadith has been reported on the authority of Ma'mar with the same chain of transmitters but with this addition:" Do you think that he would graze in the barren land but would abandon the green land? Would you not attribute it to be a failing on his part? He said: Yes. He said: Then proceed. And he moved on until he came to Medina. And he said to me: This is the right place, or he said: That is the destination if Allah so wills

5786. This hadith has been transmitted on the authority of 'Abdullah b. Harith with a slight variation of wording

5787. Amir b. Rabi'ah reported:'Umar went to Syria and as he came to Sargh, information was given to him that an epidemic had broken out in Syria. 'Abd al-Rahman b. 'Auf narrated to him that Allah's Messenger () had said: When you hear of its presence in a land, don't move towards it, and when it breaks out in a land and you are therein, then don't run away from it. So 'Umar b. al-Khattab came back from Sargh. Salim b. 'Abdullah reported that 'Umar went back, along with people on hearing the hadith reported on the authority of 'Abd al-Rahman b. 'Auf

5788. Abu Huraira reported Allah's Messenger () as saying:There is no infection, no safar, no hama. A desert Arab said: Allah's Messenger, how is it that when the camel is in the sand it is like a deer-then a camel afflicted with scab mixes with it and it is affected by sub? He (the Holy Prophet) said: Who infected the first one? Note: The majority of scholars interpret this to mean that these things in and of themselves do not transmit or cause harm through supernatural or hidden means but that Allah is ultimately in control and any fearful superstition around these is false

5789. Abu Huraira reported Allah's Messenger () as saying:There is no transitive disease, no evil omen, no safar, no hama. A desert Arab said: Allah's, Messenger.... The rest of the hadith is the same

5790. Abu Huraira reported Allah's Messenger () as saying:There is no transitive disease. Thereupon a desert Arab stood up. The rest of the hadith is the same and in the hadith transmitted on the authority of Zuhri' the Prophet () is reported to have said: There is no transitive disease, no safar, no hama

5791. Abu Salama h. 'Abd al-Rahman b. 'Auf reported Allah's Messenger () as saying:There is no transitive disease, but he is also reported to have said: A sick person should not be taken to one who is healthy. Abu Salama said that Abu Huraira used to narrate these two (different ahadith) from Allah's Messenger (), but afterwards Abu Huraira became silent on these words:" There is no transitive disease," but he stuck to this that the sick person should not be taken to one who is healthy. Harith b. Abu Dhubab (and he was the first cousin of Abu Huraira) said: Abu Huraira, I used to hear from you that you narrated to us along with this hadith and the other one also (there is no transitive disease), but now you observe silence about it. You used to say that Allah's Messenger () said: There is no transitive disease. Abu Huraira denied having any knowledge of that, but he said that the sick camel should not be taken to the healthy one. Harith, however, did not agree with him, which irritated Abu Huraira and he said to him some words in the Abyssinian language. He said to Harith: Do you know what I said to you? He said: No. Abu Huraira said: I simply denied having said it. Abu Salama said: By my life, Abu Huraira in fact used to report Allah's Messenger () having said: There is no transitive disease. I do not know whether Abu Huraira has forgotten it or he deemed it an abrogated statement in the light of the other one

5792. Abu Huraira reported Allah's Messenger () as saying:There is no transitive disease and he also reported along with it: The ill should not be taken to the healthy

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5793. This hadith has been reported on the authority of Zuhri with the same chain of transmitters

5794. Abu Huraira reported Allah's Messenger () as saying: There is no transitive disease, no huma, no star promising rain, no safar

5795. Jabir reported Allah's Messenger () as saying: There is no transitive disease, no ill omen, no ghoul. Note: The majority of scholars interpret this to mean that these things in and of themselves do not transmit or cause harm through supernatural or hidden means but that Allah is ultimately in control and any fearful superstition around these is false

5796. Jabir reported Allah's Messenger () as saying: There is no transitive disease, no ghoul, no safar

5797. Jabir b. 'Abdullah reported Allah's Apostle () as saying: There is no transitive disease, no safar, no ghoul. He (the narrator) said: I heard Abu Zubair say: Jabir explained for them the word safar. Abu Zubair said: safar means belly. It was said to Jabir: Why is it so? He said that it was held that safar implied the worms of the belly, but he gave no explanation of ghoul. Abu Zubair said: Ghoul is that which kills the travellers

5798. Abu Huraira reported: I heard Allah's Messenger () as saying: There is no divination but the best type is the good omen. It was said to Allah's Messenger (): What is good omen? Thereupon he said: A good word which one of you hears

5799. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters but with a slight variation of wording

5800. Anas reported Allah's Messenger () as saying: There is no transitive disease, no divination, but good omen pleases me, i. e. the good word or a good word. Note: The majority of scholars interpret this to mean that these things in and of themselves do not transmit or cause harm through supernatural or hidden means but that Allah is ultimately in control and any fearful superstition around these is false

5801. Anas b. Malik reported Allah's Messenger () as saying: There is no transitive disease, no divination, but good omen pleases me. It was said: What is good omen? He said: Sacred words

5802. Abu Huraira reported Allah's Messenger () as saying: There is no transitive disease, no divination, but I like good words

5803. Abu Huraira reported Allah's Messenger () as saying: There is no transitive disease, no hama, no divination, but I like good omen

5804. Abdullah b. 'Umar reported Allah's Messenger () as saying: If there be bad luck, it is in the house, and the wife, and the horse

5805. Abdullah b. 'Umar reported Allah's Messenger () as saying: There is no transitive disease, no ill omen, and bad luck is found in the house, or wife or horse. Note: The majority of scholars interpret this to mean that these things in and of themselves do not transmit or cause harm through supernatural or hidden means but that Allah is ultimately in control and any fearful superstition around these is false

5806. This hadith has been reported on the authority of Zuhri with other chains of transmitters but with slight variations of wording

5807. Umar b. Muhammad b. Zaid reported that he heard his father narrating from Ibn 'Umar that Allah's Messenger () had said: If bad luck is a fact, then it is in the horse, the woman and the house

5808. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters but there is no mention of the word "Haqq" (fact)

5809. Abdullah b. 'Umar reported on the authority of his father that Allah's Messenger () said: If there is bad luck in anything, it is the horse, the abode and the woman

5810. Sahl b. Sa'd reported Allah's Messenger () as saying: If bad luck were to be in anything, it is found in the woman, the horse and the abode

5811. This hadith has been narrated on the authority of Sahl b. Sa'd with a different chain of transmitters

5812. Jabir reported Allah's Messenger () as saying: If bad luck were to be in anything, it is found in the land, in the servant and in the horse

5813. Mu'awiya b. al-Hakam as-Sulami reported: I said: Messenger of Allah, there were things we used to do in the pre-Islamic days. We used to visit Kahins, whereupon he said: Don't visit Kahins. I said: We used to take omens. He said: That is a sort of personal whim of yours, so let it not prevent you (from doing a thing)

5814. This hadith has been transmitted on the authority of Zuhri with a slight variation of wording

5815. This hadith has been narrated on the authority of Mu'awiya b. Hakam as-Sulami through another chain of transmitters. The hadith transmitted on the authority of Yahya b. Abu Kathir (there is an addition of these words): I said: Among us there are men who draw lines and thus make divination. What about this? Thereupon he (the Holy Prophet) said: There was a Prophet who drew lines, so whose lines agree with his line for him it is allowable

5816. A'isha reported: I said: Allah's Messenger, the kahins used to tell us about things (unseen) and we found them to be true. Thereupon he said: That is a word pertaining to truth which a jinn snatches and throws into the ear of his friend, and makes an addition of one hundred lies to it

5817. Urwa reported from 'A'isha that she said that people asked Allah's Messenger () about the kahins. Allah's Messenger () said to them: It is nothing (i. e. it is a mere superstition). They said: Allah's Messenger, they at times narrate to us things which we find true. Thereupon Allah's Messenger () said: That is a word pertaining to truth which a jinn snatches away and then cackles into the ear of his friend as the hen does. And then they mix in it more than one hundred lies

5818. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters

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5819. Abdullah. Ibn 'Abbas reported: A person from the Ansar who was amongst the Companions of Allah's Messenger () reported to me: As we were sitting during the night with Allah's Messenger (), a meteor shot gave a dazzling light. Allah's Messenger () said: What did you say in the pre-Islamic days when there was such a shot (of meteor)? They said: Allah and His Messenger know best (the actual position), but we, however, used to say that that very night a great man had been born and a great man had died, whereupon Allah's Messenger () said: (These meteors) are shot neither at the death of anyone nor on the birth of anyone. Allah, the Exalted and Glorious, issues Command when He decides to do a thing. Then (the Angels) supporting the Throne sing His glory, then sing the dwellers of heaven who are near to them until this glory of God reaches them who are in the heaven of this world. Then those who are near the supporters of the Throne ask these supporters of the Throne: What your Lord has said? And they accordingly inform them what He says. Then the dwellers of heaven seek information from them until this information reaches the heaven of the world. In this process of transmission (the jinn snatches) what he manages to overhear and he carries it to his friends. And when the Angels see the jinn they attack them with meteors. If they narrate only which they manage to snatch that is correct but they alloy it with lies and make additions to it

5820. The hadith has been narrated on the authority of Zuhri through the same chain of transmitters but with a slight variation of wording

5821. Safiyya reported from some of the wives of Allah's Apostle () Allah's Apostle () having said: He who visits a diviner ('Arraf) and asks him about anything, his prayers extending to forty nights will not be accepted

5822. Amr b. Sharid reported on the authority of his father that there was in the delegation of Tha'qif a leper. Allah's Apostle () sent a message to him: We have accepted your allegiance, so you may go

5823. A'isha reported that Allah's Messenger () commanded the killing of a snake having stripes over it, for it affects eyesight and miscarries pregnancy

5824. This hadith has been transmitted on the authority of Hisham. He said: The short-tailed snake and the snake having stripes over it should be killed

5825. Salim, on the authority of his father. reported Allah's Apostle () as saying: Kill the snakes having stripes over them and short-tailed snakes, for these two types cause miscarriage (of a pregnant woman) and they affect the eyesight adversely. So Ibn 'Umar used to kill every snake that he found. Abu Lubaba b. 'Abd al-Mundhir and Zaid b. Khattab saw him pursuing a snake, whereupon he said: They were forbidden (to kill) those snakes who live in houses

5826. Ibn 'Umar reported: I heard Allah's Messenger () commanding the killing of dogs and the killing of the striped and the short-tailed snakes, for both of them affect the eyesight adversely and cause miscarriage. Zuhri said: We thought of their poison (the pernicious effects of these two). Allah, however, knows best. 'Abdullah b. 'Umar said: I did not spare any snake. I rather killed everyone that I saw. One day as I was pursuing a snake from amongst the snakes of the house, Zaid b. Khattab or Abu Lubaba happened to pass by me and found me pursuing it. He said: 'Abdullah, wait. I said: Allah's Messenger () commanded (us) to kill them, whereupon he said that Allah's Messenger () forbade the killing of the snakes of the houses. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters but with a slight variation of wording

5827. Ibn 'Umar reported: I heard Allah's Messenger () commanding the killing of dogs and the killing of the striped and the short-tailed snakes, for both of them affect the eyesight adversely and cause miscarriage. Zuhri said: We thought of their poison (the pernicious effects of these two). Allah, however, knows best. 'Abdullah b. 'Umar said: I did not spare any snake. I rather killed everyone that I saw. One day as I was pursuing a snake from amongst the snakes of the house, Zaid b. Khattab or Abu Lubaba happened to pass by me and found me pursuing it. He said: 'Abdullah, wait. I said: Allah's Messenger () commanded (us) to kill them, whereupon he said that Allah's Messenger () forbade the killing of the snakes of the houses. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters but with a slight variation of wording

5828. Nafi' reported that Abu Lubaba talked to Ibn 'Umar to open a door in his house which would bring them nearer to the mosque and they found a fresh slough of the snake, whereupon 'Abdullah said: Find it out and kill it. Abu Lubaba said: Don't kill them, for Allah's Messenger () forbade the killing of the snakes found in houses

5829. Nafi' reported that Ibn 'Umar used to kill all types of snakes until Abu Lubaba b. 'Abd al-Mundhir Badri reported that Allah's Messenger () had forbidden the killing of the snakes of the houses, and so he abstained from it

5830. Nafi' reported that he heard Abu Lubaba informing Ibn 'Umar that Allah's Messenger () had forbidden the killing of domestic snakes

5831. Abdullah reported that Abu Lubaba had informed him that Allah's Messenger () had forbidden the killing of the snakes found in the house

5832. Nafi' reported that Abu Lubaba b. 'Abd al-Mundhir al-Ansari (first) lived in Quba. He then shifted to Medina and as he was in the company of 'Abdullah b. 'Umar opening a window for him, he suddenly saw a snake in the house. They (the inmates of the house) attempted to kill that. Thereupon Abu Lubaba said: They had been forbidden to make an attempt to kill house snakes and they had been commanded to kill the snakes having small tails, small snakes and those having streaks over them, and it was said: Both of them affect the eyes and cause miscarriage to women

5833. Nafi' reported on the authority of his father that as 'Abdullah b. 'Umar saw one day (standing) near the ruin (of his house) the slough of a snake and said (to the people around him): Pursue this snake and kill it. Abu Lubaba Ansari said: I heard Allah's Messenger (). He forbade the killing of snakes found in the houses except the short-tailed snakes and those having streaks upon them, for both of them obliterate eyesight and affect that which is in the wombs of (pregnant) women

5834. Nafi' reported that Abu Lubaba happened to pass by Ibn 'Umar who lived in the fortified place near the house of 'Umar b. Khattab and was busy in keeping

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his eyes upon a snake and killing it, the rest of the hadith is the same

5835. Abdullah reported: We were with Allah's Messenger (ﷺ) in a cave when there was revealed to him (the Sura al-Mursalat, i. e. Sura lxxvii.: "By those sent forth to spread goodness") and we had just heard (it) from his lips that there appeared before us a snake. He said: Kill it. We hastened to kill it, but it slipped away from us, thereupon Allah's Messenger (ﷺ) said: Allah saved it from your harm just as he saved you from its evil

5836. This hadith has been narrated on the authority of al-A'mash with the same chain of transmitters

5837. Abdullah reported that Allah's Messenger (ﷺ) commanded a Muhrim (one who is in the state of pilgrimage) to kill the snake at Mina

5838. Abdullah reported: While we were with the Messenger of Allah (ﷺ) in the cave, the rest of the hadith is the same as the one narrated above

5839. Abu as-Sa'ib, the freed slave of Hisham b. Zuhra, said that he visited Abu Sa'id Khudri in his house, (and he further) said: I found him saying his prayer, so I sat down waiting for him to finish his prayer when I heard a stir in the bundles (of wood) lying in a corner of the house. I looked towards it and found a snake. I jumped up in order to kill it, but he (Abu Sa'id Khudri) made a gesture that I should sit down. So I sat down and as he finished (the prayer) he pointed to a room in the house and said: Do you see this room? I said: Yes. He said: There was a young man amongst us who had been newly wedded. We went with Allah's Messenger (ﷺ) (to participate in the Battle) of Trench when a young man in the midday used to seek permission from Allah's Messenger (ﷺ) to return to his family. One day he sought permission from him and Allah's Messenger (ﷺ) (after granting him the permission) said to him: Carry your weapons with you for I fear the tribe of Quraiza (may harm you). The man carried the weapons and then came back and found his wife standing between the two doors. He bent towards her smitten by jealousy and made a dash towards her with a spear in order to stab her. She said: Keep your spear away and enter the house until you see that which has made me come out. He entered and found a big snake coiled on the bedding. He darted with the spear and pierced it and then went out having fixed it in the house, but the snake quivered and attacked him and no one knew which of them died first, the snake or the young man. We came to Allah's Apostle (ﷺ) and made a mention to him and said: Supplicate to Allah that that (man) may be brought back to life. Thereupon he said: Ask forgiveness for your companion and then said: There are in Medina jinns who have accepted Islam, so when you see any one of them, pronounce a warning to it for three days, and if they appear before you after that, then kill it for that is a devil

5840. Asma' b. 'Ubad reported about a person who was called as-Sa'ib having said: We visited Abu Sa'id Khudri. When we had been sitting (with him) we heard a stir under his bed. When we looked we found a big snake, the rest of the hadith is the same. And in this Allah's Messenger (ﷺ) is reported to have said: Verily in these houses there live aged (snakes), so when you see one of them, make life hard for it for three days, and if it goes away (well and good), otherwise kill it for (in that case) it would be a nonbeliever. And he (the Holy Prophet) said (to his Companions): Go and bury your companion (who had died by the snake bite)

5841. Abu Sa'id Khudri reported Allah's Messenger (ﷺ) having said: There is a group of jinns in Medina who accepted Islam, so he who would see anything from these occupants should warn him three times; and if he appears after that, he should kill him for he is a satan

5842. Umm Sharik reported that Allah's Messenger (ﷺ) commanded her to kill geckos. This hadith has been transmitted on the authority of Ibn Abi Shaiba with a slight variation of wording

5843. Umm Sharik reported that she consulted Allah's Apostle (ﷺ) in regard to killing of geckos, and he commanded to kill them and Umm Sharik is one of the women of Bani 'Amir b. Luwayy. This hadith has been reported through another chain of transmitters with the same meaning

5844. Amir b. Sa'd reported on the authority of his father that Allah's Apostle (ﷺ) commanded the killing of geckos, and he called them little noxious creatures

5845. A'isha reported that Allah's Messenger (ﷺ) said about the gecko as a noxious creature". Harmala made this addition that she said: I did not hear that he had commanded to kill them

5846. Abu Huraira reported Allah's Messenger (ﷺ) as saying: He who killed a gecko with the first stroke for him is such and such a reward, and he who killed it with a second stroke for him is such and such reward less than the first one, and he who killed it with the third stroke for him is such and such a reward less than the second one

5847. This hadith has been reported on the authority of Abu Huraira through another chain of transmitters (and the words are):- He who killed a gecko with the first stroke for him are ordained one hundred virtues, and with the second one less than that and with the third one less than that

5848. Abu Huraira reported Allah's Messenger (ﷺ) as saying (that he who kills a gecko) with the first stroke there are seventy rewards for him

5849. Abu Huraira reported Allah's Messenger (ﷺ) as saying: An ant had bitten a Prophet (one amongst the earlier Prophets) and he ordered that the colony of the ants should be burnt. And Allah revealed to him: "Because of an ant's bite you have burnt a community from amongst the communities which sing My glory

5850. Abu Huraira reported Allah's Messenger (ﷺ) as saying: An Apostle from amongst the Apostles of Allah encamped under a tree, and an ant bit him, and he commanded his belongings to be removed from underneath the tree. He then commanded and it was burnt, and Allah revealed to him: "Why one ant (which had bitten you) was not killed?

5851. Abu Huraira reported so many ahadith and one of them was this that Allah's Messenger (ﷺ) said: When an Apostle from amongst the Apostles of Allah came to sit under a tree an ant bit him. He commanded his luggage to be removed from under the tree and he commanded it to be burnt in the fire and Allah revealed to him: "Why one ant (which had bitten you) was not killed (and why did you burn the others)?

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5852. Nafi' reported from 'Abdullah that Allah's Messenger () said:A woman was punished because she had kept a cat tied until it died, and (as a punishment of this offence) she was thrown into the Hell. She had not provided it with food, or drink, and had not freed her so that she could eat the vermin of the earth

5853. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters

5854. This hadith has been transmitted on the authority of Ibn 'Umar also

5855. Abu Huraira reported Allah's Messenger () as saying:A woman was punished because of a cat. She had neither provided her with food nor drink, nor set her free so that she might eat the vermin of the earth

5856. This hadith has been narrated on the authority of Hisham with the same chain of transmitters, but with a slight variation of wording

5857. Abu Huraira reported this hadith through another chain of transmitters

5858. Hammam b. Manabbih reported this hadith on the authority of Abu Huraira

5859. Abu Huraira reported Allah's Messenger () as sayings:A person suffered from intense thirst while on a journey, when he found a well. He climbed down into it and drank (water) and then came out and saw a dog lolling its tongue on account of thirst and eating the moistened earth. The person said: This dog has suffered from thirst as I had suffered from it. He climbed down into the well, filled his shoe with water, then caught it in his mouth until he climbed up and made the dog drink it. So Allah appreciated this act of his and pardoned him. Then (the Companions around him) said: Allah's Messenger, is there for us a reward even for (serving) such animals? He said: Yes, there is a reward for service to every living animal

5860. Abu Huraira reported Allah's Messenger (may pace be upon him) as saying:A prostitute saw a dog moving around a well on a hot day and hanging out its tongue because of thirst. She drew water for it in her shoe and she was pardoned (for this act of hers)

5861. Abu Huraira reported Allah's Messenger () as saying:There was a dog moving around a well whom thirst would have killed. Suddenly a prostitute from the prostitutes of Bani Isra'il happened to see it and she drew water in her shoe and made it drink, and she was pardoned because of this

The Book Concerning the Use of Correct Words

5862. Abu Huraira reported:I heard Allah's Messenger () as saying: Allah, the Exalted and Glorious, said: The son of Adam abuses Dahr (the time), whereas I am Dahr since in My hand are the day and the night

5863. Abu Huraira reported Allah's Messenger () as saying:Allah, the Exalted and Glorious, said: The son of Adam displeases Me by abusing Dahr (time), whereas I am Dahr--I alternate the night and the day

5864. Abu Huraira reported Allah's Messenger () as saying:Allah, the Exalted and Glorious, said: The son of Adam causes Me pain as he says: Woe be upon the Time. None of you should say this: Woe be upon the Time, as I am the Time (because) I alternate the day and the night, and when I wish I can finish them up

5865. Abu Huraira reported Allah's Messenger () as saying:None of you should say: Woe be upon the Time, for verily Allah is the Time

5866. Abu Huraira reported Allah's Apostle () as saying:Do not curse Time, for it is Allah Who is Time

5867. Abu Huraira reported Allah's Messenger () as saying:None of you should abuse Time for it is Allah Who is the Time, and none of you should call 'Inab (grape) as al-karm, for karm is a Muslim person

5868. Abu Huraira reported Allah's Messenger () as saying:Do not use the word karm (for wine) for worthy of respect is the heart of a believer

5869. Abu Huraira reported Allah's Messenger () as saying:Do not name grape as karm, for worthy of respect is a Muslim

5870. Abu Huraira reported Allah's Messenger () as saying:None of you should use the word al-harin (for grape) for the heart of a believer is karm (worthy of respect)

5871. Abu Huraira reported from Allah's Messenger () various ahadith, one of which is this that he said:None of you should use the word al-karm for 'Inab, for karm (worthy of respect) is a Muslim person

5872. Alqama b. Wa'il reported, from his father, Allah's Apostle () having said:Do not say al-karm (for the word vine) but say al-habala (that is grape)

5873. This hadith has been reported by Alqama b. Wa'il on the authority of his father with a different chain of transmitters and with a slight variation of wording

5874. Abu Huraira reported Allah's Messenger () as saying:None of you should say: My bondman and my slave-girl, for all of you are the bondmen of Allah, and all your women are the slave-girls of Allah; but say: My servant, my girl, and my young man and my young girl

5875. Abu Huraira reported Allah's Messenger () as saying:None of you should say: My bondman, for all of you are the bondmen of Allah, but say: My young man, and the servant should not say: My Lord, but should say: My chief

5876. This hadith has been reported on the authority of al-A'mash with the same chain of transmitters, and the words are that the servant should not say to his chief:My Lord, and Abu Mu'awiya made an addition:" For it is Allah, the Exalted and Glorious, Who is your Lord

5877. Abu Huraira reported Allah's Messenger () so many ahadith and one of them is this that Allah's Messenger () said:None of you should say: Supply drink to your lord, feed your lord, help your lord in performing ablution, and none of you should say: My Lord. He should say: My chief, my patron; and none of you should

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say: My bondman, my slave-girl, but simply say: My boy, my girl, my servant

5878. A'isha reported Allah's Messenger () having said:None of you should say: "My soul has become evil," but he should say: "My soul has become remorseless."
This hadith has been transmitted on the authority of Abu Bakr with a slight variation of wording

5879. This hadith has been narrated on the authority of Abia Mu'wiya with the same chain of transmitters

5880. Abu Umama b. Sahl b. Hunaif, on the authority of his father, reported Allah's Messenger () as saying:None of you should say:" My soul has become evil," but he should say:" My soul has become remorseless

5881. Abd Sa'id Khudri reported Allah's Apostle () as saying:There was a woman from Bani Isra'il who was short-statured and she walked in the company of two tall women with wooden sandals in her feet and a ring of gold made of plates with musk filled in them and then looked up, and musk is the best of scents; then she walked between two women and they (the people) did not recognise her, and she made a gesture with her hand like this, and Shu'ba shook his hand in order to give an indication how she shook her hand

5882. Abu Sa'id Khudri reported that Allah's Messenger () made a mention of a woman of Bana Isra'il who had filled her ring with musk and musk is the most fragrant of the scents

5883. Abu Huraira reported Allah's Messenger () as saying:He who is presented with a flower should not reject it, for it is light to carry and pleasant in odour

5884. Nafi' reported that when Ibn Umar wanted fumigation he got it from aloeswood without mixing anything with it, or he put camphor along with aloeswood and then said:This is how Allah's Messenger () fumigated

5885. Amr b. Sharid reported his father as saying:One day when I rode behind Allah's Messenger (), he said (to me): Do you remember any poetry of Umayya b. Abu Salt. I said: Yes. He said: Then go on. I recited a couplet, and he said: Go on. Then I again recited a couplet and he said: Go on. I recited one hundred couplets (of his poetry). This hadith has been reported on the authority of Sharid through another chain of transmitters but with a slight variation of wording

5886. Amr b. Sharid reported his father as saying:One day when I rode behind Allah's Messenger (), he said (to me): Do you remember any poetry of Umayya b. Abu Salt. I said: Yes. He said: Then go on. I recited a couplet, and he said: Go on. Then I again recited a couplet and he said: Go on. I recited one hundred couplets (of his poetry). This hadith has been reported on the authority of Sharid through another chain of transmitters but with a slight variation of wording

The Book of Poetry

5887. Amr b. Sharid reported on the authority of his father that Allah's Messenger () asked him to recite poetry, the rest of the hadith is the same, but with this addition:"He (that is Umayya b. Abu Salt) was about to become a Muslim", and in the hadith transmitted on the authority of Ibn Mahdi (the words are) "He was almost a Muslim in his poetry

5888. Abu Huraira reported Allah's Messenger () as saying:The truest word spoken by an Arab (pre-Islamic) in poetry is this verse of Labid: "Behold! apart from Allah everything is vain

5889. Abu Huraira reported Allah's Messenger () as saying:The truest word uttered by a poet is this verse of Labid: "Behold! apart from Allah everything is vain," and Umayya b. Abu Salt was almost a Muslim

5890. Abu Huraira reported Allah's Messenger () as saying:The truest verse recited by a poet is: "Behold! apart from Allah everything is vain," and Ibn Abu Salt was almost a Muslim

5891. Abu Huraira reported Allah's Apostle () as saying:The truest couplet recited by a poet is: "Behold! apart from Allah everything is vain," and he made no addition to it

5892. Abu Huraira reported:I heard Allah's Messenger () as saying: The truest word which the poet stated is the word of Labid: "Behold! apart from Allah everything is vain

5893. Abu Huraira reported Allah's Messenger () as saying:It is better for a man's belly to be stuffed with pus which corrodes it than to stuff (one's mind) with frivolous poetry. Abu Bakr has reported it with a slight variation of wording

5894. Sa'd reported Allah's Apostle () as saying:It is better for the belly of any one of you to be stuffed with pus rather than to stuff (one's mind) with poetry

5895. Abu Sa'id Al-Khudri reported:We were going with Allah's Messenger (). As we reached the place (known as) `Arj there met (us) a poet who had been reciting poetry. Thereupon Allah's Messenger () said: Catch the satan or detain the satan, for filling the belly of a man with pus is better than stuffing his brain with poetry

5896. Buraida reported on the authority of his father that Allah's Apostle () said:He who played Nardashir (a game similar to backgammon) is like one who dyed his hand with the flesh and blood of swine

The Book of Dreams

5897. Abu Salama reported:I used to see dreams (and was so much perturbed) that I began to quiver and have temperature, but did not cover myself with a

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mantle. I met Abu Qatada and made a mention of that to him. He said: I heard Allah's Messenger () as saying: A good vision comes from Allah and a (bad) dream (hulm) from devil. So when one of you sees a bad dream (hulm) which he does not like, he should spit on his left side thrice and seek refuge with Allah from its evil; then it will not harm him

5898. This hadith has been narrated on the authority of Abu Qatada, but there is no mention of the words of Abu Salama: "I saw dreams (which perturbed me) but I did not cover myself with a mantle

5899. This hadith has been reported on the authority of Zuhri with the same chain of transmitters, but it does not contain the words: "I felt disturbed because of that," and there is an addition of these words in the hadith transmitted on the authority of Yunus: "Then spit thrice on the left side when you get up from sleep

5900. Abu Qatada reported Allah's Messenger () as saying: A good vision is from Allah and a bad dream (hulm) is from the satan; so if one of you sees anything (in a dream) which he dislikes, he should spit on his left side thrice and seek refuge with Allah from its evil, and then it will never harm him. Abu Salama said: I used to see dreams weighing more heavily upon me than a mountain; but since I heard this hadith I don't care for it (its burden)

5901. Abu Salama reported: I used to see dreams, but the hadith transmitted on the authority of Laith b. Nu'man, the words of Abu Salama at the concluding part of the hadith are not mentioned. Ibn Rumh has reported in the hadith: "He (one who sleeps) should change the side on which he had been lying before

5902. Abu Qatada reported Allah's Messenger () as saying: The good vision are from Allah and the evil dreams are from the satan. If one sees a dream which one does not like, one should spit on one's left side and seek the refuge of Allah from the satan; it will not do one any harm, and one should not disclose it to anyone and if one sees a good vision one should feel pleased but should not disclose it to anyone but whom one loves

5903. Abu Salama reported: I used to see (such horrible dreams) that I fell ill. I saw Abu Qatada who also said: I used to see dreams which made me sick until I heard Allah's Messenger () as saying: Good dreams are from Allah, so if any one of you sees which he likes he should not disclose it to one but whom he loves, but if he sees something which he does not like he should spit on his left side thrice and seek refuge with Allah from the mischief of the Satan and its mischief (i.e. of the dream), and he should not relate it to anyone, then it would not harm him

5904. Jabir reported Allah's Messenger () as saying: If anyone sees a dream which he does not like, he should spit on his left side three times, and seek refuge with Allah from the Satan three times, and let him turn over from the side on which he was sleeping

5905. Abu Huraira reported Allah's Messenger () as saying: When the time draws near (when the Resurrection is near) a believer's dream can hardly be false. And the truest vision will be of one who is himself the most truthful in speech, for the vision of a Muslim is the forty-fifth part of Prophecy, and dreams are of three types: one good dream which is a sort of good tidings from Allah; the evil dream which causes pain is from the satan; and the third one is a suggestion of one's own mind; so if any one of you sees a dream which he does not like he should stand up and offer prayer and he should not relate it to people, and he said: I would love to see fetters (in the dream), but I dislike wearing of necklace, for the fetters is (an indication of) one's steadfastness in religion. The narrator said: I do not know whether this is a part of the hadith or the words of Ibn Sirin

5906. Abu Huraira reported: I love to see fetters but I hate necklace (in a dream), for fetters signifies one's steadfastness in religion, and he also reported Allah's Messenger () as saying: The vision of a believer is forty-sixth part of Prophecy

5907. This hadith has been transmitted on the authority of Abu Huraira and the words are: "When the time draws near," the rest of the hadith is the same

5908. Muhammad b. Sirin reported from Abu Huraira a hadith from Allah's Apostle () and he mentioned in his hadith his words: "I dislike shackles," up to the end of his statement, but he made no mention of this: "A vision is a forty-sixth part of Prophecy

5909. Ubada b. as-Samit reported Allah's Messenger () as saying: The vision of a believer is the forty-sixth part of Prophecy

5910. This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters

5911. Abu Huraira reported Allah's Messenger () as saying: Verily the vision of a believer is one of the forty-sixth part of Prophecy

5912. Abu Huraira reported Allah's Messenger () as saying: The vision of a Muslim which he sees or which is shown to him, and in the hadith transmitted on the authority of Ibn Mushir (the words are): "The pious dream is the forty-sixth part of Prophecy

5913. Abu Huraira reported Allah's Messenger () as saying: The vision of a pious man is the forty-sixth part of Prophecy

5914. This hadith has been narrated on the authority of Yahya b. Abu Kathir with the same chain of transmitters

5915. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters

5916. Ibn `Umar reported Allah's Messenger () as saying: The pious dreams are the seventieth part of Prophecy

5917. This hadith has been reported on the authority of `Ubaidullah with the same chain of transmitters

5918. A hadith like this has been reported on the authority of Nafi' with the same chain of transmitters (and the words are): "I think Ibn `Umar said: The seventieth part from Prophecy

5919. Abu Huraira reported Allah's Messenger () as saying: He who saw me in a dream in fact saw me, for the satan does not appear in my form

5920. Abu Huraira reported: I heard Allah's Messenger () as saying: He who saw me in a dream would soon see me in the state of wakefulness, or as if he saw me

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in a state of wakefulness, for the satan does not appear in my form

5921. Abu Qatada reported Allah's Messenger () as saying: He who saw me in dream in fact saw the truth (what is true)

5922. The above two hadith have been narrated likewise through another chain of transmitters

5923. Jabir reported Allah's Messenger () as saying: He who saw me in sleep in fact saw me, for it is not possible for the satan to appear in my form; and he also said: When any one of you sees a hulm he should not inform anyone, for it is a sort of vain sport of devil in the state of sleep

5924. Jabir b. `Abdullah reported Allah's Messenger () as saying: He who saw me in a dream in fact saw me, for the satan cannot assume my form

5925. Jabir reported Allah's Messenger () as saying: There came to him (the Holy Prophet) a desert Arab and said: I saw in a dream that I had been beheaded and I had been following it (the severed head). Allah's Apostle () reprimanded him saying: Do not inform about the vain sporting of devil with you during the night

5926. Jabir reported that there came to Allah's Apostle () a desert Arab and said: Allah's Messenger, I saw in the state of sleep as if my head had been cut off and I had been moving on haltingly after it. Thereupon Allah's Messenger () said to that desert Arab: Do not narrate to the people the vain sporting of satan with you in your sleep and (the narrator) also said: I heard Allah's Messenger () in his subsequent address: None amongst you should narrate the vain sporting of devil with him in the dream

5927. Jabir reported that a person came to Allah's Apostle () and said: Allah's Messenger, I have seen in the state of sleep as if my head had been cut off. Thereupon Allah's Apostle () laughed and said: When the satan plays with any one of you in the state of sleep, do not mention it to the people; and in the hadith transmitted by Abu Bakr (the words are): "If one of you is played with, and he did not make any mention of the word: "Satan

5928. It is reported either on the authority of Ibn `Abbas or on the authority of Abu Huraira that a person came to Allah's Messenger () and said: Allah's Messenger, I saw while I was sleeping during the night (this vision) that there was a canopy from which butter and honey were trickling and I also saw people collecting them in the palms of their hands, some more, some less, and I also saw a rope connecting the earth with the sky and I saw you catching hold of it and rising towards the heaven; then another person after you catching hold of it and rising towards (Heaven); then another person catching hold of it, but it was broken while it was rejoined for him and he also climbed up. Abu Bakr said: Allah's Messenger, may my father be sacrificed for you, by Allah, allow me to interpret it. Allah's Messenger () said: Well, give its interpretation. Thereupon Abu Bakr said: The canopy signifies the canopy of Islam and that what trickles out of it in the form of butter and honey is the Holy Qur'an and its sweetness and softness and what the people get hold of it in their palms implies major portion of the Qur'an or the small portion; and so far as the rope joining the sky with the earth is concerned, it is the Truth by which you stood (in the worldly life) and by which Allah would raise you (to Heaven). Then the person after you would take hold of it and he would also climb up with the help of it. Then another person would take hold of it and climb up with the help of it. Then another person would take hold of it and it would be broken; then it would be rejoined for him and he would climb up with the help of it. Allah's Messenger, may my father be taken as a ransom for you, tell me whether I have interpreted it correctly or I have made an error. Allah's Messenger () said: You have interpreted a part of it correctly and you have erred in interpreting a part of it. Thereupon he said: Allah's Messenger, by Allah, tell me that part where I have committed an error. Thereupon he said: Don't take an oath

5929. Ibn `Abbas reported that there came to Allah's Apostle () a person as he was returning from Uhud and he said: Allah's Messenger, I saw in sleep during the night a canopy trickling butter and honey; the rest of the hadith is the same

5930. It is reported either on the authority of Ibn `Abbas or on that of Abu Huraira that a person came to Allah's Messenger () and said: Verily I saw during the night a canopy; the rest of the hadith is the same

5931. Ibn `Abbas reported that Allah's Messenger () used to say to his Companions: He who amongst you sees a vision should narrate it and I would interpret it for him, and a person came and said: Allah's Messenger, I saw a canopy. The rest of the hadith is the same

5932. Anas b. Malik reported Allah's Messenger () as saying: I saw during the night that which a person sees during the sleep as if we are in the house of `Uqba b. Rafi' that there was brought to us the fresh dates of Ibn Tab. I interpreted it as the sublimity for us in the world and good ending in the Hereafter and that our religion is good

5933. Abdullah b. `Umar reported Allah's Messenger () as saying: I saw in a dream that I was using miswak and two persons contended to get it from me, one being older than the other one. I gave the miswak to the younger one. It was said to me to give that to the older one and I gave it to the older one

5934. Abu Musa reported Allah's Messenger () as saying: I dreamt (while asleep) that I was about to migrate from Mecca to a land abounding in palm trees and I guessed that it would be Yamama or Hajar, but it was the city of Yathrib (the old name of Medina), and I saw in this dream of mine that I was brandishing a sword and its upper end was broken and this is what fell (in the form of misfortune to the believers on the Day of Uhud). I brandished (the sword) for the second time and it became all right and this is what came to be true when Allah granted us victory and solidarity of the believers. And I saw therein cows also and Allah is the Doer of good. These meant the group from amongst the believers on the Day of Uhud and the goodness which Allah brought after that and the reward of attestation of his Truth which Allah brought to us after the Day of Badr

5935. Ibn `Abbas reported that Musailima al-Kadhdhab (the greater liar) (who claimed prophethood after the death of the Holy Prophet) came during the lifetime of Allah's Apostle () to Medina and said: If Muhammad assigns his caliphate to me after him I would follow him, and there came along with him a large body of persons of his tribe, and there came to him Allah's Apostle () along with Thabit b. Qais b. Shammās and the Prophet of Allah () had a piece of wood in his hand

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until he came in front of Musailima in the company of his companions and said: If you were to ask even this (wood), I would never give it to you. I am not going to do anything against the will of God in your case, and if you turn away (from what I say) Allah will destroy you. And I find you in the same state which I was shown (in the dream) and here is Thabit and he would answer you on my behalf. He (the Holy Prophet) then went back. Ibn `Abbas said: I asked the (meaning of the) words of Allah's Apostle (ﷺ): "You are the same what I was made to see about you in my dream." and Abu Huraira reported that Allah's Messenger (ﷺ) said: While I was sleeping I saw in my hands two gold bangles. This had a disturbing effect upon me and I was given a suggestion in the sleep that I should blow over them, so I blew over them and they were no more. And I interpreted these (two bangles) as the two great liars who would appear after me and the one amongst them was Al-'Anasi the inhabitant of San`a' and the other one Musailima the inhabitant of Yamama

5936. Abu Huraira reported Allah's Messenger (ﷺ) as saying: While I was sleeping, the treasures of the earth were presented to me and I was made to wear in my hands two gold bangles. I felt a sort of burden upon me and I was disturbed and it was suggested to me that I should blow over them, so I blew and both of them disappeared. I interpreted them as two great liars who would appear at any time, one is the inhabitant of San`a' and the other is that of Yamama

5937. Samura b. Jundab reported that when Allah's Messenger (ﷺ) had performed his dawn prayer he turned his face towards them (that is towards his Companions) and said: Did any one of you see any vision last night?

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5938. Wathila b. al-Asqa' reported: I heard Allah's Messenger (ﷺ) as saying: Verily Allah granted eminence to Kinana from amongst the descendants of Isma'il, and he granted eminence to the Quraish amongst Kinana, and he granted eminence to Banu Hashim amongst the Quraish, and he granted me eminence from the tribe of Banu Hashim

5939. Jabir b. Samura reported Allah's Messenger (ﷺ) as saying: I recognise the stone in Mecca which used to pay me salutations before my advent as a Prophet and I recognise that even now

5940. Abu Huraira reported Allah's Messenger (ﷺ) as saying: I shall be pre-eminent amongst the descendants of Adam on the Day of Resurrection and I will be the first intercessor and the first whose intercession will be accepted (by Allah)

5941. Anas reported that Allah's Apostle (ﷺ) called for water and he was given a vessel and the people began to perform ablution in that and I counted (the persons) and they were between sixty and eighty and I saw water which was spouting from his fingers

5942. Anas b. Malik reported: I saw Allah's Messenger (ﷺ) during the time of the afternoon prayer and the people asking for water for performing ablution which they did not find. (A small quantity) of water was brought to Allah's Messenger (ﷺ) and he placed his hand in that vessel and commanded people to perform ablution. I saw water spouting from his fingers and the people performing ablution until the last amongst them performed it

5943. Anas b. Malik reported that Allah's Apostle (ﷺ) and his Companions were at a place known as az-Zaura' (az-Zaurd' is a place in the bazar of Medina near the mosque) that he called for a vessel containing water. He put his hand in that. And there began to spout (water) between his fingers and all the Companions performed ablution. Qatada, one of the narrators in the chain of narrators, said: Abu Hamza (the kunya of Hadrat Anas b. Malik), how many people were they? He said: They were about three hundred

5944. Anas reported Allah's Apostle (ﷺ) was at az-Zaura' and a vessel containing water was brought to him in which his finger could not be completely dipped or completely covered; the rest of the hadith is the same

5945. Jabir reported that Umm Malik used to send clarified butter in a small skin to the Messenger of Allah (ﷺ). Her sons would come to her and ask for seasoning when they had nothing with them (in the form of condiments) and she would go to that (skin) in which she offered (clarified butter) to Allah's Apostle (ﷺ), and she would find in that clarified butter and it kept providing her with seasoning for her household until she had (completely) squeezed it. She came to Allah's Apostle (ﷺ) and (informed him about it). Thereupon, he (the Holy Prophet) said: Did you squeeze it? She said: Yes. Thereupon he said: If you had left it in that very state, it would have kept on providing you (the clarified butter) on end

5946. Jabir reported that a person came to Allah's Apostle (ﷺ) and asked for food. And he gave him half a wasq of barley, and the person and his wife and their guests kept on making use of it (as a food) until he weighed it (in order to find out the actual quantity, and it was no more). He came to Allah's Apostle (ﷺ) (and informed him about it). He said: Had you not weighed it, you would be eating out of it and it would have remained intact for you

5947. Mu'adh b. Jabal reported that he went along with Allah's Apostle (ﷺ) in the expedition of Tabuk and he (the Holy Prophet) combined the prayers. He offered the noon and afternoon prayers together and the sunset and night prayers together and on the other day he deferred the prayers; he then came out and offered the noon and afternoon prayers together. He then went in and (later on) came out and then after that offered the sunset and night prayers together and then said: God willing, you would reach by tomorrow the fountain of Tabuk and you should not come to that until it is dawn, and he who amongst you happens to go there should not touch its water until I come. We came to that and two persons (amongst) us reached that fountain ahead of us. It was a thin flow of water like the shoelace. Allah's Messenger (ﷺ) asked them whether they had touched the water. They said: Yes. Allah's Apostle (ﷺ) scolded them, and he said to them what he had to say by the will of God. The people then took water of the fountain in their palms until it became somewhat significant and Allah's Messenger (ﷺ) washed his hands and his face too in it, and then, took it again in that (fountain) and there gushed forth abundant water from that fountain, until all the people drank to their

fill. He then said: Mu'adh, it is likely that if you live long that you see what is here filled with gardens

5948. Abu Humaid as-Sa'idi reported:We went out with Allah's Messenger () on the expedition to Tabuk and we came to a wadi where there was a garden belonging to a woman. Allah's Apostle () said. Make an assessment (of the price of its fruit). And Allah's Messenger () also made an assessment and it was ten wasqs. He asked that lady (to calculate the amount) until they would, God willing, come back to her. So we proceeded on until we came to Tabuk and Allah's Messenger () said: The violent storm will overtake you during the night, so none amongst you should stand up and he who has a camel with him should hobble it firmly. A violent storm blew and a person who had stood up was carried away by the storm and thrown between the mountains of Tayy. Then the messenger of the son of al 'Alma', the ruler of Aila, came to Allah's Messenger () with a letter and a gift of a white mule. Allah's Messenger () wrote him (the reply) and presented him a cloak. We came back until we halted in the Wadi al-Qura. Allah's Messenger () asked that lady about her garden and the price of the fruits in that. She said: Ten wasqs. Thereupon Allah's Messenger () said: I am going to depart, and he who amongst you wishes may depart with me but he who wants to stay may stay. We resumed the journey until we came to the outskirts of Medina. (It was at this time) that Allah's Messenger () said: This is Taba, this is Uhud, that is a mountain which loves us and we love it, and then said: The best amongst the houses of the Ansar is the house of Bani Najjar. Then the house of Bani Abd al-Ashhal, then the house of Bani Abd al-Harith b. Khazraj, then the house of Bani Sa'ida, and there is goodness in all the houses of the Ansar. Said b. Ubada came to us and Abu Usaid said to him: Did you not see that Allah's Messenger () has declared the houses of the Ansar good and he has kept us at the end. Said met Allah's Messenger () and said: Allah's Messenger, you have declared the house of the Ansar as good and have kept us at the end, whereupon he said: Is it not enough for you that you have been counted amongst the good

5949. This hadith has been narrated on the authority of 'Amr b. Yahya with the same chain of transmitters up to the words:There is good in all the houses of the Ansar, and there is no mention of the subsequent event pertaining to Sa'd b. 'Ubada

5950. Jabir b. Abdullah reported:We went along with Allah's Messenger () on an expedition towards Najd and Allah's Messenger () found us in a valley abounding in thorny trees. Allah's Messenger () stayed for rest under a tree and he suspended his sword by one of its branches under which he was taking rest. The persons scattered in the valley and they also began to take rest under the shade of trees, and Allah's Messenger () said: A person came to me while I was asleep and he took hold of the sword. I woke up and found him standing upon my head and I had hardly become alert (and saw) that the sword was in his hand. And he said: Who can protect you from me? I said: Allah. He again said: Who can protect you from me? I said: Allah. He put his sword in the sheath (and you can see) this man sitting here. Allah's Messenger () did not in any way touch him

5951. Jabir b. 'Abdullah al-Ansiri, who was one amongst the Companions of Allah's Apostle (), reported that he went on an expedition along with Allah's Messenger () towards Najd and Allah's Messenger () stayed there, and when Allah's Messenger () came back he also came back along with him. They, for one day, stayed for rest; the rest of the hadith is the same

5952. Jabir b. 'Abdullah reported:We went along with Allah's Messenger () and as we reached the place Dhat-ur-Riq'a; the rest of the hadith is the same, but there is no mention of the word that Allah's Messenger () did not harm him

5953. Abu Musa reported Allah's Apostle () as saying:The similitude of that guidance and knowledge with which Allah, the Exalted and Glorious, has sent me is that of rain falling upon the earth. There is a good piece of land which receives the rainfall (eagerly) and as a result of it there is grown in it herbage and grass abundantly. Then there is a land hard and barren which retains water and the people derive benefit from it and they drink it and make the animals drink. Then there is another land which is barren. Neither water is retained in it, nor is the grass grown in it. And that is the similitude of the first one who develops the understanding of the religion of Allah and it becomes a source of benefit to him with which Allah sent me. (The second one is that) who acquires the knowledge of religion and imparts it to others. (Then the other type is) one who does not pay attention to (the revealed knowledge) and thus does not accept guidance of Allah with which I have been sent

5954. Abu Musa reported Allah's Messenger () as saying:The similitude of mine and of that with which Allah sent me is that of a person who came to us and said: O people, I have seen an army with my eyes and I am a plain warner (and issue you warning) that you should immediately manage to find an escape. A group of people from amongst them paying heed (to his warning) fled to a place of protection and a group amongst them belied him and the morning overtook them in their houses and the army attacked them and killed them and they were routed. And that is the similitude of the one who obeyed me, followed with which I had been sent and the similitude of the other is of one who disobeyed and belied me and the Truth with which I have been sent

5955. Abu Huraira reported Allah's Messenger () as saying:The similitude of mine and that of my Umma is that of a person who lit fire and there began to fall into it insects and moths. And I am there to hold you back, but you plunge into it

5956. The above hadith was likewise narrated with another chain of transmitters

5957. Hammam b. Munabbih reported:Abu Huraira reported us some ahadith from Allah's Messenger () amongst many, (and) one is this that Allah's Messenger () said: A person lit fire and when the atmosphere was aglow, moths and insects began to fall into the fire, but I am there to hold them back, but they are plunging into it despite my efforts, and he further added: That is your example and mine. I am there to hold you back from fire and to save you from it, but you are plunging into it despite my efforts

5958. Jabir b. Abdullah reported Allah's Messenger () as saying. My example and your example is that of a person who lit the fire and insects and moths began to

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fall in it and he would be making efforts to take them out, and I am going to hold you back from fire, but you are slipping from my hand

5959. Abu Huraira reported Allah's Messenger () as saying:The similitude of mine and that of the Apostles (before me) is that of a person who constructed a building and he built it fine and well and the people went round it saying: Never have we seen a building more imposing than this. but for one brick, and I am that brick (with which you give the finishing touch to the building)

5960. Abu Huraira reported Allah's Messenger () as saying:The similitude of mine and that of the Apostles before me is that of a person who built a house quite imposing and beautiful and he made it complete but for one brick in one of its corners. People began to walk round it, and the building pleased them and they would say: But for this brick your building would have been perfect. Muhammad () said: And I am that final brick

5961. Abu Hurairh reported Allah's Messenger () as saying:The similitude of mine and that of the Apostles before me is that of a person who built a house quite imposing and beautiful, but for one brick in one of its corners. People would go round it, appreciating the building, but saying: Why has the brick not been fixed here? He said: I am that brick and I am the last of the Apostles

5962. Abu Sa'id reported Allah's Messenger () as saying:The similitude of mine and that of the Apostles; the rest of the hadith is the same

5963. Jabir reported Allah's Messenger () as saying:The similitude of mine and that of the Apostles is like that of a person who built a house and he completed it and made it perfect but for the space of a brick. People entered therein and they were surprised at it and said: Had there been a brick (it would have been complete in all respects). Allah's Messenger () said: I am that place where the brick (completing the building is to be placed), and I have come to finalise the chain of Apostles

5964. This hadith has been narrated through another chain of transmitters but with a slight variation of wording

5965. Abu Musa reported Allah's Messenger () as saying:When Allah, the Exalted and Glorious, intends to show mercy to an Umma from amongst His servants He calls back His Apostle to his eternal home and makes him a harbinger and recompense in the world to come; and when He intends to cause destruction to an Umma, He punishes it while its Apostle is alive and He destroys it as he (the Apostle) witnesses it and he cools his eyes by destruction as they had belied him and disobeyed his command

5966. Jundab reported:I heard Allah's Messenger () as saying: I shall be there at the Cistern before you

5967. This hadith has been narrated on the authority of Jundab through another chain of transmitters

5968. Sahl (b. Sa'd) reported:I heard Allah's Apostle () as saying: I shall go to the Cistern before you and he who comes would drink and he who drinks would never feel thirsty, and there would come to me people whom I would know and who would know me. Then there would be intervention between me and them. Abu Hazim said that Nu'man b. Abu 'Ayyash heard it and I narrated to them this hadith, and said: Is it this that you heard Sahl saying? He said: Yes, and I bear witness to the fact that I heard it from Abu Sa'id Khudri also, but he made this addition that he (the Holy Prophet) would say: They are my followers, and it would be said to him: You do not know what they did after you and I will say to them: Woe to him who changes (his religion) after me

5969. Sahl (b. Sa'd) reported:I heard Allah's Apostle () as saying: I shall go to the Cistern before you and he who comes would drink and he who drinks would never feel thirsty, and there would come to me people whom I would know and who would know me. Then there would be intervention between me and them. Abu Hazim said that Nu'man b. Abu 'Ayyash heard it and I narrated to them this hadith, and said: Is it this that you heard Sahl saying? He said: Yes, and I bear witness to the fact that I heard it from Abu Sa'id Khudri also, but he made this addition that he (the Holy Prophet) would say: They are my followers, and it would be said to him: You do not know what they did after you and I will say to them: Woe to him who changes (his religion) after me

5970. This hadith has been narrated on the authority of Abu Sa'id Khudri through another chain of transmitters

5971. Abdullah b. 'Amr al-'As, reported Allah's Messenger () as saying:My Cistern (is as wide and broad that it requires) a month's journey (to go round it) all, and its sides are equal and its water is whiter than silver, and its odour is more fragrant than the fragrance of musk, and its jugs (placed around it) are like stars in the sky; and he who would drink from it would never feel thirsty after that. Asma', daughter of Abu Bakr said: Allah's Messenger () said: I would be on the Cistern so that I would be seeing those who would be coming to me from you, but some people would be detained (before reaching me). I would say: My Lord, they are my followers and belong to my Ummah, and it would be said to me: Do you know what they did after you? By Allah, they did not do good after you, and they turned back upon their heels. He (the narrator) said: Ibn Abu Mulaika used to say (in supplication): O Allah, I seek refuge with Thee that we should turn back upon our heels or put to any trial about our religion

5972. Abdullah b. 'Amr al-'As, reported Allah's Messenger () as saying:My Cistern (is as wide and broad that it requires) a month's journey (to go round it) all, and its sides are equal and its water is whiter than silver, and its odour is more fragrant than the fragrance of musk, and its jugs (placed around it) are like stars in the sky; and he who would drink from it would never feel thirsty after that. Asma', daughter of Abu Bakr said: Allah's Messenger () said: I would be on the Cistern so that I would be seeing those who would be coming to me from you, but some people would be detained (before reaching me). I would say: My Lord, they are my followers and belong to my Ummah, and it would be said to me: Do you know what they did after you? By Allah, they did not do good after you, and they turned back upon their heels. He (the narrator) said: Ibn Abu Mulaika used to say (in supplication): O Allah, I seek refuge with Thee that we should turn back upon our heels or put to any trial about our religion

5973. A'isha reported:I heard Allah's Messenger () say in the company of his Companions: I would be on the Cistern waiting for those who would be coming to

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me from amongst you. By Allah, some persons would be prevented from coming to me, and I would say: My Lord, they are my followers and people of my Umma. And He would say,: You don't know what they did after you; they had been constantly turning back on their heels (from their religion)

5974. Umm Salama, the wife of Allah's Apostle (), said I used to hear from people making a mention of the Cistern, but I did not hear about it from Allah's Messenger (). One day while a girl was combing me I heard Allah's Messenger () say:" O people." I said to that girl: Keep away from me. She said: He (the Holy Prophet) has addressed the men only and he has not invited the attention of the women. I said: I am amongst the people also (and have thus every right to listen to the things pertaining to religion). Allah's Messenger () said: I shall be your harbinger on the Cistern; therefore, be cautious lest one of you should come (to me) and may be driven away like a stray camel. I would ask the reasons, and it would be said to me: You don't know what innovations they made after you. And I would then also say: Be away

5975. Umm Salama reported that she heard Allah's Apostle () saying this as he was sitting on the pulpit and she was getting her hair combed. (He uttered these words):" O people." And she said to one who was combing: Leave my head; the rest of the hadith is the same

5976. Uqba b. 'Amir reported that Allah's Messenger () one day went out and he offered prayer over the martyrs of Uhud just as prayer is offered over the dead. He then came back and sat on pulpit and said:I shall be present there (at the Cistern) before you. I shall be your witness and, by Allah, I perceive as if I am seeing with my own eyes my Cistern at this very state and I have been given the keys of the treasures of the earth or the keys of the earth and, by Allah, I am not afraid concerning you that you would associate anything (with Allah after me), but I am afraid that you would be vying with one another (for the possession of) the treasures of the earth

5977. Uqba b. 'Amir reported Allah's Messenger () as saying:Allah's Messenger offered prayer over those who had fallen matyrs at Uhud. He then climbed the pulpit as if someone is saying good-bye to the living and the dead, and then said: I shall be there as your predecator on the Cistern before you, and it is as wide as the distance between Aila and Juhfa (Aila is at the top of the gulf of 'Aqaba). I am not afraid that you would associate anything with Allah after me, but I am afraid that you may be (allured) by the world and (vie) with one another (in possessing material wealth) and begin killing one another, and you would be destroyed as were destroyed those who had gone before you. 'Uqba said that that was the last occasion that he saw Allah's Massenger on the pulpit

5978. Abdullah reported Allah's Messenger () as saying; I shall be there at the Cistern before you, and I shall have to contend for some people, but I shall have to yield. I would be saying:My Lord, they are my friends, they are my friends, and it would be said: You don't know what innovations they made after you

5979. The hadith has been narrated on the authority ot al-A'mash with the same chain of transmitters but no mention is made of:" They are my companions; they are my companions

5980. This hadith has been narrated on the authority of 'Abdullah through another chain of transmitters

5981. This hadith has been narrated on the authority of Hudhaifa through another chain of transmitters

5982. Haritha reported that he heard Allah's Messenger () as saying:His Cistern would be as extensive as the distance between San'a' and Medina. Mustaurid (one of the narrators) said: Did you not hear anything about the utensils? Thereupon he said. No. Mustaurid said: You would find that the utensils would be like stars

5983. Haritha b. Wahb al-Khuza'i reported Allah's Messeiiger's () words concerning the Cistern like it, but he made no mention of the words of Mustaurid

5984. Ibn 'Umar reported Allah's Messenger () as saying:There is before you a Cistern and the distance between its two sides is as it is between Jarba' and Adhruh

5985. This hadith has been transmitted on the authority of Ibn 'Umar and the words are:That he said there would be before you a Cistern extending from jarba' and Adhruh and the same has been transmitted on the authority of Ibn Muthanna and the wording is:" My Cistern

5986. A hadith like this has been transmitted on the authority, of 'Ubaidullah with this addition:Ubaidullah was asked (about these two names, i. e. Jarba' and Adhruh). He said: These are the two towns of Syria and there is between them the distance which can be covered in three nights, and the hadith transmitted on the authority of Ibn Bishr (the words are)." Three days

5987. A hadith like this has been narrated on the authority of Ibn Umar through another chain of transmitters

5988. Abdullah reported Allah's Messenger () as saying:There would be before you a Cistern (as extensive) as there is the distance between Jarba' and Adhruh and there would be jugs like stars in the sky; he who would come to that and drink from it would never feel thirsty after that

5989. Abu Dharr said:Allah's Messenger, what about the vessels of that Cistern? He said: By Him in Whose Hand is the life of Muhammad, the vessels would outnumber the stars in the sky and its planets shining on a dark cloudless night. These would be the vessels of Paradise. He who drinks out of it (the Cistern) would never feel thirsty. There would flow in it two spouts from Paradise and he who would drink out of it would not feel thirsty; and the distance between its (two corners) is that between 'Amman and Aila, and its water is whiter than milk and sweeter than honey

5990. Thauban reported Allah's Apostle () as saying:I would be pushing back from my Cistern the crowd of people. I would strike away from it (the Cistern) with my staff the people of Yemen until the water (of the Haud) would spout forth upon them. He was asked about its breadth. He said: From this place of mine to 'Amman, and he was asked about the drink and he said: It is whiter than milk and sweeter than honey. There would spout into it two streamlets having their

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sources in Paradise. the one is from gold and the other is from silver. This hadith has been narrated on the authority of Hisham with the same chain of transmitters and the words are:" I would be on the Day of Resurrection near the bank of the Cistern

5991. Thauban reported Allah's Apostle (ﷺ) as saying:I would be pushing back from my Cistern the crowd of people. I would strike away from it (the Cistern) with my staff the people of Yemen until the water (of the Haud) would spout forth upon them. He was asked about its breadth. He said: From this place of mine to 'Amman, and he was asked about the drink and he said: It is whiter than milk and sweeter than honey. There would spout into it two streamlets having their sources in Paradise. the one is from gold and the other is from silver. This hadith has been narrated on the authority of Hisham with the same chain of transmitters and the words are:" I would be on the Day of Resurrection near the bank of the Cistern

5992. Thaubin reported this hadith pertaining to the Cistern. Muhammad b. Bashshar said:I said to Yahya b. Hammad: This is the hadith that I heard from Abu 'Awana and he said: I also heard it from Shu'ba. I said: Narrate that to me and he narrated that to me

5993. Abu Huraira reported Allah's Apostle (ﷺ) as saying:I will drive away from my Cistern people just as the stray camels are driven away

5994. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters

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6004. Sa'd reported that on the Day of Uhud I saw on the right side of Allah's Messenger (ﷺ) and on his left side two persons dressed in white clothes and whom I did not see before nor after that, and they were Gabriel and Michael (Allah be pleased with both of them)

6005. Sa'd b. Abu Waqqas reported:I saw on the right side of Allah's Messenger (ﷺ) and on his left side two persons with white clothes on the Day of Uhud fighting a desperate fight, and I saw them neither before nor after that

6006. Anas b. Malik reported that Allah's Messenger (ﷺ) was the sublimest among people (in character) and the most generous amongst them and he was the bravest of men. One night the people of Medina felt disturbed and set forth in the direction of a sound when Allah's Messenger (ﷺ) met them on his way back as he had gone towards that sound ahead of them. He was on the horse of Abu Talha which had no saddle over it, and a sword was slung round his neck, and he was saying:There was nothing to be afraid of, and he also said: We found it (this horse) like a torrent of water (indicating its swift-footedness), whereas the horse had been slow before that time

6007. Anas reported that there was consternation in Medina. The Messenger of Allah (ﷺ) borrowed the horse from Abu Talha which was called Mandub. He rode it and said:We have found no reason for consternation, and we have found it to be (as quick as a torrent) of water

6008. This hadith has been transmitted on the authority of Anas with a slight variation of wording

6009. Ibn 'Abbas reported that Allah's Messenger (ﷺ) was the most generous of people in charity, but he was generous to the utmost in the month of Ramadan. Gabriel (peace be upon him) would meet him every year during the month of Ramadan until it ended, and Allah's Messenger (ﷺ) recited to him the Qur'an; and when Gabriel met him Allah's Messenger (ﷺ) was most generous in giving charity like the blowing wind

6010. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters

6011. Anas b. Malik reported:I served the Messenger of Allah (ﷺ) for ten years, and, by Allah, he never said to me any harsh word, and he never said to me about a thing as to why I had done that and as to why I had not done that. Abu Rabi' has made this addition (in this narration):" The work which a servant should do." There is no mention of his words" By Allah

6012. This hadith has been narrated on the authority of Anas through another chain of transmitters

6013. Anas reported:When Allah's Messenger (ﷺ) came to Medina, Abla Talha took hold of my hand and brought me to Allah's Messenger (ﷺ) and said: Allah's Messenger, Anas is a prudent young boy, and he will serve you. He (Anas) said: I served him in journey and at home, but, by Allah, he never asked me about a thing which I did as to why I did so, nor about a thing which I did not do as to why I had not done that

6014. Anas reported Allah's Messenger (ﷺ) as saying:I served the Messenger of Allah (ﷺ) for nine years, and I do not know (of any instance) when he said to me: Why you have done this and that, and he never found fault with me in anything

6015. Anas reported that Allah's Messenger (ﷺ) had the best disposition amongst people. He sent me on an errand one day, and I said:By Allah, I would not go. I

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had, however, this idea in my mind that I would do as Allah's Apostle (ﷺ) had commanded me to do. I went out until I happened to come across children who had been playing in the street. In the meanwhile, Allah's Messenger (ﷺ) came there and he caught me by the back of my neck from behind me. As I looked towards him I found him smiling and he said: Unais, did you go where I commanded you to go? I said: Allah's Messenger, yes, I am going. Anas further said: I served him for nine years but I know not that he ever said to me about a thing which I had done why I did that, or about a thing I had left as to why I had not done that

6016. Anas reported that Allah's Messenger (ﷺ) had the best disposition amongst people. He sent me on an errand one day, and I said: By Allah, I would not go. I had, however, this idea in my mind that I would do as Allah's Apostle (ﷺ) had commanded me to do. I went out until I happened to come across children who had been playing in the street. In the meanwhile, Allah's Messenger (ﷺ) came there and he caught me by the back of my neck from behind me. As I looked towards him I found him smiling and he said: Unais, did you go where I commanded you to go? I said: Allah's Messenger, yes, I am going. Anas further said: I served him for nine years but I know not that he ever said to me about a thing which I had done why I did that, or about a thing I had left as to why I had not done that

6017. Anas b. Malik reported that Allah's Messenger (ﷺ) was the best amongst people in disposition and behaviour

6018. Jabir b. 'Abdullah reported: It never happened that Allah's Messenger (ﷺ) was asked for anything and he said: No

6019. This hadith has been narrated on the authority of Jabir b. 'Abdullah through another chain of transmitters

6020. Musa b. Anas reported on the authority of his father: It never happened that Allah's Messenger (ﷺ) was asked anything for the sake of Islam and he did not give that. There came to him a person and he gave him a large flock (of sheep and goats) and he went back to his people and said: My people, embrace Islam, for Muhammad gives so much charity as if he has no fear of want

6021. Anas 'b. Malik reported that a person requested Allah's Apostle (ﷺ) to give him a very large flock and he gave that to him. He came to his tribe and said: O people, embrace Islam. By Allah, Muhammad donates so much as if he did not fear want. Anas said that the person embraced Islam for the sake of the world but later he became Muslim until Islam became dearer to him than the world and what it contains

6022. Ibn Shihab reported that Allah's Messenger (ﷺ) went on the expedition of Victory, i. e. the Victory of Mecca, and then he went out along with the Muslims and they fought at Hunain, and Allah granted victory to his religion and to the Muslims, and Allah's Messenger (ﷺ) gave one hundred camels to Safwan b. Umayya. He again gave him one hundred camels, and then again gave him one hundred camels. Sa'id b. Musayyib said that Safwan told him: (By Allah) Allah's Messenger (ﷺ) gave me what he gave me (and my state of mind at that time was) that he was the most detested person amongst people in my eyes. But he continued giving to me until now he is the dearest of people to me

6023. Jabir b. 'Abdullah reported Allah's Messenger (ﷺ) as saying: In case we get wealth from Bahrain, I would give you so much and so much; he made an indication of it with both his hands. Allah's Apostle (ﷺ) died before wealth from Bahrain came, and it fell to the lot of Abu Bakr after him. He commanded the announcer to make announcement to the effect that he to whom Allah's Apostle (ﷺ) had held out promise or owed any debt should come (to him). I came and said: Allah's Apostle (ﷺ) had said to me: In case there comes to us the wealth of Bahrain I shall give you so much, and so much. Abu Bakr took a handful (of the coins) and gave that to me once and asked me to count them I counted them as five hundred dinars and he said: Here is double of this for you

6024. Jabir b. 'Abdullah reported: When Allah's Apostle (ﷺ) died, there came to Abi Bakr wealth from al-'Ala' b. al-Hadrami. Abu Bakr said: He to whom Allah's Apostle (ﷺ) owed any debt or held out any promise should come to us; the rest of the hadith is the same

6025. Anas b. Malik reported that Allah's Messenger (ﷺ) said: A child was born into me this night and I named him after the name of my father Ibrihim. He then sent him to Umm Saif, the wife of a blacksmith who was called Abu Saif. He (the Holy Prophet) went to him and I followed him until we reached Abu Saif and he was blowing fire with the help of blacksmith's bellows and the house was filled with smoke. I hastened my step and went ahead of Allah's Messenger (ﷺ) and said: Abu Saif, stop it, as there comes Allah's Messenger (may peace be upon him). He stopped and Allah's Apostle (ﷺ) called for the child. He embraced him and said what Allah had desired. Anas said: I saw that the boy breathed his last in the presence of Allah's Messenger (ﷺ). The eyes of Allah's Messenger (ﷺ) shed tears and he said: Ibrahim, our eyes shed tears and our hearts are filled with grief, but we do not say anything except that by which Allah is pleased. O Ibrahim, we are grieved for you

6026. Anas b. Malik reported: I have never seen anyone more kind to one's family than Allah's Messenger (ﷺ), and Ibrahim was sent to the suburb of Medina for suckling. He used to go there and we accompanied him. He entered the house, and it was filled with smoke as his foster-father was a bricksmith. He took him (his son Ibrihim) and kissed him and then came back. 'Amr said that when Ibrihim died. Allah's Messenger (ﷺ) said: Ibrihim is my son and he dies as a suckling babe. He has now two foster-mothers who would complete his suckling period in Paradise

6027. A'isha (Allah be pleased with her) reported that there came a few desert Arabs to Allah's Messenger (ﷺ) and said: Do you kiss your children? He said: Yes. Thereupon they said: By Allah but we do not kiss our children. Thereupon Allah's Messenger (ﷺ) said: Then what can I do if Allah has deprived you of mercy? Ibn Numair said: (We have deprived) your heart of mercy

6028. Abu Huraira reported that al-Aqra' b. Habis saw Allah's Apostle (ﷺ) kissing Hasan. He said: I have ten children, but I have never kissed any one of them, whereupon Allah's Messenger (ﷺ) said: He who does not show mercy (towards his children), no mercy would be shown to him

6029. The above hadith has likewise been narrated through another chain of transmitters

6030. This hadith has been narrated on the authority of Jarir b. 'Abdullah through different chains of transmitters and the words are: "That the Messenger of Allah

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() said: He who shows no mercy to the people, Allah, the Exalted and Glorious, does not show mercy to him

6031. This hadith has been narrated on the authority of Jarir through other chains of transmitters

6032. Abu Sa'id Khudri reported that Allah's Messenger () was more modest than the virgin behind the curtain (or in the apartment), and when he disliked anything, we recognised that from his face

6033. Masruq reported: We went to Abdullah b. 'Amr when Mu'dwiya came to Kufa, and he made a mention of Allah's Messenger () and said: He was never immoderate in his talk and he never reviled others. Allah's Messenger () also said: The best amongst you are those who are best in morals. Uthman said: When he came to Kufa along with Mu'awiya... (The rest of the hadith is the same)

6034. This hadith had been narrated on the authority of al-A'mash through another chain of transmitters also

6035. Simak b. Harb reported: I said to Jabir b. Samura: Did you have the privilege of sitting in the company of Allah's Messenger ()? He said: Yes, very frequently, and added: He did not stand up (and go) from the place where he offered the dawn prayer until the sun rose, and after the rising of the sun he stood up, and they (his Companions) entered into conversation with one another and they talked of the things (that they did during the Days of Ignorance), and they laughed (on their unreasonable and ridiculous acts). Allah's Messenger () smiled only

6036. Anas reported that Allah's Messenger () had in one of his journeys his black slave who was called Anjasha along with him. He goaded by singing the songs of camel-driver. Thereupon Allah's Messenger () said: Anjasha, drive slowly as you are driving (the mounts who are carrying) glass vessels

6037. This hadith has been narrated on the authority of Anas through another chain of transmitters

6038. Anas reported this hadith through another chain of transmitters, but he made no mention of a camel-driver having a melodious voice

6039. Anas reported that Allah's Apostle () came to his wives as the camel-driver who was called Anjasha had been, driving (the camels) on which (they were riding). Thereupon he said: Anjasha, be careful, drive slowly for you are driving the mounts who carry vessels of glass. Abu Qilaba said that Allah's Messenger () uttered words which if someone had uttered amongst you, you would have found fault with him

6040. Anas b. Malik reported that Umm Sulaim was with the wives of Allah's Apostle () and a camel-driver had been driving (the camels) oil which they were riding. Thereupon Allah's Apostle () said: Anjasha, drive slowly, for you are carrying (on the camels) vessels of glass

6041. Anas reported that Allah's Messenger () had a camel-driver who had a very melodious voice. Allah's Messenger () said to him: Anjasha, drive slowly; do not break the vessels of glass, meaning the weak women

6042. Anas b. Malik reported that when Allah's Messenger () had completed his dawn prayer, the servants of Medina came to him with utensils containing water, and no utensil was brought in which he did not dip his hand; and sometime they came in the cold dawn (and he did not feel reluctant in acceding to their request even in the cold weather) and dipped his hand in them

6043. Anas reported: I saw when the Messenger of Allah () got his hair cut by the barber, his Companions came round him and they eagerly wanted that no hair should fall but in the hand of a person

6044. Anas reported that a woman had a partial derangement in her mind, so she said. Allah's Messenger, I want something from you. He said: Mother of so and so, see on which side of the road you would like (to stand and talk) so that I may do the needful for you. He stood aside with her on the roadside until she got what she needed

6045. A'isha, the wife of Allah's Apostle (), said that whenever he had to choose between two things he adopted the easier one, provided it was nor sin, but if it was any sin he was the one who was the farthest from it of the people; and Allah's Messenger () never took revenge from anyone because of his personal grievance, unless what Allah, the Exalted and Glorious, had made inviolable had been violated

6046. The above hadith has been narrated through several other chains of transmitters

6047. This hadith has been narrated on the authority of Ibn Shibab through another chain of transmitters

6048. A'isha reported: Never did Allah's Messenger () make a choice between two things but adopting the easier one as compared to the difficult one, but his choice for the easier one was only in case it did not involve any sin, but if it involved sin he was the one who was the farthest from it amongst the people

6049. This hadith has been narrated on the authority of Hisham through another chain of transmitters but with a slight variation of wording

6050. A'isha reported that Allah's Messenger () never beat anyone with his hand, neither a woman nor a servant, but only, in the case when he had been fighting in the cause of Allah and he never took revenge for anything unless the things made inviolable by Allah were made violable; he then took revenge for Allah, the Exalted and Glorious

6051. This hadith has been narrated on the authority of Hisham through another chain of transmitters but with a slight variation of wording

6052. Jabir b. Samura reported: I prayed along with Allah's Messenger () the first prayer. He then went to his family and I also went along with him when he met some children (on the way). He began to pat the cheeks of each one of them. He also patted my cheek and I experienced a coolness or a fragrance of his hand as if it had been brought out from the scent bag of a perfumer

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6053. Anas reported:I never smelt ambergris or musk as fragrant as the fragrance of the body of Allah's Messenger (ﷺ) and I never touched brocade or silk and found it as soft as the body of Allah's Messenger (ﷺ)
6054. Anas reported that Allah's Messenger (ﷺ) had a very fair complexion and (the drops) of his perspiration shone like pearls, and when he walked he walked inclining forward, and I never touched brocade and silk (and found it) as soft as the softness of the palm of Allah's Messenger (ﷺ) and I never smelt musk or ambergris and found its fragrance as sweet as the fragrance of Allah's Messenger (ﷺ)
6055. Anas b. Malik reported that Allah's Apostle (ﷺ) used to come to our house and there was perspiration upon his body. My mother brought a bottle and began to pour the sweat in that. When Allah's Apostle (ﷺ) got up he said:Umm Sulaim, what is this that you are doing? Thereupon she said: That is your sweat which we mix in our perfume and it becomes the most fragrant perfume
6056. Anas b. Malik reported that Allah's Apostle (ﷺ) came to the house of Umm Sulaim and slept in her bed while she was away from her house. On the other day too he slept in her bed. She came and it was said to her:It is Allah's Apostle (ﷺ) who is having siesta in your house, lying in your bed. She came and found him sweating and his sweat falling on the leather cloth spread on her bed. She opened her scent-bag and began to fill the bottles with it. Allah's Apostle (ﷺ) was startled and woke up and said: Umm Sulaim, what are you doing? She said: Allah's Messenger, we seek blessings for our children through it. Thereupon he said: You have done something right
6057. Umm Sulaim reported that Allah's Apostle (ﷺ) visited her house and (took rest) and she spread a piece of cloth for him and he had had a siesta on it. And he sweated profusely and she collected his sweat and put it in a perfume and in bottles. Allah's Apostle (ﷺ) said:Umm Sulaim, what is this? She said: It is your sweat, which I put in my perfume. Allah's Apostle (ﷺ) sweated in cold weather when revelation descended upon him
6058. A'isha reported:When revelation descended upon Allah's Messenger (ﷺ) even during the cold days, his forehead perspired
6059. A'isha reported that Harith b. Hisham asked Allah's Apostle (ﷺ):How does the the wahi (inspiration) come to you? He said: At times it comes to me like the ringing of a bell and that is most severe for me and when it is over I retain that (what I had received in the form of wahi), and at times an Angel in the form of a human being comes to me (and speaks) and I retain whatever he speaks
6060. Ubida b. Samit reported that when wahi (inspiration) descended upon Allah's Messenger (ﷺ), he felt a burden on that account and the colour of his face underwent a change
6061. Ubida b. Samit reported that when wahi descended upon Allah's Apostle (ﷺ), he lowered his head and so lowered his Companions their heads, and when (this state) was over, he raised his head
6062. Ibn Abbas reported that the People of the Book used to let their hair fall (on their foreheads) and the polytheists used to part them on their heads, and Allah's Messenger (ﷺ) liked to conform his behaviour to the People of the Book in matters in which he received no command (from God) ; so Allah's Messenger (ﷺ) let fall his hair upon his forehead, and then he began to part it after this
6063. This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters
6064. Al-Bara' reported that Allah's Messenger (ﷺ) was of medium height, having broad shoulders, with his hair hanging down on the lobes of his ears. He put on a red mantle over him, and never have I seen anyone more handsome than Allah's Apostle (ﷺ)
6065. Al-Bara' reported:Never did I see anyone more handsome than Allah's Apostle (ﷺ) in the red mantle. His hair had been hanging down on the shoulders and his shoulders were very broad, and he was neither very tall nor short-statured. Ibn Kuraib said he had hair
6066. Al-Bara' reported that Allah's Messenger (ﷺ) had the most handsome face amongst men and he had the best disposition and he was neither very tall nor short-statured
6067. Qatada reported:I asked Anas b. Malik: How was the hair of Allah's Messenger (ﷺ)? Thereupon he said: His hair was neither very curly nor very straight, and they hung over his shoulders and earlobes
6068. Anas reported that the hair of Allah's Messenger (ﷺ) (may. peace be upon him) came upon his shoulders
6069. Anas reported that the hair of Allah's Apostle (ﷺ) reached half of the earlobe
6070. Jabir b. Samura reported that Allah's Messenger (ﷺ) had a broad face with reddish (wide) eyes, and lean heels. Shu'ba reported:I said to Simak: What does this dali-ul-fam mean? And he said: This means broad face. I said: What does this ashkal mean? He said: Long in the slit of the eye. I said: What is this manhus-ul-aqibain? He said: It implies little flesh at the heels
6071. Jurairi reported:I said to Abu Tufail: Did you see Allah's Messenger (ﷺ)? He said: Yes, he had a white handsome face. Muslim b. Hajjaj said: Abu Tufail who died in 100 Hijra was the last of the Companions of Allah's Messenger (ﷺ)
6072. Abu Tufail reported:I saw Allah's Messenger (ﷺ) and there is one amongst the people of the earth who (are living at the present time and) had seen him except me. I said to him: How did you find him? He said: He had an elegant white color, and he was of an average height
6073. Ibn Sirin reported:Anas b. Malik was asked whether Allah's Messenger (ﷺ) dyed his hair. He said: He had not become old enough to have white hair. Ibn Idris said that he had a few white hair. Abu Bakr and Umar, however, dyed hair with hina' (henna)

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6074. Ibn Sirin reported:I asked Anas b. Malik whether Allah's Messenger () dyed his hair. He said: He had not reached the stage when (he needed) dyeing (of his white hair). He had a few white hair in his beard. I said to him: Did Abu Bakr dye his hair? He said: Yes, with hina' (henna)
6075. Muhammad b. Sirin reported:I asked Anas b. Malik whether Allah's Messenger () dyed his hair. He said: He had but little white hair
6076. Thabit reported that Anas b. Malik was asked about the dyeing (of the hair of) Allah's Apostle (). Thereupon he said:.(They were so few) that if I so liked I could count their number in his head, and he further said: (That is) he did not dye. Abu Bakr, however, dyed them and so did 'Umar dye them with pure henna
6077. Anas b. Malik did not like that a person should pick out his white hair from his head or beard, and Allah's Messenger () did not dye, and there was some whiteness in his hair at his chin, on his temples and very little on his head
6078. This hadith has been narrated on the authority of Muthanna through the same chain of transmitters
6079. Anas (b. Malik) was asked about the old age of Allah's Apostle (). He said:Allah did not blemish him with white hair
6080. Abu Juhaifa reported:I saw Allah's Messenger () having some whiteness (in hair) at this place, and Zuhair placed one of his fingers at his chin. Juhaifa was asked how old he had been at that time. He said: I made arrows and put feathers to them (i. e. I had passed my childhood)
6081. Abu Juhaifa reported:I saw Allah's Messenger () that he had white complexion and had some white hair, and Hasan b. 'Ali resembled him
6082. This hadith has been transmitted on the authority of Abu Juhaifa with a slight variation of wording
6083. Jabir b. Samura was asked about the old age of Allah's Apostle (). He said:When he oiled his head nothing was seen (as a mark of old age) and when he did not apply oil something (of the old age) became visible
6084. Jabir b. Samura reported that there had appeared some whiteness on the front part of the head and beard of Allah's Messenger (). When he applied oil, it did not become visible, but when he did not (apply) oil, it became apparent. And he had a thick beard. A person said:His face was as (bright) as the sword. Thereupon he (Jabir) said: No, it was round and like the sun and the moon. And I saw the seal near his shoulder of the size of a pigeon's egg and its color was the same as that of his body
6085. Jabir. Samura reported:I saw the seal on his back as if it were a pigeon's egg
6086. This hadith has been narrated on the authority of Simak with the same chain of transmitters
6087. As-Sa'ib b. Yazid reported:My mother's sister took me to Allah's Messenger () and said: Allah's Messenger, here is the son of my sister and he is ailing. He touched my head and invoked blessings upon me. He then performed ablution and I drank the water left from his ablution; then I stood behind him and I saw the seal between his shoulders
6088. Abdullah b. Sarjis reported:I saw Allah's Apostle () and ate with him bread and meat, or he said Tharid (bread soaked in soup). I said to him: Did Allah's Apostle () seek forgiveness for you? He said: Yes, and for you, and he then recited this verse:" Ask forgiveness for thy sin and for the believing men and believing women" (xlvii. 19). I then went after him and saw the Seal of Prophethood between his shoulders on the left side of his shoulder having spots on it like moles
6089. Anas b. Malik reported that Allah's Messenger () was neither very conspicuously tall nor short-statured, and his color was neither glaringly white nor brown; his hair was neither very curly nor very straight; Allah commissioned him (as a Prophet) when he had reached the age of forty years, and he stayed in Mecca for ten years and for ten years in Medina; Allah took him away when he had just reached the age of sixty, and there had not been twenty white hair in his head and beard
6090. This hadith has been transmitted on the authority of Anas b. Malik with this addition that instead of the word al-Amhaq there is the word Azhar
6091. Anas b. Malik reported that Allah's Messenger () died when he was sixty-three years old, and so was the case with Abu Bakr, and so was the case with Umar who was also sixty-three (when he died)
6092. A'isha reported that Allah's Messenger () died when he had attained the age of sixty-three. And a hadith like this had been transmitted on the authority of Sa'id b. Musayyib
6093. This hadith has been narrated on the authority of Ibn Shihab through the same chain of transmitters
6094. Amr reported:I said to 'Urwa: How long did Allah's Apostle - () stay in Mecca? He said: For ten years. I said: Ibn 'Abbas says (that he stayed in Mecca) for thirteen years
6095. Amr reported:I said to 'Urwa: How long did Allah's Apostle () stay in Mecca? He said: For ten years. I said: Ibn Abbas says it is some years above ten. He ('Urwa) sought forgiveness for him and said: His statement is based on the verse of a poet
6096. Ibn 'Abbas reported that Allah's Messenger () stayed in Mecca for thirteen years and he died when he had attained the age of sixty three years
6097. Ibn 'Abbas reported that Allah's Messenger () stayed in Mecca for thirteen years (after he had received revelation) and stayed in Medina for ten years, and he was sixty-three when he died
6098. Abu Ishaq reported:I was sitting with 'Abdullah b. 'Utba and there was a discussion about the age of the Messenger of Allah (). Some of the persons said: Abu Bakr was older than Allah's Messenger (). 'Abdullah said: Allah's Messenger () died when he was sixty-three, and Abu Bakr died when he was sixty-three and

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so 'Umar fell as a martyr when he was sixty-three. A person from the people who was called 'Amir b. Sa'd reported that Jabir had said: We were sitting with Mu'awiya that there was a discussion about the age of Allah's Messenger (). Thereupon Mu'awiya said: Allah's Messenger () died when he had attained the age of sixty-three, and Abu Bakr died when he had attained the age of sixty-three, and Umar fell as a martyr when he had attained the age of sixty-three

6099. Jabir reported that he heard Mu'awiya say in his address that Allah's Messenger () died at the age of sixty-three, so was the case with Abu Bakr and 'Umar, and I (am now) sixty-three

6100. Ammar, the freed slave of Banu Hashim, reported: I asked Ibn 'Abbas how old was he when death overtook the Messenger of Allah (). He said: I little know that such a thing is not known to a man like you who belong to his people. He said: I asked people about it but they differed with me, and I liked to know your opinion about it. He said: Do you know counting? He said: Yes. He then said: Bear this in mind very well that he was commissioned (as a Prophet) at the age of forty, and he stayed in Mecca for fifteen years; sometime in peace and sometime in dread, and (lived) for ten years after his migration to Medina

6101. This hadith has been narrated on the authority of Yunus with the same chain of transmitters

6102. Ammar, the freed slave of Banu Hashim, reported that Ibn 'Abbas said that Allah's Messenger () died when he had attained the age of sixty-five

6103. This hadith has been narrated on the authority of Khalid with the same chain of transmitters

6104. Ibn 'Abbas reported that Allah's Messenger () stayed in Mecca for fifteen years (after his advent as a Prophet) and he heard the voice of Gabriel and saw his radiance for seven years but did not see any visible form, and then received revelation for ten years, and he stayed in Medina for ten years

6105. Jubair b. Mut'im reported on the authority of his father that he heard Allah's Messenger () as saying: I am Muhammad and I am Ahmad, and I am al-Mahi (the obliterator) by whom unbelief would be obliterated, and I am Hashir (the gatherer) at whose feet mankind will be gathered, and I am 'Aqib (the last to come) after whom there will be no Prophet

6106. Jubair b. Mut'im reported on the authority of his father that he heard Allah's Messenger () as saying: I have many names: I am Muhammad, I am Ahmad, I am al-Mahi through whom Allah obliterates unbelief, and I am Hashir (the gatherer) at whose feet people will be gathered, and I am 'Aqib (after whom there would be none), and Allah has named him as compassionate and merciful

6107. This hadith has been transmitted on the authority of Ma'mar (and the words are): I said to Zuhri: What does (the word) al-'Aqib imply? He said: One after whom there is no Prophet, and in the hadith transmitted on the authority of Ma'mar and 'Uqail there is a slight variation of wording

6108. Abu Musa Ash'ari reported that Allah's Messenger () mentioned many names of his and said: I am Muhammad, Ahmad. Muqaffi (the last in succession), Hashir, the Prophet of repentance, and the Prophet of Mercy

6109. A'isha reported Allah's Messenger () did an act, and held it to be valid. This news reached some persons amongst his Companions (and it was felt) that they did not approve of it and avoided (it). This reaction of theirs was conveyed to him. He stood to deliver an address; and said: What has happened to the people to whom there was conveyed on my behalf a matter for which I granted permission and they disapproved it and avoided it? By Allah, I have the best knowledge of Allah amongst them, and I fear Him most amongst them

6110. This hadith has been narrated on the authority of A'mash through a different chain of transmitters

6111. A'isha reported that Allah's Messenger () granted permission for doing a thing, but some persons amongst the people avoided it. This was conveyed to Allah's Apostle (), and he was so much annoyed that the sign of his anger appeared on his face. He then said: What has happened to the people that they avoid that for which permission has been granted to me? By Allah, I have the best knowledge of Allah amongst them, and fear Him most amongst them

6112. Urwa b. Zubair reported that 'Abdullah b. Zubair had narrated to him that a person from the Ansar disputed with Zubair in the presence of Allah's Messenger () in regard to the watering places of Harra from which they watered the date-palms. The Ansari said: Let the water flow, but he (Zubair) refused to do this and the dispute was brought to Allah's Messenger () and he said to Zubair: Zubair, water (your date-palms), then let the water flow to your neighbor. The Ansari was enraged and said: Allah's Messenger, (you have given this decision) for he is the son of your father's sister. The face of Allah's Apostle () underwent a change, and then said: Zubair, water (your date-palms), then hold it until it rises up to the walls. Zubair said: I think, by Allah, that this verse: "Nay, by the Lord, they will not (really) (believe) until they make thee a judge of what is in dispute among them, and find in this no dislike of what thou decidest and submit with full submission" (iv)

6113. Abu Huraira reported that he heard Allah's Messenger () as saying: Avoid that which I forbid you to do and do that which I command you to do to the best of your capacity. Verily the people before you went to their doom because they had put too many questions to their Prophets and then disagreed with their teachings

6114. This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters

6115. This hadith has been narrated by Abu Huraira through a different chain of transmitters (and the words are) that he reported Allah's Messenger () having said: Abandon that which I have asked you to abandon, for the people before you went to their doom (for asking too many questions)

6116. Amir b. Sa'd reported on the authority of his father that Allah's Messenger () said: The greatest sinner amongst the Muslims is one who asked about a thing (from Allah's Apostle) which had not been forbidden for the Muslims and it was forbidden for them because of his persistently asking about it

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6117. This hadith has been transmitted on the authority of 'Amir b. Sa'd and the words are. Allah's Messenger () said: The greatest sinner of the Muslims amongst Muslims is one who asked about a certain thing which had not been prohibited and it was prohibited because of his asking about it

6118. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters and with this addition: "A person asked about a thing from Allah's Apostle () and he indulged in hair-splitting

6119. Anas b. Malik reported that something was conveyed to him (the Holy prophet) about his Companions, so he addressed them and said: Paradise and Hell were presented to me and I have never seen the good and evil as (I did) today. And if you were to know you would have wept more and laughed less. He (the narrator) said: There was nothing more burdensome for the Companions of Allah's Messenger () than this. They covered their heads and the sound of weeping was heard from them. Then there stood up 'Umar and he said: We are well pleased with Allah as our Lord, with Islam as our code of life and with Muhammad as our Apostle, and it was at that time that a person stood up and he said: Who is my father? Thereupon he (the Holy Prophet) said: Your father is so and so; and there was revealed the verse: "O you who believe, do not ask about matters which, if they were to be made manifest to you (in terms of law), might cause to you harm" (v)

6120. Anas b. Malik reported that a person said: Allah's Messenger, who is my father? And he said: Your father is so and so, and there was revealed this verse: "Do not ask about matters which, if they were to be made manifest to you, might cause you harm" (v)

6121. Anas b. Malik reported that Allah's Messenger (may peace be upon him) stood when the sun had passed the meridian and he led them noon prayer and after observing salutations (completing the prayer) he stood upon the pulpit and talked about the Last Hour and made a mention of the important facts prior to it and then said: He who desires to ask anything from me let him ask me about it. By Allah, I shall not move from this place so long as I do not inform you about that which you ask. Anas b. Malik said: People began to shed tears profusely when they heard this from Allah's Messenger () and Allah's Messenger () said it repeatedly: You ask me. Thereupon 'Abdullah b. Hudhafa stood up and said: Allah's Messenger, who is my father? He said: Your father is Hudhafa, and Allah's Messenger () said repeatedly: Ask me, and (it was at this juncture that 'Umar knelt down and said): We are well pleased with Allah as our Lord, with Islam as our code of life and with Muhammad as the Messenger (of Allah). Allah's Messenger () kept quiet so long as 'Umar spoke. Then Allah's Messenger () said: (The Doom) is near; by Him, in Whose Hand is the life of Muhammad, there was presented to me the Paradise and Hell in the nook of this enclosure, and I did not see good and evil like that of the present day. Ibn Shihab reported: Ubaidullah b. 'Abdullah b. 'Utba told me that the mother of 'Abdullah b. Hudhafa told 'Abdullah b. Hudhafa: I have never heard of a son more disobedient than you. Do you feel yourself immune from the fact that your mother committed a sin which the women in the pre-Islamic period committed and then you disgrace her in the eyes of the people? 'Abdullah b. Hudhafa said: If my fatherhood were to be attributed to a black slave I would have connected myself with him

6122. This hadith has been transmitted on the authority of Zuhri with a slight variation of wording

6123. Anas b. Malik reported that the people asked Allah's Apostle () until he was hard pressed. He went out one day and he occupied the pulpit and said: Ask me and I shall leave no question of yours unanswered for you, and when the people heard about it they were overawed, as if (something tragic) was going to happen. Anas said: I began to look towards the right and the left and (found) that every person was weeping wrapping his head with the cloth. Then a person in the mosque broke the ice and they used to dispute with him by attributing his fatherhood to another man than his own father. He said: Allah's Apostle, who is my father? He said: Your father is Hudhafa. Then 'Umar b. Khattab (Allah be pleased with him) dared say something and said: We are well pleased with Allah as our Lord, with Islam as our code of life and with Muhammad as our Messenger, seeking refuge with Allah from the evil of Turmoil. Thereupon Allah's Messenger () said: Never did I see the good and evil as today. Paradise and Hell were given a visible shape before me (in this worldly life) and I saw both of them near this well

6124. This hadith has been transmitted on the authority of Qatada

6125. Abu Musa reported that Allah's Apostle () was asked such things which he disapproved and when they persisted on asking him he felt enraged and then said to the people: Ask me what you wish to ask. Thereupon a person said: Who is my father? He said: Your father is Hudhafa. Then another person stood up and said: Allah's Messenger, who is my father? He said: Your father is Salim, the freed slave of Shaiba. When 'Umar saw the signs of anger upon the face of Allah's Apostle (), he said: Allah's Messenger, we ask repentance from Allah. And in the hadith transmitted on the authority of Abu Kuraib (the words are): "Allah's Messenger, who is my father? He said: Your father is Salim, the freed slave of Shaiba

6126. Musa b. Talha reported: I and Allah's Messenger () happened to pass by people near the date-palm trees. He (the Holy Prophet) said: What are these people doing? They said: They are grafting, i. e. they combine the male with the female (tree) and thus they yield more fruit. Thereupon Allah's Messenger () said: I do not find it to be of any use. The people were informed about it and they abandoned this practice. Allah's Messenger () (was later) on informed (that the yield had dwindled), whereupon he said: If there is any use of it, then they should do it, for it was just a personal opinion of mine, and do not go after my personal opinion; but when I say to you anything on behalf of Allah, then do accept it, for I do not attribute lie to Allah, the Exalted and Glorious

6127. Rafi' b. Khadij reported that Allah's Messenger () came to Medina and the people had been grafting the trees. He said: What are you doing? They said: We are grafting them, whereupon he said: It may perhaps be good for you if you do not do that, so they abandoned this practice (and the date-palms) began to yield less fruit. They made a mention of it (to the Holy Prophet), whereupon he said: I am a human being, so when I command you about a thing pertaining to religion, do accept it, and when I command you about a thing out of my personal opinion, keep it in mind that I am a human being. 'Ikrima reported that he said something like this

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6128. Anas reported that Allah's Messenger () happened to pass by the people who had been busy in grafting the trees. Thereupon he said: If you were not to do it, it might be good for you. (So they abandoned this practice) and there was a decline in the yield. He (the Holy Prophet) happened to pass by them (and said): What has gone wrong with your trees? They said: You said so and so. Thereupon he said: You have better knowledge (of a technical skill) in the affairs of the world
6129. Abu Huraira reported so many 'ahadith from Allah's Messenger () and one among them was that Allah's Messenger () is reported to have said: By Him in Whose Hand is the life of Muhammad, a day would come to you when you would not be able to see me, and the glimpse of my face would be dearer to one than one's own family, one's property and in fact everything. This hadith has been transmitted on the authority of Ishaq with a slight variation of wording
6130. Abu Huraira reported Allah's Messenger () as saying: I am most akin to the son of Mary among the whole of mankind and the Prophets are of different mothers, but of one religion, and no Prophet was raised between me and him (Jesus Christ)
6131. Abu Huraira reported Allah's Messenger () as saying: I am most akin to Jesus Christ among the whole of mankind, and all the Prophets are of different mothers but belong to one religion and no Prophet was raised between me and Jesus
6132. Abu Huraira reported many ahadith from Allah's Messenger () and one is that Allah's Messenger () said: I am most close to Jesus, son of Mary, among the whole of mankind in this worldly life and the next life. They said: Allah's Messenger how is it? Thereupon he said: Prophets are brothers in faith, having different mothers. Their religion is, however, one and there is no Apostle between us (between I and Jesus Christ)
6133. Abu Huraira reported Allah's Messenger () as saying: No child is born but he is pricked by the Satan and he begins to weep because of the pricking of the Satan except the son of Mary and his mother. Abu Huraira then said: You may recite if you so like (the verse): "I seek Thy protection for her and her offspring against Satan the accursed" (iii)
6134. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters (and the words are): "The newborn child is touched by the Satan (when he comes in the world) and he starts crying because of the touch of Satan." In the hadith transmitted on the authority of Shu'aib there is a slight variation of wording
6135. Abu Huraira reported Allah's Messenger () as saying: The Satan touches every son of Adam on the day when his mother gives birth to him with the exception of Mary and her son
6136. Abu Huraira reported Allah's Messenger () as saying: The crying of the child (starts) when the Satan begins to prick him
6137. Abu Huraira reported ahadith from the Messenger of Allah () (and one of them was) that Allah's Messenger () said Jesus son of Mary saw a person committing theft; thereupon Jesus said to him: You committed theft. He said: Nay. By Him besides Whom there is no God (I have not committed theft). Thereupon Jesus said: I affirm my faith in Allah It is my ownself that deceived me
6138. Anas b. Malik reported that a person came to Allah's Messenger () and said: O, the best of creation; thereupon Allah's Messenger () said: He is Ibrahim (peace be upon him)
6139. This hadith has been narrated on the authority of Anas through a different chain of transmitters
6140. Anas reported a hadith like this from Allah's Apostle () through another chain of transmitters
6141. Abu Huraira reported Allah's Messenger () as having said that Ibrahim (as) circumcised himself with the help of an adze when he was eighty years old
6142. This hadith has been narrated on the authority of Zuhri through another chain of transmitters
6143. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters but with a slight variation of wording
- 6144.
6145. Abu Huraira reported Allah's Messenger () as saying: Prophet Ibrahim (peace be upon him) never told a lie but only thrice: two times for the sake of Allah (for example, his words): "I am sick," and his words: "But it was the big one amongst them which has done that" and because of Sara (his wife). He had come in a land inhabited by haughty and cruel men along with Sara. She was very good-looking amongst the people, so he said to her: If these people were to know that you are my wife they would snatch you away from me, so if they ask you tell them that you are my sister and in fact you are my sister in Islam, and I do not know of any other Muslim in this land besides I and you. And when they entered that land the tyrants came to see her and said to him (the king): 'There comes to your land a woman, whom you alone deserve to possess', so he (the king) sent someone (towards her) and she was brought to him, and Ibrahim (peace be upon him) stood in prayer. When she visited him (the tyrant king came) he could help but stretch his hand towards her and his hand was tied up. He said: 'Supplicate to Allah so that He may release my hand and I will do no harm to you.' She did that and the man repeated (the same highhandedness) and his hand was again tied up more tightly than on the first occasion. He said the same thing to her again, and she again did that (supplicated), but he repeated (the same highhandedness and his hands were tied up more tightly than on the previous occasion). He then again said: 'Supplicate your Lord so that He may set my hand free; by Allah I shall do no harm to you.' She did and his hand was freed. Then he called the person who had brought her and said to him: 'You have brought to me the Satan and you have not brought to me a human being, so turn them out from my land,' and he gave Hajar as a gift to her. She returned (along with Hajar) and when Ibrahim (peace be upon him) saw her, he said: 'How have you returned?' She said: 'With full safety (have I returned). Allah held the hand of that debauch and he gave me a maid-servant.' Abu Huraira said: 'O sons of the rain of the sky, she is your mother'

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6146. Hammam b. Munabbih reported that Abu Huraira reported many ahadith from Allah's Messenger () and one, of them speaks that Allah's Messenger () is reported to have said: Banu Isra'il used to take bath (together) naked and thus saw private parts of one another, but Moses (peace be upon him) used to take bath alone (in privacy), and they said: By Allah, nothing prevents Moses to take bath along with us; but scrotal hernia. One day when he (Moses) was taking bath (alone) he placed his clothes upon a stone, but the stone began to move along with his clothes. Moses raced after it saying: My garment, stone; until (some of the people) of Banu Isra'il looked at the private parts of Moses, and they said: By Allah, there is no trouble with Moses. The stone stopped after he (Moses) had been seen. He took hold of his garments and struck the stone. Abu Huraira said: I swear by Allah that there were six or seven scars on the stone because of the striking of stone by Moses (peace be upon him)

6147. Abu Huraira reported that Moses was a modest person. He was never seen naked and Banu Isra'iI said: (He was afraid to expose his private part) because he had been suffering from scrotal hernia. He (one day) took bath in water and placed his garments upon a stone. The stone began to move on quickly. He followed that and struck it with the help of a stone (saying): O stone, my garment; O stone, my garments, O stone; until it stopped near the big gathering of Isrii'Il, and this verse was revealed (pertaining to the incident): "O you who believe, be not like those who maligned Moses, but Allah cleared him of what they said, and he was worthy of regard with Allah" (xxxiii)

6148. Abu Huraira reported that the Angel of Death was sent to Moses (peace be upon him) to inform of his Lord's summons. When he came, he (Moses) boxed him and his eye was knocked out. He (the Angel of Death) came back to the Lord and said: You sent me to a servant. who did not want to die. Allah restored his eye to its proper place (and revived his eyesight), and then said: Go back to him and tell him that if he wants life he must place his hand on the back of an ox, and he would be granted as many years of life as the number of hair covered by his hand. He (Moses) said: My Lord what would happen then He said: Then you must court death. He said: Let it be now. And he supplicated Allah to bring him close to the sacred land. Thereupon Allah's Messenger () said: If I were there, I would have shown you his grave beside the road at the red mound

6149. Abu Huraira reported Allah's Messenger () having said that the Angel of Death came to Moses and said: Respond (to the call) of Allah (i. e. be prepared for death). Moses (peace be upon him) gave a blow at the eye of the Angel of Death and knocked it out. The Angel went back to Allah (the Exalted) and said: You sent me to your servant who does not like to die and he knocked out my eye. Allah restored his eye to its proper place (and revived his eyesight) and said: Go to My servant and say: Do you want life? And in case you want life, keep your hand on the body of the ox and you would live such number of years as the (number of) hair your hand covers. He (Moses) said: What, then? He said: Then you would die, whereupon he (Moses) said: Then why not now? (He then prayed): Allah, cause me to die close to the sacred land. Allah's Messenger () said: Had I been near that place I would have shown his grave by the side of the path at the red mound

6150. This hadith has been transmitted on the authority of Ma'mar

6151. Abu Huraira reported: While a Jew was selling goods, he was given something which he did not accept or he did not agree (to accept) that 'Abdul 'Aziz (one of the narrators) is doubtful about it. He (the Jew) said: By Allah, Who chose Moses (peace be upon him) among mankind. A person from the Ansar heard it and gave a blow at his face saying: (You have the audacity) to say: By Him Who chose Moses amongst mankind, whereas Allah's Messenger () is living amongst us. The Jew went to Allah's Messenger () and said: Abu'l-Qasim, I am a Dhimmi and (thus need your protection) by a covenant, and added: Such and such person has given a blow upon my face. Thereupon Allah's Messenger () said: Why did you give a blow on his face? He said: Allah's Messenger, this man said: By Him Who chose Moses (peace be upon him) amongst mankind, whereas you are living amongst us. Allah's Messenger () became angry and signs of anger could be seen on his face, and then said: Don't make distinction amongst the Prophets of Allah. When the horn will be blown and whatever is in the heavens and the earth would swoon but he whom Allah grants exception, then another horn will be blown and I would be the first amongst those who would recover and Moses (peace be upon him) would be catching hold of the Throne and I do not know whether it is a compensation for that when he swooned on the Day of Tur or he would be resurrected before me and I do not say that anyone is more excellent than Yunus son of Matta (peace be upon him)

6152. This hadith has been narrated on the authority of Abu Salama with the same chain of transmitters

6153. Abu Huraira reported that two persons, one from amongst the Jews and the other from amongst the Muslims, fell into dispute and began to abuse one another. The Muslim said: By Him Who chose Muhammad () in the worlds. And the Jew said: By Him Who chose Moses in the worlds. Thereupon the Muslim lifted his hand and slapped at the face of the Jew. The Jew went to Allah's Messenger () and told him about his affair and the affair of the Muslim. Thereupon Allah's Messenger () said: Don't make me superior to Moses for mankind will swoon and I would be the first to recover from it and Moses would be at that time seizing the side of the Throne and I do not know (whether) he would swoon and would recover before me or Allah would make an exception for him

6154. Abu Huraira reported Allah's Messenger () as saying: A person from amongst the Muslims and a person from amongst the Jews fell into dispute and reviled each other. The rest of the hadith is the same

6155. Abu Sa'id Khudri reported that a Jew who had received a blow at his face came to Allah's Messenger (); the rest of the hadith is the same, up to the hand (where the words are): That he (the Holy Prophet) said: I do not know whether he would be one who would fall into swoon and would recover before me or he would be compensated for his swooning at Tur (and thus he would not swoon on this occasion) of Resurrection

6156. Abu Sa'id Kudari reported Allah's Messenger () having, said this: Don't make distinction amongst the Apostles. This hadith has been narrated through another chain of transmitters also

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6157. Anas b. malik reported Allah's Messenger () as saying:I came. And in the narration transmitted on the authority of Haddib (the words are): I happened to pass by Moses on the occasion of the Night journey near the red mound (and found him) saying his prayer in his grave
6158. Anas reported Allah's Messenger () as saying:I happened to pass by Moses as he was busy in saying prayer in his grave, and in the hadith transmitted on the authority of 'Isa there is an addition of these words; I happened to pass on the occasion of the Night journey
6159. Abu Huraira reported Allah's Messenger (may prace be upon him) as saying that Allah, the Exalted and Majestic, said:It is not meet for a servant of Mine that he should say: I am better than Yunus b. Matta (peace be upon him)
6160. Abu al-Aliya said:The son of the uncle of your Prophet (), i. e. Ibn Abbas, reported Allah's Messenger () as saying: It is not meet for a servant that he should say: I am better than Yunus b. Matta (and this Matta) is the name of his father
6161. Abu Huraira reported:It was said to Allah's Messenger () as to who was the most worthy of respect amongst people. He said: The most God-conscious amongst you They said: It is not this that we are asking about, whereupon he said: Then he is Yusuf, the Apostle of Aliah and the son of Allah's Apostle, Ya'qub, who was also the son of Allah's Apostle, the friend of Allah (Ibrahim) They said: This is not what we are asking you. He said: You mean the tribes of Arabia? Those who are good in pre-Islamic days are good in Islam (after embracing Islam) when they get an understanding of it
6162. Abu Huraira reported Allah's Messenger () as saying:Zakariyya (peace be upon him) was a carpenter
6163. Sa'id b. Jubair reported:I said to Ibn Abbas that Nauf al-Bikali was of the opinion that Moses (peace be upon him), the Apostle of Bani Isra'il, was not the same who accompanied Khadir, whereupon he said: The enemy of Allah tells a lie. I heard Ubayy b. Ka'b say: Moses (peace be upon him) stood up to give sermon to the people of Isra'il. He was asked as to who amongst the people has the best knowledge, whereupon he said: I have the best knowledge. Thereupon Allah was annoyed with him that he did not attribute (the best knowledge) to Him. He revealed to him: A servant amongst My servants is at the junction of two rivers who has more knowledge than yours. Moses said: How can I meet him? It was said to him: Carry a fish in the large basket and the place where you find it missing there you will find him. Thereupon Moses proceeded forth along with a young man (Yusha'). Joshua b. Nun and Moses (peace be upon him) put the fish in the basket and there went along with him the young man (Yusha') until they came to a certain rock and Moses and his companion went to sleep and the fish stirred in that basket and fell into the ocean and Allah stopped the current of water like a vault until the way was made for the fish. Moses and his young companion were astonished and they walked for the rest of the day and the night and the friend of Moses forgot to inform him of this incident. When it was morning, Moses (peace be upon him) said to the young man: Bring for us the breakfast for we are dead tired because of this journey, and they did not feel exhausted until they had passed that place where they had been commanded (to stay). He said: Don't you know that when we reached the Sakhra (rock) I forgot the fish and nothing made me forget it but Satan that I could not remember it? How strange is it that the fish found a way in the river? Moses said: That was what we had been aiming at. Then both of them retraced their steps until they reached Sakhra; there they saw a man covered with a cloth. Moses greeted him. Khadir said to him: Where is as-Salam in our country.? He said: I am Moses, whereupon he (Khadir) said: You mean the Moses of Bani Isra'il? He said: Yes. He (Khadir) said: You have a knowledge out of the knowledge of Allah which in fact Allah imparted to you and about that I know nothing and I have knowledge out of Allah's knowledge which He imparted to me and about that you do not know. Moses (peace be upon him) said to him: May I follow you so that you may teach me that with which you have been taught righteousness. He said: You will not be able to bear with me; how you will be able to bear that about which you do not know? Moses said: Thou wilt find me patient, nor shalt I disobey you in aught. Khadir said to him: If you were to follow me, then do not ask me about anything until I myself speak to you about it. He said: Yes. So Khadir and Moses set forth on the bank of the river that there came before them a boat. Both of them talked to them (the owners of the boat) so that they might carry both of them. They had recognised Khadir and they carried them free. Khadir thereupon took hold of a plank in the boat and broke it away. Moses said: These people have carried us without any charge and you attempt to break their boat so that the people sailing in the boat may drown. This is (something) grievous that you have done. He said: Did I not say that you would not bear with me? He said: Blame me not for what I forgot and be not hard upon what I did. Then both of them got down from the boat and began to walk along the coastline that they saw a boy who had been playing with other boys. Khadir pulled up his head and killed him. Moses said: Have you killed an innocent person who is in no way guilty of slaying another? You have done something horrible. Thereupon he said: Did I not say to you that you will not be able to bear with me? He (Moses) said: This (act) is more grievous than the first one. He (Moses) further said. If I ask you about anything after this, keep not company with me, then you would no doubt find (a plausible) excuse for this. Then they both walked on until they reached the inhabitants of a village. They asked its inhabitants for food but they refused to entertain them as their guests. They found in it a wall which had been bent on one side and was about to fall. Khadir set it right with his own hand. Moses, said to him: It is the people to whom we came but they showed us no hospitality and they did not serve us food. If you wish you can get wages for it. He (Khadir) said: This is the parting of ways between me and you. Now I wish to reveal to you the significance of that for which you could not bear with me. Allah's Messenger () said. May Allah have mercy upon Moses! I wish if Moses could show patience and a (fuller) story of both of them could have been told. Allah's Messenger () said that the first thing which Moses said was out of forgetfulness. Then there came a sparrow until it perched on the wall of the boat and took water from the ocean. Thereupon, Khadir said: My knowledge and your knowledge in comparison with the knowledge of Allah is even less than the water taken by the sparrow in its beak in comparison to the water of the ocean, and Sa'id b. Jubair used to recite (verses 79 and 80 of Sura Kahf) in this way: There was before them a king who used to seize every boat by force which was in order, the boy was an unbeliever
6164. Sa, id b. jubair reported that it was said to Ibn 'Abbas that Nauf al-Bikali was of the opinion that Moses who went in search of knowledge was not the Moses

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of Bani Isra'il. He said:Sa'id, did you hear it from him? I said: Yes. Thereupon he said that Nauf had not stated the fact

6165. Ubayy b. Ka'b narrated to us that he had heard Allah's Messenger () as saying:Moses had been delivering sermons to his people. And he made this remark: No person upon the earth has better knowledge than I or nothing better than mine. Thereupon Allah revealed to him: I know one who is better than you (in knowledge) or there is a person on the earth having more knowledge than you. Thereupon he said: My Lord, direct me to him. It was said to him: Keep a salted fish as a provision for journey. The place where that fish would be lost (there you will find that man). So he set forth and a young slave along with him until they came to a place Sakhra. but he did not find any clue. So he proceeded on and left that young man there. The fish began to stir in water and the water assumed the form of an ark over the fish. The young man said: I should meet Allah's Apostle (peace be upon him) and inform him, but he was made to forget and when they had gone beyond that place, he (Moses) said to the young man: Bring breakfast. We have been exhausted because of the journey, and he (Moses) was not exhausted until he had crossed that (particular) place (where he had) to meet Khadir, and the youth was reminded and said: Did you not see that as we reached Sakhra I forgot the fish and it is satan alone who has made me forgetful of it? It is strange that he has been able to find way in the ocean too. He said: This is what we sought for us. They returned retracing their steps, and he (his companion) pointed to him the location (where) the fish (had been lost). Moses began to search him there. He suddenly saw Khadir wrapped in a cloth and lying on his back. He said to him: As-Salamu-'Alaikum. He removed the cloth from his face and said: Wa 'Alaikum-us-Salam! Who are you? He said: I am Moses. He said: Who Moses? He said: Moses Of Bani Isra'il. He said: What brought you here? He said: I have come so that you may teach me what you have been taught of righteousness. He said: You shall have to bear with me, and how can you have patience about a thing of which you have no comprehensive knowledge? You will not have patience when you see me doing a thing I have been ordered to do. He said: If Allah pleases, you will find me patient, nor shall I disobey you in aught. Khadir said: If you follow me, don't ask me about anything until I explain it to you. So they went on until they embarked upon a boat. He (Khadir) made a hole in that. Thereupon he (Moses) said: You have done this so that you may drown the persons sitting in the boat. You have done something grievous. Thereupon he said: Did I not tell you that you will not be able to bear with me? Thereupon he (Moses) said: Blame me not for what I forgot and be not hard upon me for what I did. (Khadir gave him another chance.) So they went on until they reached a place where boys were playing. He went to one of them and caught hold of one (apparently) at random and killed him. Moses (peace be upon him) felt agitated and said: You have killed an innocent person not guilty of slaying another. You have done something abominable. Thereupon Allah's Messenger () said: May Allah have mercy upon us and Moses. Had he shown patience he would have seen wonderful things, but fear of blame, with respect to his companion, seized him and he said: If I ask anything after this, keep not company with me. You will then have a valid excuse in my case, and had he (Moses) shown patience he would have seen many wonderful things. He (the narrator) said: Whenever he (the Holy Prophet) made mention of any Prophet, he always said: May there be mercy of Allah upon us and upon my brother so and so. They, however, proceeded on until they came to the inhabitants of a village who were very miserly. They went to the meeting places and asked for hospitality but they refused to show any hospitality to them. They both found in that village a wall which was about to fall. He (Khadir) set it right. Thereupon he (Moses) said: If you so liked. you could get wages for it. Thereupon he said: This is the partince, of ways between me and you, and, taking hold of his cloth, he said: Now I will explain to you the real significance (of all these acts) for which you could not show patience. As for the boat, it belonged to the poor people working on the river and I intended to damage it for there was ahead of them (a king) who seized boats by force. (When he came) to catch hold of it he found it a damaged boat, so he spared it (and later on) it was set right with wood. So far as the boy is concerned, he has been, by very nature, an unbeliever, whereas his parents loved him very much. Had he grown up he would have involved them in wrongdoing and unbelief, so we wished that their Lord should give them in its place one better in purity and close to mercy. And as for the wall it belonged to two orphan boys in the city and there was beneath it a (treasure) belongin to them,... up to the last verse

6166. This hadith has been transmitted on the authority of Abu Ishaq

6167. Ibn 'Abbas has reported this hadith on the authority of Ubayy b. ka'b that Allah's Apostle () used to recite this

6168. Utba b. Mas, ud reported that 'Abdullah b. 'Abbas contended with Hurr b. Qais b. Hisn al-Fazari about the companion of Moses (peace be upon hiin). Ibn 'Abbas said that he was Khadir. There happened to pass Ubayy b. Ka'b Ansari. Ibn Abbas called him and said:Abu Tufail, come to us. There has been a difference of opinion between me and my friend about the companion of Moses whom he wanted to meet on the way. Did hear anything from Allah's meesenger () making a mention of anything? Ubayy said: I heard Allah's Messenger (may Peace be upon him) as saying: As Moses was amongst the group of Bani Isra'il, there came to him a person and he said to him: Do you know anyone having better knowledge than you? Moses said: No. Thereupon Allah revealed to Moses: Of course, there is amongst Our servants Khadir (who has better knowledge) than you. Moses asked the way of meeting him. Allah made the fish a sign and it was said to him: Where you miss the fish return to that (place) and you will soon find him. So Moses moved on as Allah wished him to move on. He then said to his young companion: Bring for us the breakfast. Thereupop that young man said to Moses. when he asked him for the breakfast: Don't you see that as we had reached the Sakhra I forgot the fish and nobody made it forget (in our mind) but the satan that I should remind you of it? Mosed said to that young man: This was what we wanted. So they retraced their steps and met Khadir and the events which followed have been described in His Book except that Yunus (the narrator) said that he followed the traces of fish in the ocean

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6169. Anas b. Malik reported that Abu Bakr Siddiq reported him thus:I saw the feet of the polytheists very close to us as we were in the cave. I said: Allah's Messenger, if one amongst them were to see at his feet he would have surely seen us. Thereupon he said: Abu Bakr, what can befall two who have Allah as the third One with them

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6170. Abu Sa'id reported that Allah's Messenger () sat on the pulpit and said: Allah gave a choice to His servant that he may opt the beauties of the world or that which is with Him and the servant chose that which was with Him. Thereupon Abu Bakr wept and he wept bitterly and said: Let our fathers and our mothers be taken as ransom for you. It was Allah's Messenger () who had been given the choice and Abu Bakr knew it better than us, and Allah's Messenger () is reported to have said: Behold, of all people the most generous toward me in regard to his companionship and his property was Abu Bakr and were I to choose anyone as my bosom friend, I would have chosen Abu Bakr as my dear friend, but (for him) I cherish Islamic brotherliness and love. There shall be left open no window in the mosque except Abu Bakr's window

6171. This hadith has been narrated on the authority of Abu Sa'id Khudri through another chain of transmitters

6172. Abdullah b. Mas'ud reported Allah's Messenger () as saying: If I were to choose a bosom friend I would have definitely chosen Abu Bakr as my bosom friend, but he is my brother and my companion and Allah, the Exalted and Glorious, has taken your brother and companion (meaning Prophet himself) as a friend

6173. Abdullah reported Allah's Messenger () as saying: If I were to choose from my Umma anyone as my bosom friend, I would have chosen Abu Bakr

6174. Abdullah reported Allah's Messenger () as saying: If I were to choose as my bosom friend I would have chosen the son of Abu Quhafa (Abu Bakr) as my bosom friend

6175. Abdullah reported Allah's Messenger () as saying: If I were to choose amongst the people of earth someone as my bosom friend, I would have chosen the son of Abu Quhafa as my friends but God has taken your companion as a friend

6176. This hadith has been narrated through another chain of transmitters and the one narrated on the authority of Abdullah (the words are): "Allah's Messenger () is reported to have said: Behold I am free from the dependence of all bosom friends and if I were to choose anyone as bosom friend I would have taken Abu Bakr as my bosom friend. Allah has taken your companion as a friend

6177. Amr b. al-'As reported that Allah's Messenger () sent him in command of the army despatched to Dhat-as-Salasil. When 'Amr b. al-'As came back to the Prophet () he said: Who amongst people are dearest to you? He said: A'isha. He then said: Who amongst men? He said: Her father, and I said: And who next? He said: Umar. He then enumerated some other men

6178. Ibn Abu Mulaika reported: I heard A'isha as saying and she was asked as to whom Allah's Messenger () would have nominated as his successor if he had to nominate one at all. She said: Abu Bakr. It was said to her: Then whom after Abu Bakr? She said: Umar. It was said to her: Then whom after Umar? She said: Abu Ubaida b. al-Jarrah, and then she kept quiet at this

6179. Muhammad b. Jubair b. Mut'im reported on the authority of his father that a woman asked Allah's Messenger () about something but lit, told her to come to him on some other occasion, whereupon she said: What in your opinion (should I do) if I come to you but do not find you, and it seemed as if she meant that he might die. Thereupon he said: If you do not find me, then come to Abu Bakr. This hadith has been narrated on the authority of Jubair b. Mut'im through another chain of transmitters (and the words are) that a woman came to Allah's Messenger () and discussed with him something and he gave a command as we find in the above-mentioned narration

6180. Muhammad b. Jubair b. Mut'im reported on the authority of his father that a woman asked Allah's Messenger () about something but lit, told her to come to him on some other occasion, whereupon she said: What in your opinion (should I do) if I come to you but do not find you, and it seemed as if she meant that he might die. Thereupon he said: If you do not find me, then come to Abu Bakr. This hadith has been narrated on the authority of Jubair b. Mut'im through another chain of transmitters (and the words are) that a woman came to Allah's Messenger () and discussed with him something and he gave a command as we find in the above-mentioned narration

6181. A'isha reported that Allah's Messenger () in his (last) illness asked me to call Abu Bakr, her father, and her brother too, so that he might write a document, for he feared that someone else might be desirous (of succeeding him) and that some claimant may say: I have better claim to it, whereas Allah and the Faithful do not substantiate the claim of anyone but that of Abu Bakr

6182. Abu Huraira reported that Allah's Messenger () said: Who amongst you is fasting today? Abu Bakr said: I am. He (again) said: Who amongst you followed a funeral procession today? Abu Bakr said: I did. He (the Prophet) again said: Who amongst you served food to the needy? Abu Bakr said: I did. He (again) said: Who amongst you has today visited the sick? Abu Bakr said: I did. Thereupon Allah's Messenger () said: Anyone in whom (these good deeds) are combined will certainly enter paradise

6183. Abu Huraira reported Allah's Messenger () as saying: A person had been driving an ox loaded with luggage. The ox looked towards him and said: I have not been created for this but for lands (i. e. for ploughing the land and for drawing out water from the wells for the purpose of irrigating the lands). The people said with surprise and awe: Hallowed be Allah, does the ox speak? Allah's Messenger () said: I believe it and so do Abu Bakr and Umar. Abu Huraira reported Allah's Messenger () as saying: A shepherd was tending the flock when a wolf came there and took away one goat. The shepherd pursued it (the wolf) and rescued it (the goat) from that (wolf). The wolf looked towards him and said: Who would save it on the day when there will be no shepherd except me? Thereupon people said: Hallowed be Allah! Thereupon Allah's Messenger () said: I believe in it and so do Abu Bakr and Umar believe

6184. This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters, but there is no mention of the story pertaining to the ox

6185. This hadith has been transmitted on the authority of Zuhri, and there is a clear mention of the stories of ox and goat (and the words are): I believe in it and

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so do Abu Bakr and Umar, but they were not at that time present there

6186. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters

6187. Ibn Abu Mulaika reported: I heard Ibn 'Abbas as saying: When 'Umar b. al-Khattab was placed in the coffin the people gathered around him. They praised him and supplicated for him before the bier was lifted up, and I was one amongst them. Nothing attracted my attention but a person who gripped my shoulder from behind. I saw towards him and found that he was 'Ali. He invoked Allah's mercy upon 'Umar and said: You have left none behind you (whose) deeds (are so enviable) that I love to meet Allah with them. By Allah, I hoped that Allah would keep you and your two associates together. I had often heard Allah's Messenger () as saying: I came and there came too Abu Bakr and 'Umar; I entered and there entered too Abu Bakr and 'Umar; I went out and there went out too Abu Bakr and 'Umar, and I hope and think that Allah will keep you along with them

6188. This hadith has been narrated on the authority of 'Umar b. al-Sa'id with the same chain of transmitters

6189. Abu Sa'id al-Khudri reported Allah's Messenger () as saying: While I was asleep I saw people being presented to me (in a dream) and they wore shirts and some of these reached up to the breasts and some even beyond them. Then there happened to pass 'Umar b. al-Khattab and his shirt had been trailing. They said: Allah's Messenger, how do you interpret the dream? He said: (As strength of) faith

6190. Hamza b. Abdullah b. 'Umar b. al-Khattab reported on the authority of his father that Allah's Messenger () said: While I was asleep I saw (in a dream) a cup containing milk being presented to me. I took out of that until I perceived freshness being reflected through my nails. Then I presented the leftover to 'Umar b. al-Khattab. They said: Allah's Messenger: How do you interpret it? He said: This implies knowledge

6191. This hadith has been narrated on the authority of Yunus with the same chain of transmitters

6192. Abu Huraira reported Allah's Messenger () as saying: While I was asleep I saw myself on a well with a leathern bucket on a pulley. I drew (water) out of that as Allah wished me (to draw). Then the son of Abu Quhafah (Abu Bakr) drew from it one bucketful or two and there was some weakness in drawing that (may Allah forgive him). Then that bucket (changed into a large bucket) and Ibn al-Khattab drew it. I did not see any strongest man drawing it like 'Umar b. al-Khattab. He brought out so much water that the camels of the people had enough to drink and then laid down (for rest)

6193. This hadith has been narrated on the authority of Yunus through another chain of transmitters

6194. Abu Huraira reported Allah's Messenger () as saying: I saw Ibn Abu Quhafah drawing (water); the rest of the hadith is the same

6195. Abu Huraira reported Allah's Messenger () as saying: While I was asleep I saw myself drawing water from my tank in order to quench the thirst of the people that there came to me Abu Bakr. He took hold of the leathern bucket from my hand so that he should serve water to the people. He drew two bucketfuls and there was some weakness in his drawing (Allah may forgive him). Then there came Ibn al-Khattab and he took hold of that, and I did not see a person stronger than he (drawing water) until the people went away with their thirst quenched and the tank filled with water

6196. Abdullah b. 'Umar reported Allah's Messenger () as saying: I saw (in a dream) as if I was drawing water with a leathern bucket on a wooden pulley. There came Abu Bakr and he drew out a bucketful or two and as he drew out, some weakness (was perceived in it) (may Allah, the Exalted and Glorious, forgive him). Then Umar came in order to serve water -and the bucket was changed into a large leather bucket and I did not see such a wonderful man amongst persons (drawing water) and he went on serving water to the people until they were fully satisfied and then went to their resting places

6197. Salim b. 'Abdullah reported on the authority of his father some of the dreams of Allah's Messenger () pertaining to Abu Bakr and Umar b. al-Khattab (Allah be pleased with them) and a hadith like this

6198. Jabir reported Allah's Messenger () as saying: I entered Paradise and saw in it a house or a palace. I said: For whom is it reserved? They (the Angels) said: It is for 'Umar b. al-Khattab. (The Prophet said to 'Umar b. al-Khattab): I intended to get into it but I thought of your feelings. Thereupon 'Umar wept and said: Apostle of Allah, could I feel any jealousy in your case?

6199. This hadith has been narrated on the authority of Jabir through another chain of transmitters

6200. Abu Huraira reported Allah's Messenger () as saying: While I was asleep I saw myself in Paradise and a woman performing ablution by the side of a palace. I said: For whom is it meant? They said: It is meant for 'Umar b. al-Khattab. (The Holy Prophet) said: There came across my mind the feeling of Umar and so I turned back and went away. Abu Huraira said: 'Umar wept as we were present in that meeting with Allah's Messenger () amongst us and Umar said: Allah's Messenger, may my father and mother be taken as ransom for you. Could I at all feel any jealousy about you? This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters

6201. Abu Huraira reported Allah's Messenger () as saying: While I was asleep I saw myself in Paradise and a woman performing ablution by the side of a palace. I said: For whom is it meant? They said: It is meant for 'Umar b. al-Khattab. (The Holy Prophet) said: There came across my mind the feeling of Umar and so I turned back and went away. Abu Huraira said: 'Umar wept as we were present in that meeting with Allah's Messenger () amongst us and Umar said: Allah's Messenger, may my father and mother be taken as ransom for you. Could I at all feel any jealousy about you? This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters

6202. Sa'd b. Waqqas reported that Umar sought permission from Allah's Messenger () to visit him when some women of the Quraish were busy in talking with

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him and raising their voices above his voice. When 'Umar sought permission they stood up and went hurriedly behind the curtain. Allah's Messenger () gave him permission smilingly. Thereupon 'Umar said: Allah's Messenger, may Allah keep you happy all your life. Then Allah's Messenger () said: I wonder at these women who were with me and no sooner did they hear your voice, they immediately went behind the curtain. Thereupon 'Umar said: Allah's Messenger, you have more right that they should fear you. Then Umar (addressing the women) said: O ye enemies of yourselves, do you fear me and fear not the Messenger of Allah ()? They said: Yes, you are harsh and strict as compared to the Messenger of Allah (). Thereupon, Allah's Messenger (may peace be upon him) said: By Him in Whose Hand is my life, if Satan would encounter you in the way he would certainly take a different way from that of yours

6203. Abu Huraira reported that Umar b. al-Khattab came to Allah's Messenger () while there were some women with him and they were raising their voices above the voice of Allah's Messenger () and when Umar sought permission to get into the house they went behind the curtain hurriedly. The rest of the hadith is the same

6204. A'isha reported Allah's Messenger () as saying: There had been among the people before you inspired persons and if there were any such among my Umma Umar b. al-Khattab would be one of them. Ibn Wahb explained the word Muhaddathun as those who receive hint from the High (Mulhamun)

6205. This hadith has been narrated on the authority of Sa'd b. Ibrahim with the same chain of transmitters

6206. Ibn Umar reported Umar as saying: My lord concurred with (my judgments) on three occasions. In case of the Station of Ibrahim, in case of the observance of veil and in case of the prisoners of Badr

6207. Ibn Umar reported that when 'Abdullah b. Ubayy b. Salul (the hypocrite) died, his son Abdullah b. 'Abdullah came to Allah's Messenger (may peace be upon him) and asked him to give his shirt which should be used for the coffin of his father. He gave that to him. Allah's Messenger () stood up to say prayer over him. Thereupon Umar caught hold of the clothe of Allah's Messenger () and said: Allah's Messenger, are you going to offer prayer, whereas Allah has forbidden to offer prayer for him, whereupon Allah's Messenger () said: Allah has given me a choice saying: Ask forgiveness for them or you may not ask for them; even if you ask for them seventy times, I will make an addition to the seventy. He was a hypocrite and Allah's Messenger () said prayer over him that Allah, the Exalted and Glorious, revealed the verse: "And never pray over any one of them that has died and never should you stand by his grave" (ix)

6208. This hadith has been narrated on the authority of 'Ubaidullah with the same chain of transmitter but with the addition of the words: "He abandoned saying prayer over the hypocrites who had died

6209. Aisha reported: Allah's Messenger () was lying in the bed in my apartment with his thigh uncovered and Abu Bakr sought permission to enter. It was given to him and he conversed in the same very state (the Prophet's thigh or shank uncovered). Then 'Umar sought permission for entering and it was given to him and he conversed in that very state. Then 'Uthman sought permission to enter; Allah's Messenger () sat down and he set right his clothes. Muhammad (one of the narrators) said: I do not say that it happened on the same day. He ('Uthman) then entered and conversed and as he went out, 'Aisha said: Abu Bakr entered and you did not stir and did not observe much care (in arranging your clothes), then 'Umar entered and you did not stir and did not arrange your clothes, then 'Uthman entered and you got up and set your clothes right, so he () said: Should I not show modesty to one whom even the Angels show modesty

6210. A'isha, the wife of Allah's Apostle (may peace be upon him), and Uthman both reported that Abu Bakr sought permission from Allah's Messenger () for entrance (in his apartment) as he had been lying on his bed covered with the bed-sheet of A'isha, and he gave permission to Abu Bakr in that very state and he, having his need fulfilled, went back. Then Umar sought permission and it was given to him in that very state and, after having his need fulfilled, he went back. And 'Uthman reported: Then I sought permission from him and he got up and said to A'isha: Wrap yourself well with your cloth, then I got my need fulfilled and came back. And A'isha said: Allah's Messenger, why is it that I did not see you feeling any anxiety in case of dressing properly in the presence of Abu Bakr and 'Umar (Allah be pleased with them) as you showed in case of 'Uthman. Thereupon Allah's Messenger () said: Verily Uthman is a person who is very modest and I was afraid that if I permitted him to enter in this very state he would not inform me of his need

6211. This hadith has been transmitted on the authority of Uthman and A'isha with the same wording

6212. Abu Musa al-Ash'ari reported that while Allah's Messenger () was in one of the gardens of Medina, reclining against a pillow and fixing a stick in a mud, that a person came asking for the gate to be opened, whereupon he said: Open it for him and give him glad tidings of Paradise and, lo, it was Abu Bakr. I opened (the gate) for him and gave him the glad tidings of Paradise. Then another person asked for the door to be opened, whereupon he said: Open it and give him the glad tidings of Paradise. He said: I went away and, lo, it was 'Umar. I opened it for him and gave him the glad tidings of Paradise. Then still another man asked for the door to be opened, and thereupon Allah's Apostle () said: Open it and give him the glad tidings of Paradise after a trial would afflict him. I went and, lo, it was 'Uthman b. 'Affan. I opened the door and gave him the glad tidings of Paradise and informed him (what the Prophet had said). Thereupon he said: O Allah, grant me steadfastness. Allah is one Whose help is to be sought

6213. This hadith has been transmitted on the authority of Abu Musa al-Ash'ari with a slight variation of wording

6214. Abu Musa Ash'ari reported that he performed ablution in his house and then came out saying: I would remain with Allah's Messenger () the whole day long. He came to the mosque, and asked about Allah's Apostle (). They (his Companions) said: He has gone in this direction. He (Abu Musa Ash'ari) said: I followed his steps asking about him until I came to Bi'r Aris (it is a well in the suburb of Medina). I sat by its wooden door until Allah's Messenger () had relieved himself and then performed ablution. I went to him and he was sitting with his shanks uncovered up to the knees and his legs dangle in that well. I offered him salutations.

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I then came back and sat at the door as if I had been a chamberlain at the door of Allah's Messenger () that day. There came Abu Bakr and knocked the door and I said: Who is it? He said: This is Abu Bakr. I said: Wait, please. I went and said: Allah's Messenger, here is Abu Bakr seeking permission. Thereupon he said: Admit him and give him glad tidings of Paradise. I came and I said to Abu Bakr to get in (and also told him) that Allah's Messenger () was giving him the glad tidings of Paradise. Abu Bakr got in and sat on the right side of Allah's Messenger () and dangled his feet in the well as Allah's Messenger () had done, and he uncovered his shanks. I then returned and sat there and I had left my brother as he had been performing ablution and he was to meet me and I said: If Allah would intend goodness for such and such he would intend goodness for his brother and He would bring him. I was thinking this that a person stirred the door. I said: Who is it. He said: This is Umar b., Khattab. I said: Wait. Then I came to Allah's Messenger (), greeted him and said: Here is 'Umar seeking your. permission to get in. Thereupon he said: Let him come in and give him glad tidings of Paradise. I came to Umar and said: There is permission for you and glad tidings for you from Allah's Messenger () for Paradise. He got in and sat on the left side of Allah's Messenger () with his feet dangling in the well. I then returned and sat and said: If Allah would intend goodness for such and such (that is for his brother), He would bring him. And I was contemplating over it that a man stirred the door and I said: Who is it? He said: This is Uthman b. Affan. I said: Wait, please. I then came to Allah's Messenger () and informed him. and he said: Admit him and give him glad tidings (and inform) him of the turmoil which he shall have to face. I came and said: Get in, Allah's Messenger () gives you the glad tidings of Paradise along with the trial which you shall have to face. He got in and saw the elevated plan round the well fully occupied. He sat on the other side. Sharik said that Sa'id b. al-Musayyib reported: I drew a conclusion from it that their graves would be (in this very state, the graves of Hadrat Abu Bakr, 'Umar Faruq by the tide of the Prophet [may peace be upon him] and the grave of Hadrat 'Uthman away from their graves

6215. Abu Musa. reported:I set out with the intention (of meeting) Allah's Messenger () and came to know that he had gone to the gardens (in the suburb of Medina). I followed him and found him in a garden sitting upon an elevated place round the well with his shanks uncovered which had been dangling in the well. The rest of the hadith is the same but with this variation that there is no mention of the words of Sa'id: all drew a conclusion from it pertaining to their graves

6216. Sa'id b. al-Musayyib reported Abu Musa Ash'ari having said that Allah's Messenger () set out one day to the suburbs of Medina for relieving himself. I followed his steps. The rest of the hadith is the same. Ibn Musayyib said:I concluded (from the manner of their sitting) the (order) of their graves. (The three) would be together (the graves of the Holy Prophet, Hadrat Abu Bakr and Hadrat Umar) and that of 'Uthman would be separate (from them)

6217. Amir b Sa'd b. Abi Waqqas reported (on the authority of his father that Allah's Messenger () addressing 'Ali said:You are in the same position with relation to me as Aaron (Harun) was in relation to Moses but with (this explicit difference) that there is no prophet after me. Sa'd said: I had an earnest desire to hear it directly from Sa'd, so I met him and narrated to him what (his son) Amir had narrated to me, whereupon he said: Yes, I did hear it. I said: Did you hear it yourself? Thereupon he placed his fingers upon his ears and said: Yes, and if not, let both my ears become deaf

6218. Sa'd b. Abi Waqqas reported that Allah's Messenger () left 'Ali b. Abi Talib behind him (as he proceeded) to the expedition of Tabuk, whereupon he ('Ali) said:Allah's Messenger, are you leaving me behind amongst women and children? Thereupon he (the Holy Prophet) said: Aren't you satisfied with being unto me what Aaron was unto Moses but with this exception that there would be no prophet after me?

6219. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters

6220. Amir b. Sa'd b. Abi Waqqas reported on the authority of his father that Muawiya b. Abi Sufyan appointed Sa'd as the Governor and said:What prevents you from rebuking Abu Turab (Hadrat 'Ali), whereupon he said: It is because of three things which I remember Allah's Messenger () having said about him that I would not rebuke him and even if I find one of those three things for me, it would be more dear to me than the red camels. I heard Allah's Messenger () say about 'Ali as he left him behind in one of his campaigns (that was Tabuk). 'Ali said to him: Allah's Messenger, you leave me behind along with women and children. Thereupon Allah's Messenger () said to him: Aren't you satisfied with being unto me what Aaron was unto Moses but with this exception that there is no prophethood after me. And I (also) heard him say on the Day of Khaibar: I would certainly give this standard to a person who loves Allah and his Messenger, and Allah and his Messenger love him too. He (the narrator) said: We had been anxiously waiting for it, when he (the Holy Prophet) said: Call 'Ali. He was called and his eyes were inflamed. He applied saliva to his eyes and handed over the standard to him, and Allah gave him victory. (The third occasion is this) when the (following) verse was revealed: "Let us summon our children and your children." Allah's Messenger () called 'Ali, Fatima, Hasan and Husain and said: O Allah, they are my family

6221. Sa'd reported Allah's Apostle () as saying to 'Ali:Aren't you satisfied with being unto me what Aaron was unto Moses?

6222. Suhail reported on the authority of Abu Huraira that Allah's Messenger () said on the Day of Khaibar:I shall certainly give this standard in the hand of one who loves Allah and his Messenger and Allah will grant victory at his hand. Umar b. Khattab said: Never did I cherish for leadership but on that day. I came before him with the hope that I may be called for this, but Allah's Messenger () called 'Ali b. Abu Talib and he conferred (this honour) upon him and said: Proceed on and do not look about until Allah grants you victory, and 'Ali went a bit and then halted and did not look about and then said in a loud voice: Allah's Messenger, on what issue should I fight with the people? Thereupon he (the Prophet) said: Fight with them until they bear testimony to the fact that there is no god but Allah and Muhammad is his Messenger, and when they do that then their blood and their riches are inviolable from your hands but what is justified by law and their reckoning is with Allah

6223. Sahl b. Sa'd reported that Allah's Messenger () said on the Day of Khaibar:I would certainly give this standard to a person at whose hand Allah would grant victory and who loves Allah and His Messenger and Allah and His Messenger love him also. The people spent the night thinking as to whom it would be given.

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When it was morning the people hastened to Allah's Messenger () all of them hoping that that would be given to him. He (the Holy Prophet) said: Where is 'Ali b. Abu Talib? They said: Allah's Messenger, his eyes are sore. He then sent for him and he was brought and Allah's Messenger () applied saliva to his eyes and invoked blessings and he was all right, as if he had no ailment at all, and conferred upon him the standard. 'Ali said: Allah's Messenger, I will fight them until they are like us. Thereupon he (the Holy Prophet) said: Advance cautiously until you reach their open places, thereafter invite them to Islam and inform them what is obligatory for them from the rights of Allah, for, by Allah, if Allah guides aright even one person through you that is better for you than to possess the most valuable of the camels

6224. Salama b. Akwa' reported that it was 'Ali whom Allah's Apostle () left behind him (in the charge of his family and the Islamic State) on the occasion of the campaign of Khaibar, and his eyes were inflamed and he said: Is it for me to remain behind Allah's Messenger ()? So he went forth and rejoined Allah's Apostle () and on the evening of that night (after which) next morning Allah granted victory. Allah's Messenger () said: I will certainly give this standard to a man whom Allah and His Messenger love. or he said: Who loves Allah or His Messenger and Allah will grant him victory through him, and, lo, we saw 'Ali whom we least expected (to be present on that occasion). They (the Companions) said: Here is 'Ali. Thereupon Allah's Messenger (may peace be upon him) gave him the standard. Allah granted victory at his hand

6225. Yazid b. Hayyan reported, I went along with Husain b. Sabra and 'Umar b. Muslim to Zaid b. Arqam and, as we sat by his side, Husain said to him: Zaid, you have been able to acquire a great virtue that you saw Allah's Messenger () listened to his talk, fought by his side in (different) battles, offered prayer behind me. Zaid, you have in fact earned a great virtue. Zaid, narrate to us what you heard from Allah's Messenger (). He said: I have grown old and have almost spent my age and I have forgotten some of the things which I remembered in connection with Allah's Messenger (), so accept whatever I narrate to you, and which I do not narrate do not compel me to do that. He then said: One day Allah's Messenger () stood up to deliver sermon at a watering place known as Khumm situated between Mecca and Medina. He praised Allah, extolled Him and delivered the sermon and exhorted (us) and said: Now to our purpose. O people, I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I, in response to Allah's call, (would bid good-bye to you), but I am leaving among you two weighty things: the one being the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it. He exhorted (us) (to hold fast) to the Book of Allah and then said: The second are the members of my household I remind you (of your duties) to the members of my family. He (Husain) said to Zaid: Who are the members of his household? Aren't his wives the members of his family? Thereupon he said: His wives are the members of his family (but here) the members of his family are those for whom acceptance of Zakat is forbidden. And he said: Who are they? Thereupon he said: 'Ali and the offspring of 'Ali, 'Aqil and the offspring of 'Aqil and the offspring of Ja'far and the offspring of 'Abbas. Husain said: These are those for whom the acceptance of Zakat is forbidden. Zaid said: Yes

6226. This hadith has been narrated on the authority of Zaid b. Arqam through another chain of transmitters

6227. This hadith has been transmitted on the authority of Abu Hayyan but with this addition: "The Book of Allah contains right guidance, the light, and whoever adheres to it and holds it fast, he is upon right guidance and whosoever deviates from it goes astray

6228. Yazid b. Hayyan reported: We went to him (Zaid b. Arqam) and said to him. You have found goodness (for you had the honour) to live in the company of Allah's Messenger () and offered prayer behind him, and the rest of the hadith is the same but with this variation of wording that he said: Behold, for I am leaving amongst you two weighty things, one of which is the Book of Allah, the Exalted and Glorious, and that is the rope of Allah. He who holds it fast would be on right guidance and he who abandons it would be in error, and in this (hadith) these words are also found: We said: Who are amongst the members of the household? Aren't the wives (of the Holy Prophet) included amongst the members of his household? Thereupon he said: No, by Allah, a woman lives with a man (as his wife) for a certain period; he then divorces her and she goes back to her parents and to her people; the members of his household include his ownself and his kith and kin (who are related to him by blood) and for him the acceptance of Zakat is prohibited

6229. Sahl b. Sa'd reported that a person from the offspring of Marwan was appointed as the governor of Medina. He called Sahl b. Sa'd and ordered him to abuse 'Ali. Sahl refused to do that. He (the governor) said to him: If you do not agree to it (at least) say: May Allah curse Abu Turab. Sahl said: There was no name dearer to 'Ali than Abu Turab (for it was given to him by the Prophet himself) and he felt delighted when he was called by this name. He (the governor) said to him: Narrate to us the story of his being named as Abu Turab. He said: Allah's Messenger () came to the house of Fatima and he did not find 'Ali in the house; whereupon he said: Where is your uncle's son? She said: (There cropped up something) between me and him which had annoyed him with me. He went out and did not rest here. Allah's Messenger () asked a person to find out where he was. He came and said: Allah's Messenger, he is sleeping in the mosque. Allah's Messenger () came to him and found him lying in the mosque and saw that his mantle had slipped from his back and his back was covered with dust and Allah's Messenger () began to wipe it away from him (from the body of Hadrat 'Ali) saying: Get up, covered with dust (Abu Turab); get up, covered with dust

6230. A'isha reported that Allah's Messenger (may peace be upon him) lay on bed during one night and said: Were there a pious person from amongst my companions who should keep a watch for me during the night? She said: We heard the noise of arms, whereupon Allah's Messenger () said: Who is it? And Sa'd b. Abi Waqqas said: Allah's Messenger. I have come to serve as your sentinel. 'A'isha said: Allah's Messenger () slept (such a sound sleep) that I heard the noise of his snoring

6231. A'isha reported that Allah's Messenger (may peace be upon him) laid down on bed during one night on his arrival at Medina and said: Were there a pious person from amongst my Companions who should keep a watch for me during the night? She (A'isha) reported: We were in this state that we heard the clanging

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noise of arms. lie (the Holy Prophet) said: Who is it? He said: This is Sa'd b. Abi Waqqas. Allah's Messenger () said to him: What brings you here? Thereupon he said: I harboured fear (lest any harm should come to) Allah's Messenger (), so I came to serve as your sentinel. Allah's Messenger () invoked blessings upon him. He then slept. This hadith has been transmitted on the authority of Ibn Rumh with a slight variation of wording

6232. Abdullah b. 'Amir b. Rabi reported A'isha as saying:Allah's Messenger () went to bed one night; the rest of the hadith is the same

6233. Abdullah b. Shaddad reported that he heard 'Ali saying:Allah's Messenger () did not gather his parents except in case of Sa'd b. Malik that he said to him on the Day of Uhud: Shoot an arrow, may my father and mother be taken as ransom for you

6234. This hadith has been narrated on the authority of 'Ali through another chain of transmitters

6235. Sa'd b Abi Waqqqs said:Allah's Messenger (may peace be upon him) gathered his parents for me on the Day of Uhud

6236. This hadith has been narrated on the authority of Yabyl b. Sa'id with the same chain of transmitters

6237. Amir b. Sa'd reported oLi the authority of his father that Allah's Apostle () gathered for him on the Day of Uhud his parents when a polytheist had set fire to (i. e. attacked fiercely) the Muslims. Thereupon Allah's Apostle () said to him:(Sa'd), shoot an arrow, (Sa'd), may my mother and father be taken as ransom for you. I drew an arrow and I shot a featherless arrow at him aiming his side that lie fell down and his private parts were exposed. Allah's Messenger () laughed that I saw his front teeth

6238. Mus'ab b. Sa'd reported on the authority of his father that many verses of the Qur'an had been revealed in connection with him. His mother Umm Sa'd had taken oath that she would never talk with him until he abandoned his faith and she neither ate nor drank and said:Allah has commanded you to treat well your parents and I am your mother and I command you to do this. She passed three days in this state until she fainted because of extreme hunger and at that time her son whose name was Umara stood up and served her drink and she began to curse Sa'd that Allah, the Exalted and Glorions, revealed these verses of the Holy Qur'an:" And We have enjoined upon a person goodness to his parents but if they contend with thee to associate (others) with Me of which you have no knowledge, then obey them not" (xxix. 8) ; Treat them with customary good in this world" (xxxi. 15). He also reported that there fell to the lot of Allah's Messenger () huge spoils of war and there was one sword in them. I picked that up and came to Allah's Messenger () and said: Bestow this sword upon me (as my share in the spoils of war) and you know my state. Thereupon he said: Return it to the place from where you picked it up. I went back until I decided to throw it in a store but my soul repulsed me so I came back and asked him to give that sword to me. He said in a loud voice to return it to the place from where I had picked it up. It was on this occasion that this verse was revealed:" They asked about the spoils of war" (viii. 1). He further said: I once fell ill and sent a message to Allah's Apostle (). He visited me and I said to him: Permit me to distribute (in charity) my property as much as I like. He did not agree. I said: (Permit me to distribute) half of it. He did not agree. I said: (Permit me to distribute) the third part, whereupon he kept quiet and it was after this (that the distribution of one's property in charity) to the extent of one-third was held valid. He further said: I came to a group of persons of the Ansir and Muhajirin and they said: Come, so that we may serve you wine, and it was before the use of wine had been prohibited. I went to them in a garden and there had been with them the roasted head of a camel and a small water-skin containing wine. I ate and drank along with them and there came under discussion the Ansr (Helpers) and Muhajirin (immigrants). I said: The immigrants are better than the Ansar, that a person picked up a portion of the head (of the camel and struck me with it that my nose was injured. I came to Allah's Messenger () and informed him of the situation that Aliah, the Exalted and Glorious, revealed verses pertaining to wine:" Intoxicants and the games of chance and (sacrificing to) stones set up and (divining by) arrows are only an uncleanness, the devil's work" (v)

6239. This hadith has been transmitted on the authority of Simak and the hadith transmitted on the authority of Shu'ba (the words are):When they intended to feed her (Sa'd'. s mother), they opened her mouth with the help of a stick and then put the feed in her mouth, and in the same hadith the words are: He struck the nose of Sa'd and it was injured and Sa'd had (the mark) of wound on his nose

6240. Sa'd reported:This verse was revealed in relation to six persons and I and Ibn Mas'ud were amongst them. The polytheists said to him (the Holy Prophet): Do not keep such persons near you. It was upon this that (this verse was revealed):" Drive not away those who call upon their Lord morning and evening desiring only His pleasure" (vi)

6241. Sa'd reported:We were six men in the company of Allah's Messenger (, nay peace be upon him) that the polytheists said to Allah's Apostle (): Drive them away so that they may not be overbold upon us. He said: I, Ibn Mas'ud and a person from the tribe of Hudhail, Bilal and two other persons, whose names I do not know (were amongst such persons). And there occurred to Allah's Messenger () what. Allah wished and he talked with himself that Allah, the Exalted and Glorious, revealed:" Do not drive away those who call their Lord morning and evening desiring to seek His pleasure

6242. Abu 'Uthman reported on one of the days when Allah's Messenger () was fighting and none remained with him save Talha and Sa'd

6243. Jabir b. Abdullah reported:I heard Allah's Messenger () exhorting people on the Day of the Battle of the Ditch to fight. Zubair said: I am ready (to participate). He then again exhorted and he again said: I am ready to participate. Thereupon Allah's Messenger () said: Behold. for every Prophet there is a helper and my helper is Zubair

6244. Jabir reported this hadith through another chain of transmitters

6245. Abdullah b. Zubair reported on the Day of the Battle of the Trench:I and Umar b. Abu Salama were with women folk in the fort of Hassan (b. Thabit). He at one time leaned for me and I cast a glance and at anothertime I leaned for him and he would see and I recognised my father as he rode on his horse with his

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arms towards the tribe of Quraizah. 'Abdullah b. 'Urwa reported from Abdullah b. Zubair: I made a mention of that to my father, whereupon he said: My son, did you see me (on that occasion)? He said: Yes. Thereupon he said: By Allah, Allah's Messenger () addressed me saying: I would sacrifice for thee my father and my mother

6246. Abdullah b. Zubair reported:When it was the Day of the Battle of the Ditch I and 'Umar b. Salama were in the fort in which there were women, i. e. the wives of Allah's Apostle (); the rest of the hadith is the same

6247. Abu Huraira reported:Allah's Messenger () was upon the mountain of Hira, ' and there were along with him Abu Bakr, Umar, Uthman. 'Ali, Talha, 'Zubair, that the mountain stirred; thereupon Allah's Messenger () said: Be calm, there is none upon you but a Prophet, a Fiddle (the testifier of truth) and a Martyr

6248. Abu Huraira reported that Allah's Messenger () was on the mountain of Hira' that it stirred; thereupon Allah's Messenger () said:Hira! be calm, for there is none upon you but a Prophet, a Siddiq, a Shahid, and there were upon it Allah's Prophet (), Abu Bakr, 'Umar, Uthman, 'Ali, Talha, Zubair, Sa'd b. Abi Waqqas (Allah be pleased with them)

6249. Hisham reported on the authority of his father ('Urwa b. Zubair) that A'isha said:BY Allah, both fathers of yours are amongst those who have been mentioned in this verse:" Those who responded to the call of Allah and the Messenger after the misfortune had fallen upon them

6250. This hadith has been narrated on the authority of Hishan through the same chain of transmitters but with this addition (that by both fathers of yours) he meant Abu Bakr and Zubair

6251. Urwa reported:'Aisha said to me: Your fathers (Zubair and Abu Bakr) were amongst those about whom (it has been revealed):" Those who responded to the call of Allah and His Messenger after the misfortune had fallen upon them

6252. Anas reported Allah's Messenger () as saying:For every Umma there is a man of trust and the man of trust of this Umma is Abu 'Ubaida b. Jarrah

6253. Anas reported that the people of Yemen came to Allah's Messenger () and said:Send with us a person who should teach us Sunnah and al-Islam, whereupon he (the Holy Prophet) caught hold of the hand of Ubaida and said: He is a man of trust of this Umma

6254. Hudhaifa reported that the people of Najran came to Allah's Messenger () and said:Allah's Messenger, send along with us a man of trust; whereupon he said: I would definitely send to you a man of trust, a man of trust in the true sense of the term. Thereupon his Companions looked up eagerly and he sent Abu Ubaida b. Jarrah

6255. This hadith has been reported on the authority of Abu Ishaq with the same chain of transmitters

6256. Abu Huraira reported Allah's Messenger () as saying to Hasan:O Allah, behold, I love him. Thou too love him and love one who loves him

6257. Abu Huraira reported:I went along with Allah's Messenger () at a time during the day but he did not talk to me and I did not talk to him until he reached the market of Bani Qainuqa`. He came back to the tent of Fatima and said: Is the little chap (meaning Hasan) there? We were under the impression that his mother had detained him in order to bathe him and dress him and garland him with a sweet garland. Not much time had passed that he (Hasan) came running until both of them embraced each other, thereupon Allah's Messenger () said: O Allah, I love him; love him Thou and love one who loves him (Hasan)

6258. Al-Bara' b. Azib reported:I saw Hasan b. 'Ali upon the shoulders of Allah's Apostle () and he was saying: O Allah, I love him, and love him Thou

6259. Al-Bara' b. Azib reported:I saw the Messenger of Allah () with Al-Hasan b. 'Ali placed upon his shoulders and he was saying: O Allah, I love him, and love him Thou

6260. Iyas reported on the authority of his father:I (had the honour of) leading the white mule on which rode Allah's Apostle () and with him were Hasan and Husain, till it reached the apartment of Allah's Apostle (). The one amongst them was seated before him and the other one was seated behind him

6261. A'isha reported that Allah's Apostle () went out one morning wearing a striped cloak of the black camel's hair that there came Hasan b. 'Ali. He wrapped him under it, then came Husain and he wrapped him under it along with the other one (Hasan). Then came Fatima and he took her under it, then came 'Ali and he also took him under it and then said:Allah only desires to take away any uncleanness from you, O people of the household, and purify you (thorough purifying)

6262. Salim b. 'Abdullah reported on the authority of his father:We were in the habit of calling Zaid b. Harith as Zaid b. Muhammad until it was revealed in the Qur'an:" Call them by the names of their fathers. This is more equitable with Allah" (This hadith has been transmitted on the authority of Qutaiba b. Sa'd)

6263. This hadith has been narrated on the authority 'Abdullah through another chain of transmitters

6264. Ibn 'Umar reported that Allah's Messenger () sent an expedition and appointed Usama b. Zaid as its chief. The people objected to his command, whereupon Allah's Messenger () stood up and said:You object to his command and before this you objected to the command of his father (Zaid). By Allah, he was fit as the commander and he was one of the dearest of persons to me and after him, behold! this one (Usama) is one of the dearest of persons to me

6265. Salim reported on the authority of his father that Allah's Messenger () said on the pulpit:You object to the command of Usama b. Zaid as you had objected before to the command of his father (Zaid). By Allah, he was most competent for it and, by Allah, he was dearest to me amongst people and, by Allah, the same is the case with Usama b. Zaid. He is most dear to me after him and I advise you to treat him well for he is pious amongst you

6266. Abdullah b. Abu Mulaika reported that Abdullah b. Jafar said to Ibn Zubair:Do you remember (the occasion) when we three (i. e. I, you and Ibn 'Abbas) met

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Allah's Messenger () and he mounted us (on his camel) but left you? He said: Yes

6267. This hadith has been transmitted on the authority of Habib b. Ash-Shahid

6268. Abdullah b. Ja'far reported that when Allah's Messenger (may peace be, upon him) came back from a journey, the children of his family used to accord him welcome. It was in this way that once he came back from a journey and I went to him first of all. He mounted me before him. Then there came one of the two sons of Fatima and he mounted him behind him and this is how we three entered Medina riding on a beast

6269. Abdullah b. Ja'a'far reported that when Allah's Messenger () came back from a journey he met us. Once he met me, Hasan or Husain, and he mounted one of us before him and the other one behind him until we entered Medina

6270. Abdullah b. Ja'far reported that one day Allah's Messenger () mounted me behind him and narrated to me something in secret which I would narrate to none amongst people

6271. Abdullah b. Ja'far reported that he heard `Ali say in Kufa that Allah's Messenger () said: The best of the women of her time was Mary, daughter of `Imran, and the best of the women of her time was Khadija, daughter of Khuwailid. Abu Kuraib said that Waki` pointed towards the sky and the earth

6272. Abu Musa reported Allah's Messenger () as saying: There are many persons amongst men who are quite perfect but there are none perfect amongst women except Mary, daughter of `Imran, Asiya wife of Pharaoh, and the excellence of 'A'isha as compared to women is that of Tharid over all other foods

6273. Abu Huraira reported that Gabriel came to Allah's Apostle () and said: Allah's Messenger, lo. Khadija is coming to you with a vessel of seasoned food or drink. When she comes to you, offer her greetings from her Lord, the Exalted and Glorious, and on my behalf and give her glad tidings of a palace of jewels in Paradise wherein there is no noise and no toil. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters with a slight variation of wording

6274. Ismail reported: I said to 'Abdullah b. Abi Aufa: Did Allah's Messenger () give glad tidings of Paradise to Khadija? He said: Yes. He did give glad tidings to her of a palace of jewels in Paradise wherein there would be no noise and no toil

6275. This hadith has been narrated on the authority of Ibn Abi Aufa through other chains of transmitters

6276. A'isha reported that Allah's Messenger (may peace be upon him) gave glad tidings to Khadija bint Khuwailid of a palace in Paradise

6277. A'isha reported: Never did I feel jealous of any woman as I was jealous of Khadija. She had died three years before he (the Holy Prophet) married me. I often heard him praise her, and his lord, the Exalted and Glorious, had commanded him to give her the glad tidings of a palace of jewels in Paradise: and whenever he slaughtered a sheep he presented (its meat) to her female companions

6278. A'isha reported: Never did I feel jealous of the wives of Allah's Apostle () but in case of Khadija, although I did not, (have the privilege to) see her. She further added that whenever Allah's Messenger () slaughtered a sheep, he said: Send it to the companions of Khadija I annoyed him one day and said: (It is) Khadija only who always prevails upon your mind. Thereupon Allah's Messenger () said: Her love had been nurtured in my heart by Allah Himself

6279. This hadith has been transmitted on the authority of Abu Usama up to the slaughtering of a sheep, but he did not make mention of the subsequent words

6280. A'isha reported: Never did I feel jealous of any wife amongst the wives of Allah's Apostle () as I feel in case of Khadija (though I had never seen her), for he praised her very often

6281. A'isha reported that Allah's Apostle () did not marry any other woman till her (Khadija's) death

6282. A'isha reported that Hala b. Khuwailid (sister of Khadija) sought permission from Allah's Messenger () to see him and he was reminded of Khadija's (manner of) asking leave to enter and (was overwhelmed) with emotions thereby and said: O Allah, it is Hala, daughter of Khuwailid, and I felt jealous and said: Why do you remember one of those old women of the Quraish with gums red and who is long dead-while Allah has given you a better one in her stead?

6283. A'isha reported Allah's Messenger () having said: I saw you in a dream for three nights when an angel brought you to me in a silk cloth and he said: Here is your wife, and when I removed (the cloth) from your face, lo, it was yourself, so I said: If this is from Allah, let Him carry it out

6284. This hadith has been narrated on the authority of Hisham with the same chain of transmitters

6285. A'isha reported: Allah's Messenger () said to me: I can well discern when you are pleased with me and when you are annoyed with me. I said: How do you discern it? Thereupon he said: When you are pleased with me you say, "No, by the Lord of Muhammad," and when you are annoyed with me, you say, "No, by the Lord of Ibrahim." I said: Allah's Messenger, by Allah, I in fact leave your name (when I am annoyed with you)

6286. This hadith has been reported on the authority of Hisham b. 'Urwa with the same chain of transmitters up to the words: "No, by the Lord of Ibrahim," and he did not make mention of what follows subsequently

6287. A'isha reported that she used to play with dolls in the presence of Allah's Messenger () and when her playmates came to her they left (the house) because they felt shy of Allah's Messenger (), whereas Allah's Messenger () sent them to her

6288. This hadith has been narrated on the authority of Hisham with the same chain of transmitters with a slight variation of wording

6289. A'isha reported that people sent their gifts when it was the turn of 'A'isha seeking thereby the pleasure of Allah's Messenger ()

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6290. A'isha, the wife of Allah's Apostle (ﷺ), said: The wives of Allah's Apostle (ﷺ) sent Fatima, the daughter of Allah's Messenger (ﷺ), to Allah's Apostle (ﷺ). She sought permission to get in as he had been lying with me in my mantle. He gave her permission and she said: Allah's Messenger, verily, your wives have sent me to you in order to ask you to observe equity in case of the daughter of Abu Quhafa. She (A'isha) said: I kept quiet. Thereupon Allah's Messenger (ﷺ) said to her (Fatima): O daughter, don't you love whom I love? She said: Yes, (I do). Thereupon he said: I love this one. Fatima then stood up as she heard this from Allah's Messenger (ﷺ) and went to the wives of Allah's Apostle (ﷺ) and informed them of what she had said to him and what Allah's messenger (ﷺ) had said to her. Thereupon they said to her: We think that you have been of no avail to us. You may again go to Allah's Messenger (ﷺ) and tell him that his wives seek equity in case of the daughter of Abu Quhafa. Fatima said: By Allah, I will never talk to him about this matter. A'isha (further) reported: The wives of Allah's Apostle (ﷺ) then sent Zainab b. Jahsh, the wife of Allah's Apostle (ﷺ), and she was one who was somewhat equal in rank with me in the eyes of Allah's Messenger (ﷺ) and I have never seen a woman more advanced in religious piety than Zainab, more God-conscious, more truthful, more alive to the ties of blood, more generous and having more sense of self-sacrifice in practical life and having more charitable disposition and thus more close to God, the Exalted, than her. She, however, lost temper very soon but was soon calm. Allah's Messenger (ﷺ) permitted her to enter as she (A'isha) was along with Allah's Messenger (ﷺ) in her mantle, in the same very state when Fatima had entered. She said: Allah's Messenger, your wives have sent me to you seeking equity in case of the daughter of Abu Quhafa. She then came to me and showed harshness to me and I was seeing the eyes of Allah's Messenger (ﷺ) whether he would permit me. Zainab went on until I came to know that Allah's Messenger (ﷺ) would not disapprove if I retorted. Then I exchanged hot words until I made her quiet. Thereupon Allah's Messenger (ﷺ) smiled and said: She is the daughter of Abu Bakr

6291. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters, but with a slight variation of wording

6292. A'isha reported that Allah's Messenger (ﷺ) during his last illness inquired: Where I would be tomorrow, where I would be tomorrow (thinking, that the turn of A'isha was not very near) and when it was my turn, Allah called him to his Heavenly Home and his head was between my neck and chest

6293. A'isha reported that Allah's Messenger (ﷺ) at the time of breathing his last was reclining against her chest and she was leaning over him and listening to him as he was saying: O Allah, grant me pardon, show mercy to me, enjoin me to companions (on High)

6294. This hadith has been narrated on the authority of Hisham through another chain of transmitters

6295. A'isha reported: I heard that never a prophet dies until he is given an option to opt the life of (this) world or that of the Hereafter. She further said: I heard Allah's Messenger (ﷺ) say in his last illness in which he died. I heard him saying in gruffness of the voice: Along with those persons upon whom Allah bestowed favours from amongst the Apostles, the testifiers of truth, the martyrs, the pious and goodly company are they (iv. 69). (It was on bearing these words) that I thought that he had been given choice (and he opted to live with these pious persons in the Paradise)

6296. This hadith has been narrated on the authority of Sa'd with the same chain of transmitters

6297. A'isha, the wife of Allah's Apostle (ﷺ), reported that he used to say: Never a prophet dies in a state that he is not made to see his abode in Paradise, and then given a choice. A'isha said that when Allah's Messenger (ﷺ) was about to leave the world, his head was over her thigh and he had fallen into swoon three times. When he felt relief his eyes were fixed at the ceiling. He then said: O Allah, along with the high companions (i. e. along with the Apostles who live in the most elevated place of the Paradise). (On hearing these words), I then said (to myself) He is not going to opt us and I remembered a hadith which he had narrated to us as he was healthy and in which he said: No prophet dies until he sees his abode in Paradise, he is then given a choice. A'isha said: These were the last words which Allah's Messenger (ﷺ) spoke (the words are): O Allah, with companions on High

6298. A'isha reported that when Allah's Messenger (ﷺ) set out on a journey, he used to cast lots amongst his wives. Once this lot came out in my favour and that of Hafsa. They (Hafsa, and A'isha) both went along with him and Allah's Messenger (ﷺ) used to travel (on camel) when it was night along with A'isha and talked with her. Hafsa said to A'isha: Would you like to ride upon my camel tonight and allow me to ride upon your camel and you would see (what you do not generally see) and I would see (what I do not see) generally? She said: Yes. So A'isha rode upon the camel of Hafsa and Hafsa rode upon the camel of A'isha and Allah's Messenger (ﷺ) came near the camel of A'isha. (whereas) Hafsa had been riding over that. He greeted her and then rode with her until they came down. She (A'isha) thus missed (the company of the Holy Prophet) and when they sat down, A'isha felt jealous. She put her foot in the grass and said: O Allah, let the scorpion sting me or the serpent bite me. And so far as thy Messenger is concerned, I cannot say anything about him

6299. Anas b. Malik reported Allah's Messenger (ﷺ) as saying: The excellence of A'isha over women is like the excellence of Tharid over all other foods

6300. This hadith has been narrated on the authority of Anas b. Malik through other chains of transmitters

6301. A'isha reported that Allah's Messenger (ﷺ) said to her: Gabriel offered you greetings and I said: So there should be peace and mercy of Allah upon him

6302. This hadith has been narrated on the authority of A'isha through another chain of transmitters

6303. This hadith has been narrated on the authority of Zakriyya' through another chain of transmitters

6304. A'isha, the wife of Allah's Apostle (ﷺ), reported that Allah's Messenger (ﷺ) said: A'isha, here is Gabriel offering you greetings. She said: I made a reply: Let there be peace and blessings of Allah upon him, and added: He sees what I do not see

6305. A'isha reported that (one day) there sat together eleven women making an explicit promise amongst themselves that they would conceal nothing about their spouses. The first one said: My husband is a sort of the meat of a lean camel placed at the top of a hill, which it is difficult to climb up, nor (the meat) is good

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enough that one finds in oneself the urge to take it away (from the top of that mountain). The second one said: My husband (is so bad) that I am afraid I would not be able to describe his faults-both visible and invisible completely. The third one said: My husband is a long-statured fellow (i. e. he lacks intelligence). If I give vent to my feelings about him, he would divorce me, and if I keep quiet I would be made to live in a state of suspense (neither completely abandoned by him nor entertained as wife). The fourth one said: My husband is like the night of Tihama (the night of Hijaz and Mecca), neither too cold nor hot, neither there is any fear of him nor grief. The fifth one said: My husband is (like) a leopard as he enters the house, and behaves like a lion when he gets out, and he does not ask about that which he leaves in the house. The sixth one said: So far as my husband is concerned, he eats so much that nothing is left back and when he drinks he drinks that no drop is left behind. And when he lies down he wraps his body and does not touch me so that he may know my grief. The seventh one said: My husband is heavy in spirit, having no brightness in him, impotent, suffering from all kinds of conceivable diseases, heaving such rough manners that he may break my head or wound my body, or may do both. The eighth one said: My husband is as sweet as the sweet-smelling plant, and as soft as the softness of the hare. The ninth one said: My husband is the master of a lofty building, long-statured, having heaps of ashes (at his door) and his house is near the meeting place and the inn. The tenth one said: My husband is Malik, and how fine Malik is, much above appreciation and praise (of mine). He has many folds of his camel, more in number than the pastures for them. When they (the camels) hear the sound of music they become sure that they are going to be slaughtered. The eleventh one said: My husband is Abu Zara'. How fine Abu Zara' is! He has suspended in my ears heavy ornaments and (fed me liberally) that my sinews and bones are covered with fat. So he made me happy. He found me among the shepherds living in the side of the mountain, and he made me the owner of the horses, camels and lands and heaps of grain and he finds no fault with me. I sleep and get up in the morning (at my own sweet will) and drink to my heart's content. The mother of Abu Zara', how fine is the mother of Abu Zara'! Her bundles are heavily packed (or receptacles in her house are filled to the brim) and the house quite spacious. So far as the son of Abu Zara' is concerned, his bed is as soft as a green palm-stick drawn forth from its bark, or like a sword drawn forth from its scabbard, and whom just an arm of a lamb is enough to satiate. So far as the daughter of Abu Zara' is concerned, how fine is the daughter of Abu Zara', obedient to her father, obedient to her mother, wearing sufficient flesh and a source of jealousy for her co-wife. As for the slave-girl of Abu Zara', how fine is she; she does not disclose our affairs to others (outside the four walls of the house). She does not remove our wheat, or provision, or take it forth, or squander it, but she preserves it faithfully (as a sacred trust). And she does not let the house fill with rubbish. One day Abu Zara' went out (of his house) when the milk was churned in the vessels, that he met a woman, having two children like leopards playing with her pomegranates (chest) under her vest. He divorced me (Umm Zara') and married that woman (whom Abu Zara') met on the way. I (Umm Zara') later on married another person, a chief, who was an expert rider, and a fine archer: he bestowed upon me many gifts and gave me one pair of every kind of animal and said: Umm Zara', make use of everything (you need) and send forth to your parents (but the fact) is that even if I combine all the gifts that he bestowed upon me, they stand no comparison to the least gift of Abu Zara'. 'A'isha reported that Allah's Messenger () said to me: I am for you as Abu Zara' was for Umm Zara

6306. This hadith has been transmitted on the authority of Hisham b. 'Urwa but with a slight variation of wording

6307. Miswar b. Makhramali reported that he heard Allah's Messenger () say, as he sat on the pulpit: The sons of Hisham b. Mughira have asked my permission to marry their daughter with 'Ali b. Abi Talib (that refers to the daughter of Abu Jahl for whom 'Ali had sent a proposal for marriage). But I would not allow them, I would not allow them, I would not allow them (and the only alternative possible is) that 'Ali should divorce my daughter (and then marry their daughter), for my daughter is part of me. He who disturbs her in fact disturbs me and he who offends her offends me

6308. Miswar b. Makhramah reported Allah's Messenger () as saying: Fatima is a part of me. He in fact tortures me who tortures her

6309. (Imam Zain-ul-'Abidin) 'Ali b. Husain reported that when they came to Medina from Yazid b. Mu'awiya after the martyrdom of Husain b. 'Ali (Allah be pleased with him) Miswar b. Makhramah met him and said to him: Is there any work for me which you ask me to do? I said to him: No. He again said to me: Would you not give me the sword of Allah's Messenger () for I fear that the people may snatch it from you? By Allah, if you give that to me, no one would be able to take it away, so long as there is life in me. Verily 'Ali b. Abi Talib sent a proposal of marriage to the daughter of Abu Jahl in spite of (the fact that his wife) Fatima (had been living in his house). Thereupon I heard Allah's Messenger () say while addressing the people on the pulpit. I was adolecing in those days. He said: Fatima is a part of me and I fear that she may be put to trial in regard to religion. He then made a mention of his son-in law who had been from the tribe of 'Abd Shams and praised his behaviour as a son-in-law and said: Whatever he said to me he told the truth and whatever he promised he fulfilled it for me. I am not going to declare forbidden what is lawful and make lawful what is forbidden, but, by Allah, the daughter of Allah's Messenger and the daughter of the enemy of Allah can never be combined at one place

6310. Ali b. Husain reported that Miswar b. Makhramah informed him that 'Ali b. Abi Talib sent the proposal of marriage to the daughter of Abu Jahl as he had Fatima, the daughter of Allah's Messenger (), (as his wife). When Fatima heard about it, she came to Allah's Apostle () and said: The people say that you never feel angry on account of your daughters and now 'Ali is going to marry the daughter of Abu Jahl. Makhramah said: Thereupon Allah's Messenger () rose up and I heard him reciting Tashahhud and say: Now to the point. I gave a daughter of mine (Zainab) to Abu'l-'As b. Rabi, and he spoke to me and spoke the truth. Verily Fatima, the daughter of Muhammad, is a part of me and I do not approve that she may be put to any trial and by Allah, the daughter of Allah's Messenger cannot be combined with the daughter of God's enemy (as the co-wives) of one person. Thereupon 'Ali gave up (the idea of his intended) marriage

6311. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters

6312. 'A'isha reported that Allah's Messenger () called his daughter Fatima (during his last illness). He said. to her something secretly and she wept. He again said

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to her something secretly and she laughed. 'A'isha further reported that she said to Fatima: What is that which Allah's Messenger () said to you secretly and you wept and then said to you something secretly and you laughed? Thereupon she said: He informed me secretly of his death and so I wept. He then again informed me secretly that I would be the first amongst the members of his family to follow him and so I laughed

6313. A'isha reported: We, the wives of Allah's Apostle (), were with him (during his last illness) and none was absent therefrom that Fatima, who walked after the style of Allah's Messenger (), came there, and when he saw her he welcomed her saying: You are welcome, my daughter. He then made her sit on his right side or on his left side. Then he said something secretly to her and she wept bitterly and when he found her (plunged) in grief he said to her something secretly for the second time and she laughed. I ('A'isha) said to her: Allah's Messenger has singled you amongst the women (of the family) for talking (to you something secretly) and you wept. When Allah's Messenger () recovered from illness, I said to her: What did Allah's Messenger () say to you? Thereupon she said: I am not going to disclose the secret of Allah's Messenger (). When Allah's Messenger () died, I said to her: I adjure you by the right that I have upon you that you should narrate to me what Allah's Messenger () said to you. She said: Yes, now I can do that (so listen to it). When he talked to me secretly for the first time he informed me that Gabriel was in the habit of reciting the Qur'an along with him once or twice every year, but this year it had been twice and so he perceived his death quite near, so fear Allah and be patient (and he told me) that he would be a befitting forerunner for me and so I wept as you saw me. And when he saw me in grief he talked to me secretly for the second time and said: Fatima, are you not pleased that you should be at the head of the believing women or the head of this Umma? I laughed and it was that laughter which you saw

6314. A'isha reported that all the wives of Allah's Apostle () had gathered (in her apartment) during the days of his (Prophet's) last illness and no woman was left behind that Fatima, who walked after the style of Allah's Messenger (), came there. He welcomed her by saying: You are welcome, my daughter, and made her sit on his right side or on his left side, and then talked something secretly to her and Fatima wept. Then he talked something secretly to her and she laughed. I said to her: What makes you weep? She said: I am not going to divulge the secret of Allah's Messenger (). I ('A'isha) said: I have not seen (anything happening) like today, the happiness being more close to grief (as I see today) when she wept. I said to her: Has Allah's Messenger () singled you out for saying something leaving us aside? She then wept and I asked her what he said, and she said: I am not going to divulge the secrets of Allah's Messenger (). And when he died I again asked her and she said that he (the Holy Prophet) told her: Gabriel used to recite the Qur'an to me once a year and for this year it was twice and so I perceived that my death had drawn near, and that I (Fatima) would be the first amongst the members of his family who would meet him (in the Hereafter). He shall be my good forerunner and it made me weep. He again talked to me secretly (saying): Aren't you pleased that you should be the sovereign amongst the believing women or the head of women of this Ummah? And this made me laugh

6315. Salman reported: In case it lies in your power don't be one to enter the bazar first and the last to get out of that because there is a bustle and the standard of Satan is set there. He said: I was informed that Gabriel (Allah be pleased with him) came to Allah's Apostle () and there was with him Umm Salama and he began to talk with him. He then stood up, whereupon Allah's Apostle () said to Umm Salama: (Do you know) who was he and what did he say? She said: He was Dihya (Kalbi). He reported Umm Salama having said: By Allah, I did not deem him but only he (Dihya) until I heard the address of Allah's Apostle () informing him about us. He (the narrator) said: I said to Uthman: From whom did you hear it? He said: From Usima b. Zaid

6316. A'isha, the Mother of the Faithful, reported that Allah's Messenger () said: One who has the longest hands amongst you would meet me most immediately. She farther said: They (the wives of Allah's Apostle) used to measure the hands as to whose hand was the longest and it was the hand of Zainab that was the longest amongst them, as she used to work with her hand and spend (that income) on charity

6317. Anas reported that Allah's Messenger () went to Umm Aiman and I went along with him and she served him a drink in a vessel and he reported that the narrator said: I do not know whether it was because of the fasting (or for any other reason) that he (the Holy Prophet) refused to accept that. She raised her voice and showed annoyance to him

6318. Anas reported that after the death of Allah's Messenger () Abu Bakr said to 'Umar: Let us visit Umm Aiman as Allah's Messenger () used to visit her. As we came to her, she wept. They (Abu Bakr and Umar) said to her: What makes you weep? What is in store (in the next world) for Allah's Messenger () is better than (this worldly life). She said: I weep not because I am ignorant of the fact that what is in store for Allah's Messenger () (in the next world) is better than (this world), but I weep because the revelation which came from the Heaven has ceased to come. This moved both of them to tears and they began to weep along with her

6319. Anas reported that Allah's Apostle () did not enter the house of any woman except that of his wives and that of Umm Sulaim. He used to visit her. It was said to him why it was so, whereupon he said: I feel great compassion for her. Her brother was killed while he was with me

6320. Anas reported that Allah's Apostle () said: I entered Paradise and heard the noise of steps. I said: Who is it? They said: She is Ghumaisa, daughter of Milhan, the mother of Anas b. Malik

6321. Jabir b. 'Abdullah reported that Allah's Messenger () said: I was shown Paradise and I saw the wife of Abu Talha (i.e. Umm Sulaim) and I heard the noise of steps before me and, lo, it was that of Bilal

6322. Anas reported that the son of Abu Talha who was born of Umm Sulaim died. She (Umm Sulaim) said to the members of her family: Do not narrate to Abu Talha about his son until I narrate it to him. Abu Talha came (home); she presented to him the supper. He took it and drank water. She then embellished herself which she did not do before. He (Abu Talha) had a sexual intercourse with her and when she saw that he was satisfied after sexual intercourse with her, she said: Abu Talha, if some people borrow something from another family and then (the members of the family) ask for its return, would they resist its return? He said:

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No. She said: I inform you about the death of your son. He was annoyed, and said: You did not inform me until I had a sexual intercourse with you and you later on gave me information about my son. He went to Allah's Messenger () and informed him what had happened. Thereupon Allah's Messenger () said: May Allah bless both of you in the night spent by you! He (the narrator) said: She became pregnant. Allah's Messenger (may peace be upon him) was in the course of a journey and she was along with him and when Allah's Messenger () came back to Medina from the journey he did not enter (his house) (during the night). When the people came near Medina, she felt the pangs of delivery. He (Abu Talha) remained with her and Allah's Messenger () proceeded on. Abu Talha said: O Lord, you know that I love to go along with Allah's Messenger when he goes out and enter along with him when he enters and I have been detained as Thou seest. Umm Sulaim said: Abu Talha, I do not feel (so much pain) as I was feeling formerly, so better proceed on. So we proceeded on and she felt the pangs of delivery as they reached (Medina) and a child was born and my mother said to me: Anas, none should suckle him until you go to Allah's Messenger () tomorrow morning. And when it was morning I carried him (the child) and went along with him to Allah's Messenger (may peace be upon him). He said: I saw that he had in his hand the instrument for the cauterisation of the camels. When he saw me, he said: This is, perhaps, what Umm Sulaim has given birth to. I said: Yes. He laid down that instrument on the ground. I brought that child to him and placed it in his lap and Allah's Messenger () asked Ajwa dates of Medina to be brought and softened them in his mouth. When these had become palatable he placed them in the mouth of that child. The child began to taste them. Then Allah's Messenger () said: See what love the Ansar have for dates. He then wiped his face and named him 'Abdullah

6323. This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters

6324. Abu Huraira reported that Allah's Messenger () said to Bilal: Bilal, narrate to me which act at the time of morning prayer you did in Islam for which you hope to receive good reward, for I heard during the night the sound of your steps before me in Paradise. Bilal said: I did not do any act in Islam for which I hope to get any benefit but this that when I perform complete ablution during the night or day I observe prayer with that purification what Allah has ordained for me to pray

6325. Abdullah reported that when this verse was revealed: "There is no harm on persons who believe and perform good acts, what they had eaten (formerly) when they avoided it (now) and they affirmed their faith" (v. 93) up to the end. Allah's Messenger () said to me: You are one amongst them

6326. Abu Musa reported: When I and my brother came from Yemen we used to consider Ibn Mas'ud and his mother amongst the members of the household. of Allah's Messenger () because of their visiting them frequently and staying there for long (periods of) time

6327. The above hadith is narrated likewise through another chain of transmitters

6328. Abu Musa. reported: I came to Allah's Messenger () and thought that 'Abdullah was amongst the members of the family, or like that

6329. Abu Ishaq reported that he heard Abu'l-Ahwas say: I was along with Abu Musa and Abu Mas'ud as Ibn Mas'ud died and one of them said to the other: Do you find one like him besides him? Thereupon he said: Do you say this (no one can be his rival)? He was admitted (to the company of the Holy Prophet) whereas we were detained and he had been present in the company of Allah's Messenger () whereas we had been absent

6330. Abu Ahwas reported: We were in the house of Abu Musa along with some of the companions of 'Abdullah and they were looking at the Holy Book. 'Abdullah stood up, whereupon Abu Mas'ud said: I do not know whether Allah's Messenger, () has left after him one having a better knowledge (of Islam) than the man who is standing. Abu Musa said: If you say this, that is correct, because he had been present when we had been absent and he was permitted when we were detained

6331. Zaid b. Wahab reported: I was sitting along with Hudhaifa and Abu Musa, and the rest of the hadith is the same

6332. Abdullah (b. Mas'ud) reported that he (said to his companions to conceal their copies of the Qur'an) and further said: He who conceals anything he shall have to bring that which he had concealed on the Day of judgment, and then said: After whose mode of recitation you command me to recite? I in fact recited before Allah's Messenger () more than seventy chapters of the Qur'an and the Companions of Allah's Messenger () know it that I have better understanding of the Book of Allah (than they do), and if I were to know that someone had better understanding than I, I would have gone to him. Shaqiq said: I sat in the company of the Companions of Mukhammad () but I did not hear anyone having rejected that (that is, his recitation) or finding fault with it

6333. Abdullah reported: By Him besides Whom there is no god, there is no chapter in the Book of Allah about which I do not know as to where it was revealed and there is no verse about which I do not know in what context it was revealed, and if I were to know of one having a better understanding of the Book of Allah than I (and I could reach him) on the back of the mule, I would have definitely gone to him on camel's back

6334. Masruq reported: We used to go to Abdullah b. 'Amr and talk to him, Ibn Numair said: One day we made a mention of Abdullah b. Mas'ud, whereupon he said: You have made mention of a person whom I love more than anything else. I heard Allah's Messenger () as saying: Learn Qur'an from four persons: Ibn Umm 'Abd (i. e. 'Abdullah b. Mas'ud) he started from him-then Mu'adh b. Jabal and Ubayya b. Ka'b, then Salim the ally of Abu Hudhaifa

6335. Masruq reported: We were in the company of Abdullah b. 'Amr that we made a mention of a hadith from Abdullah b. Mas'ud; thereupon he said: That is a person whose love ever remains (fresh in my heart) after I heard Allah's Messenger () as saying: Learn Qur'an from four persons: Ibn Umm 'Abd, i. e. Abdullah b. Mas'ud and he started from his name-then Ubayy b. Ka'b and Mu'adh b. Jabal. Zuhri did not make a mention of the words yaquluhi in his narration

6336. This hadith has been reported on the authority of Abu Bakr b. Abu Shaiba and Abu Kuraib, and both of them said: Abu Mu'awiya narrated to us from A'mash on the authority of Jarir and Waki', and in a narration of Abu Bakr transmitted on the authority of Abu Mu'awiya the mention of Mu'adh has preceded Ubayy's, and in the narration transmitted on the authority of Abu Kuraib, the name of Ubayy preceded Mu'ddh's

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6337. This tradition has been transmitted on the authority of Shu'ba through A'mash, but there is a difference of order of the four

6338. Masruq reported:They made a mention of Ibn Mas'ud before 'Abdullah b. Amr, whereupon he said: He is a person whose love is always fresh in my heart after I heard Allah's Messenger () as saying: Learn the recitation of the Qur'an from four persons: from Ibn Mas'ud, Salim, the ally of Abu Hudhaifa, Ubayy b. Ka'b, Mu'adh b. Jabal

6339. Ubaidullah b. Mu'adh reported it on the authority of his father Shu'ba with the same chain of transmitters and he made this addition. He made a mention of these two names but I do not know whose name he mentioned first

6340. Anas is reported to have said:Four persons collected the Qur'an during the lifetime of Allah's Messenger () and all of them were Ansar: Mu'adh b. Jabal, Ubayy b. Ka'b, Zaid b. Thabit, Abu Zaid. Qatada said: Anas, who was Abu Zaid? He said: He was one of my uncles

6341. Hammam said:I said to Anas b. Malik: Who collected the Qur'an during the lifetime of Allah's Messenger ()? He said: Four (persons), all of them belonging to Ansir: Ubayy b. Ka'b, Mu'adh b. Jabal, Zaid b. Thabit and a person from the Ansar whose Kunya was Abu Zaid

6342. Anas b. Malik reported that Allah's Messenger () said to Ubayy:Verily Allah, the Exalted and Glorious, has commanded me to recite the Qur'an to you, whereupon he said: (Has) Allah mentioned my name to you? He said: Allah has mentioned your name to me. Thereupon he began to shed tears (of joy)

6343. Anas b. Malik reported that Allah's Messenger () said to Ubayy b. Ka'b:I have been commanded to recite to you the Sura (al- Bayyinah) which opens with these words (Lam Yakunil-ladhiyna Kafaruu) He said: Has he mentioned to you my name? He said: Yes; thereupon he shed tears of joy

6344. This hadith has been narrated on the authority of Anas through another chain of transmitters

6345. Jabir b. 'Abdullah reported Allah's Messenger () as saying while the bier of Sa'd b. Mu'adh was placed before them:The Throne of the most Gracious shook at the death of Sa'd b. Mu'adh

6346. Jabir reported that the Throne of the most Compassionate shook because of the death of Sa'd b. Mu'adh

6347. Anas b. Malik reported Allah's Messenger () as saying:That his bier (that of Sa'd) was placed (before them) and the Throne of the most Compassionate shook

6348. Al-Bara' reported that a garment of silk was presented to Allah's Messenger (). His Companions touched it and admired its softness; thereupon he said:Do you admire the softness of this (cloth)? The handkerchiefs of Sa'd b. Mu'adh in Paradise are better than this

6349. This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters

6350. This hadith has been reported on the authority of Shu'ba combining the two chains of transmitters

6351. Anas b. Malik reported that Allah's Messenger () was presented a garment of sundus and he prohibited the use of silk. The persons admired it, whereupon he said:By Him in Whose Hand is the life of Muhammad, the kerchiefs of Sa'd b. Mu'adh in Paradise are better than this

6352. Anas reported the king of Dumat al-Jandal presented to Allah's Messenger () the garment and he made no mention (of the fact) that he prohibited the use of silk

6353. Anas reported that Allah's Messenger () took hold of his sword on the Day of Uhud and said:Who would take it from me? All the persons stretched their hands saying: I would do it, I would do it. He (Allah's Apostle) said: Who would take it in order to fulfil its rights? Then the people withdrew their hands. Simak b. Kharasha Abu Dujana said: I am here to take it and fulfil its rights. He took it and struck the heads of the polytheists

6354. Jabir b. 'Abdullah reported:The dead body of my father was brought and he was covered (with cloth) and it had been mutilated. I made an attempt to lift the cloth, but my people prohibited me to do so. I again made an attempt to lift the cloth, but my people prohibited me. Thereupon Allah's Messenger () lifted it or he commanded it to be lifted. He heard the noise (of a loud) weeping, or the noise of a woman mourner. He inquired who she was. They said: The daughter of 'Amr or the sister of Amr, whereupon he said: Why does she weep? The Angels provide him shade with the help of their Wings until he would be lifted (to his heavenly abode)

6355. Jabir b. 'Abdullah reported:My father fell as a martyr on the Day of Uhud and I attempted to uncover his face and weep, but they (the Companions of the Holy Prophet) forbade me to do this, whereas Allah's Messenger () did not forbid me and Fatima bint Amr, the sister of my father, was also weeping Thereupon Allah's Messenger () said: You may weep or you may not weep; the Angels provide him shade with the help of their wings until you lift him (to be buried in the grave)

6356. This hadith has been narrated on the authority of Jabir through another chain of transmitters, but with this difference that there is no mention of the Angels and the weeping of a female mourner

6357. Jabir reported:My father was brought in a state that his ears had been cut off and (his dead body) was placed before Allah's Apostle (), the rest of the hadith is the same

6358. Abu Barza reported that Allah's Apostle () was there in a battlefield that Allah conferred upon him the spoils of war. He said to his Companions:Is anyone missing amongst you? They said: So and so and so. He again said: Is there anyone missing amongst you? They said: So and so and so. He then said: Is there

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anyone missing amongst you? They said: No. Thereupon he (the Holy Prophet) said: But I am missing Julaibib. They (his Companions) searched him amongst those who had been killed and they found him by the side of seven (dead bodies) whom he had killed and he had been killed (by the opponents). Allah's Apostle (ﷺ) came there and stood (by his side) and said: He killed seven (persons). Then (his opponents) killed him. He is mine and I am his. He then placed him upon his hands and there was none else to lift but Allah's Apostle (ﷺ). Then the grave was dug for him and he was placed in the grave and no mention is made of a bath

6359. Abdullah b. Samit reported that Abu Dharr said: We set out from our tribe Ghafir who look upon the prohibited months as permissible months. I and my brother Unais and our mother stayed with our maternal uncle who treated us well. The men of his tribe fell jealous and they said: When you are away from your house, Unais commits adultery with your wife. Our maternal uncle came and he accused us of the sin which was conveyed to him. I said: You have undone the good you did to us. We cannot stay with you after this. We came to our camels and loaded (our) luggage. Our maternal uncle began to weep covering himself with (a piece of) cloth. We proceeded on until we encamped by the side of Mecca. Unais cast lot on the camels (we had) and an equal number (above that). They both went to a Kahin and he made Unais win and Unais came with our camels and an equal number along with them. He (Abu Dharr) said: My nephew, I used to observe prayer three years before my meeting with Allah's Messenger (ﷺ). I said: For whom did you say prayer? He said: For Allah. I said: To which direction did you turn your face (for observing prayer)? He said: I used to turn my face as Allah has directed me to turn my face. I used to observe the night prayer at the time of the end of night and I fell down in prostration like the mantle until the sun rose over me. Unais said: I have a work in Mecca, so you better stay here. Unais went until he came to Mecca and he came to me late. I said: What did you do? He said: I met a person in Mecca who is on your religion and he claims that verily it is Allah Who has sent him. I said: What do the people say about him? He said: They say that he is a poet or a Kahin or a magician. Unais who was himself one of the poets said: I have heard the words of a Kahin but his words in no way resemble his (words). And I also compared his words to the verses of poets but such words cannot be uttered by any poet. By Allah, he is truthful and they are liars. Then I said: you stay here, until I go, so that I should see him. He said: I came to Mecca and I selected an insignificant person from amongst them and said to him: Where is he whom you call as-Sabi? He pointed out towards me saying: He is Sabi. Thereupon the people of the valley attacked me with sods and bows until I fell down unconscious. I stood up after having regained my consciousness and I found as if I was a red idol. I came to Zamzam and washed blood from me and drank water from it and listen, O son of my brother, I stayed there for thirty nights or days and there was no food for me but the water of Zamzam. And I became so bulky that there appeared wrinkles upon my stomach, and I did not feel any hunger in my stomach. It was during this time that the people of Mecca slept in the moonlit night and none was there to circumambulate the House but only two women who had been invoking the name of Isafa, and Na'ila (the two idols). They came to me while in their circuit and I said: Marry one with the other, but they did not dissuade from their invoking. They came to me and I said to them: Insert wood (in the idols' private parts). (I said this to them in such plain words) as I could not express in metaphorical terms. These women went away crying and saying: Had there been one amongst our people (he would have taught a lesson to you for the obscene words used for our idols before us). These women met Allah's Messenger (ﷺ) and Abu Bakr who had also been coming down the hill. He asked them: What has happened to you? They said: There is Sabi, who has hidden himself between the Ka'ba and its curtain. He said: What did he say to you? They said: He uttered such words before us as we cannot express. Allah's Messenger (ﷺ) came and he kissed the Black Stone and circumambulated the House along with his Companion and then observed prayer, and when he had finished his prayer, Abu Dharr said: I was the first to greet him with the salutation of peace and uttered (these words) in this way; Allah's Messenger, may there be peace upon you, whereupon he said: It may be upon you too and the mercy of Allah. He then said: Who are you? I said: From the tribe of Ghifar. He leaned his hand and placed his finger on his forehead and I said to myself: Perhaps he has not liked it that I belong to the tribe of Ghifar. I attempted to catch hold of his hand but his friend who knew about him more than I dissuaded me from doing so. He then lifted his head and said: Since how long have you been here? I said: I have been here for the last thirty nights or days. He said: Who has been feeding you? I said: There has been no food for me but the water of Zamzam. I have grown so bulky that there appear wrinkles upon my stomach and I do not feel any hunger. He said: It is blessed (water) and it also serves as food. Thereupon Abu Bakr said: Allah's Messenger, let me serve as a host to him for tonight, and then Allah's Messenger (ﷺ) proceeded forth and so did Abu Bakr and I went along with them. Abu Bakr opened the door and then he brought for us the raisins of Ta'if and that was the first food which I ate there. Then I stayed as long as I had to stay. I then came to Allah's Messenger (ﷺ) and he said: I have been shown the land abounding in trees and I think it cannot be but that of Yathrib (that is the old name of Medina). You are a preacher to your people on my behalf. I hope Allah would benefit them through you and He would reward you. I came to Unais and he said: What have you done? I said: I have done that I have embraced Islam and I have testified (to the prophethood of Allah's Messenger). He said: I have no aversion for your religion and I also embrace Islam and testify (to the prophethood of Muhammad). Then both of us came to our mother and she said: I have no aversion for your religion and I also embrace Islam and testify to the prophethood of Muhammad. We then loaded our camels and came to our tribe Ghafir and half of the tribe embraced Islam and their chief was Aimi' b. Rahada Ghifiri and he was their leader and head of the tribe said: We will embrace Islam when Allah's Messenger (ﷺ) may peace be upon him would come to Medina, and when Allah's Messenger (ﷺ) came to Medina the remaining half also embraced Islam. Then a tribe Aslam came to the Prophet (ﷺ) and said: Allah's Messenger, we also embrace Islam like our brothers who have embraced Islam. And they also embraced Islam. Thereupon Allah's Messenger (ﷺ) said: Allah granted pardon to the tribe of Ghifar and Allah saved (from destruction) the tribe of Aslam

6360. This hadith has been narrated on the authority of Humaid b. Hilal with the same chain of transmitters but with this addition: "As I came to Mecca, Unais said: (Well), go but be on your guard against the Meccans for they are his enemies and are annoyed with him

6361. Abdullah b. Samit reported that Abu Dharr said: Son of my brother, I used to observe prayer two years before the advent of Allah's Apostle (ﷺ). I said: To which direction did you turn your face? He said: To which Allah directed me to turn my face. The rest of the hadith is the same but with this addition that they

went to a Kahin and his brother Unais began to praise him until he (in verses declared) him (Unais) as winner (in the contest of poetry), and so we got his camels, mixed them with our camels, and there is in this hadith also these words that Allah's Apostle (ﷺ) came there and he circumambulated the House and observed two Rak'ahs of prayer behind the Station (of Ibrahim). I came to him and I was the first amongst persons to greet him with Assalam-o-'Alaikum, and I said to Allah's Messenger Let there be peace upon you. And he said: Let there be peace upon you too; who are you? And in the hadith (these words are) also found: Since how long have you been here? And Abu Bakr said: Let him be my guest tonight

6362. Ibn 'Abbas reported that when Abu Dharr heard of the advent of the Apostle (ﷺ) in Mecca he said: Brother, ride in this valley and bring information for me about the person who claims that there comes to him information from the Heavens. Listen to his words and then come to me. So he rode on until he came to Mecca and he heard his words (the sacred words of the Holy Prophet) and then came back to Abu Dharr and said: I have seen him exhorting (people) to develop good morals and his expressions can in no way be termed as poetry. He (Abu Dharr) said: I have not been satisfied with it regarding that which I had in my mind (as I sent you). So he took up provisions for the journey and a small water-skin containing water (and set forth) until he came to Mecca. He came to the mosque (Ka'bah) and began to look for Allah's Apostle (ﷺ) and he did not recognize him (the Holy Prophet) and he did not even like that he should ask about him from anyone until it was night, and he slept. 'Ali saw him and found him to be a stranger. So he went with him. He followed him but one did not make any inquiry from the other about anything until it was morning. He then brought the water and his provisions to the mosque and spent a day there, but he did not see Allah's Apostle (ﷺ) until it was night. He then returned to his bed, and there happened to pass 'Ali and he said: This man has not been able to find his destination until this time. He made him stand and he went with him and no one made an inquiry from his companion about anything. And when it was the third day he did the same. 'Ali made him stand up and brought him along with him. He said: By Him, besides Whom there is no god, why don't you tell me (the reason) which brought you here to this town? He said: (I shall do this) provided you hold me promise and a covenant that you would guide me aright. He then did that. He ('Ali) said: Verily, he is truthful and he is a Messenger of Allah (ﷺ) and when it is morning, follow me and if I would say anything from which I would sense fear about you I would stand (in a manner) as if I was throwing water and if I move on, you then follow me until I get in (some house). He did that and I followed him until he came to Allah's Messenger (ﷺ). He entered (the house) of Allah's Apostle (ﷺ) along with him and listened to his words and embraced Islam at this very place. Allah's Apostle (ﷺ) said to him: Go to your people and inform them until my command reaches you. Thereupon he said: By Him in Whose Hand is my life, I shall say to the people of Mecca this thing at the top of my voice. So he set forth until he came to the mosque and then spoke at the top of his voice (saying): I bear testimony to the fact that there is no god but Allah and that Muhammad is the Messenger of Allah. The people attacked him and made him fall down when al-'Abbas came and he leaned over him and said: Woe be upon you, don't you know that he is from amongst the tribe of Ghifar and your trading route to Syria passes through (the settlements of this tribe), and he rescued him. He (Abu Dharr) did the same on the next day and they (the Meccans) again attacked him and al-'Abbas leaned upon him and he rescued him

6363. Jarir b. 'Abdullah said: Allah's Messenger (ﷺ) never refused me permission to see him since I embraced Islam and never looked at me but with a smile

6364. Jarir reported: Since I embraced Islam Allah's Messenger (ﷺ) never refused to see me and he did not see me but with a smile on his face. Ibn Numair has made this addition to this hadith which has been reported on the authority of Ibn Idris that he (Jarir) made this complaint to him (to the Holy Prophet): I cannot sit upon the horse with firmness, whereupon he (Allah's Apostle) struck his chest with his hand and prayed: O Allah, make him steadfast and rightly-guided

6365. Jabir reported that there was in pre-Islamic days a temple called Dhu'l-Khalasah and it was called the Yamanite Ka'ba or the northern Ka'ba. Allah's Messenger (ﷺ) said unto me: Will you rid me of Dhu'l-Khalasah and so I went forth at the head of 350 horsemen of the tribe of Ahmas and we destroyed it and killed whomsoever we found there. Then we came back to him (to the Holy Prophet) and informed him and he blessed us and the tribe of Ahmas

6366. Jarir b. 'Abdullah al-Bajali said: Allah's Messenger (ﷺ) said to me: Can't on rid me of Dhu'l-Khalasah, the idol-house of Khath'am, and this idol-house was called the Yamanite Ka'ba. So I went along with 150 horsemen and I could not sit with steadfastness upon the horse. I made the mention of it to Allah's Messenger (ﷺ) and he struck his hand on my chest and said: O Allah, grant him steadfastness and make him the guide of righteousness and the rightly-guided one. So he went away and he set fire to it. Then Jarir sent some person to Allah's Messenger (ﷺ) whose Kunya was Abu Arta to give him the happy news about that. He came to Allah's Messenger (ﷺ) and said: I have not come to you (but with the news) that we have left Dhu'l-Khalasah as a scabed camel. Thereupon Allah's Messenger (ﷺ) blessed the horses of Ahmas and the men of their tribe five times

6367. This hadith has been narrated on the authority of Ismail with different chains of transmitters and in the hadith transmitted on the authority of Marwan (the words are): "A person giving the glad tidings on behalf of Jarir came or Abu Husain b. Rabi'a came in order to give glad tidings to Allah's Apostle (ﷺ)

6368. Ibn 'Abbas reported that Allah's Messenger (ﷺ) came to privy and I placed for him water for ablution, When he came out he said: Who placed it here? And in a version of Zuhair they (the Companions) said, and in the version of Abu Bakr (the words are): I said: It is Ibn 'Abbas (who has done that), whereupon he (the Holy Prophet) said: May Allah grant him deep understanding of religion

6369. Ibn 'Umar reported: I saw in a state of sleep as if I have in my hand a piece of silk cloth and there is no place in the Paradise where I intend to reach but that piece of cloth does not fly towards it. I made a mention of it to Hafsa (the sister of Ibn 'Umar) and Hafsa made a mention of it to Allah's Apostle (ﷺ), whereupon Allah's Apostle (ﷺ) said: I find 'Abdullah b 'Umar a pious person

6370. Ibn 'Umar reported that when a person saw anything in sleep during the lifetime of Allah's Messenger (ﷺ) (may peace be upon him) he narrated it to Allah's Messenger, and I also had a longing that I should also see in a dream something which I should narrate to Allah's Apostle (ﷺ) and I was at that time an unmarried

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young man. I was sleeping in the mosque during the lifetime of Allah's Messenger (ﷺ) at I saw in a dream as if two Angels have taken hold of me and they have carried me to the fire, and, lo, it was built like the easing of a well and had two pillars like those of a well; and, lo, there were people in it whom I knew and I cried out: I seek refuge with Allah from Hell-fire; I seek refuge with Allah from Hell-fire. Then another Angel joined the two others, and said unto me: You need not fear I narrated this dream to Ilafsa and she narrated it to Allah's Messenger, whereupon Allah's Apostle said: Worthy is this man Abdullah, O that he would pray at night, and Silim added that Abdullah afterwards slept only but for a small part of the night

6371. Ibn Umar reported: I used to spend nights in the mosque and by that time I had no wife and children. I saw in a dream as if I am being taken to a well. I made a mention of it to Allah's Messenger (ﷺ) (may peace be upon him). The rest of the hadith is the same

6372. Anas reported that Umm Sulaim said (to the Holy Prophet) Allah's Messenger, here is your servant Anas, invoke blessings of Allah upon him. Thereupon he (the Holy Prophet) said: O Allah, make an increase in his wealth, and progeny, and confer blessings upon him in everything Thou hast bestowed upon him

6373. Anas reported (that his mother) Umm Sulaim said (to the Holy Prophet) Allah's Messenger, here is your servant Anas. The rest of the hadith is the same

6374. This hadith has been reported on the authority of Anas through another chain of transmitters

6375. Anas reported Allah's Apostle (ﷺ) visited us and there was none else (in the house) but I, my mother and my mother's sister Umm Haram. My mother said to him: Allah's Messenger, here is a small servant of yours, invoke blessings of Allah upon him. And he invoked blessings for me (that I should be bestowed upon) every good and this was what he (said) at the end of what he supplicated for me: O Allah, make an increase in his wealth, and progeny, and confer blessings (upon him) in (each one) of them

6376. Anas reported: My mother Umm Anas came to Allah's Messenger (ﷺ). And she prepared my lower garment out of the half of her headdress and (with the other half) she covered my upper body and said: Allah's Messenger, here is my son Unais; I have brought him to you for serving you. Invoke blessings of Allah upon him. Thereupon he (the Holy Prophet) said: O Allah, make an increase in his wealth, and progeny. Anas said: By Allah, my fortune is huge and my children, and grand-children are now more than one hundred

6377. Anas b. Malik said: Allah's Messenger (ﷺ) passed (by our house) that my mother Umm Sulaim listened to his voice and said: Allah's Messenger, let my father and mother be sacrificed for thee, here is Unais (and requested him to invoke blessings upon me). So Allah's Messenger (ﷺ) invoked three blessings upon me. I have seen (the results) of the two in this very world (in regard to wealth and progeny) and I hope to see (the result) of the third one in the Hereafter

6378. Anas reported: Allah's Messenger (ﷺ) came to me as I was playing with playmates. He greeted and sent me on an errand and I made delay in going to my mother. When I came to her she said: What detained you? I said: Allah's Messenger (ﷺ) sent me on an errand. She said: What was the purpose? I said: It is something secret. Thereupon she said: Do not then divulge the secret of Allah's Messenger (ﷺ) to anyone. Anas said: By Allah, if I were to divulge it to anyone, then, O Thabit, I would have divulged it to you

6379. Anas b. Malik reported that Allah's Apostle (ﷺ) told me something secretly. I informed none about that and Umm Sulaim asked me about it, but I did not tell her even

6380. Amir b. Sa'd reported that he heard his father (Sa'd b. Abi Waqqas) say: never heard Allah's Messenger (ﷺ) say unto one living and moving about that he was in Paradise except to 'Abdullah b. Salim

6381. Qais b. 'Ubada reported: I was in the company of some persons, amongst whom some were the Companions of Allah's Apostle (ﷺ) in Medina, that there came a person whose face depicted the fear (of Allah). Some people said: He is a person from amongst the people of Paradise; he is a person from amongst the people of Paradise. He observed two short rak'ahs of prayer and then went out. I followed him and he got into his house and I also got in and we began to converse with each other. And when he became familiar (with me) I said to Him: When you entered (the mosque) before (your entrance in the house) a person said so and so (that you are amongst the people of Paradise), whereupon he said: It is not meet for anyone to say anything which he does not know. I shall (now) tell you why they (say) this. I saw a dream during the lifetime of Allah's Messenger (ﷺ) and narrated it to him. I seemed to be in a garden [he described its vastness, its rich fructification and its verdure]; in the midst of it, there stood an iron pillar, with its base in the earth and its summit in the sky: and upon its summit there was a handhold. It was said to me: Climb up this (pillar). I said to him (visitant in the dream): I am unable to do it. Thereupon a helper came to me, and he (supported) me (by catching hold of my) garment from behind and thus helped me with his hand and so I climbed up till I was at the summit of the pillar, and grasped the handhold. It was said to me: Hold it tightly. It was at this that I woke up when (the handhold) was in the grip of my hand. I narrated it (the dream) to Allah's Apostle (ﷺ), whereupon he said: That garden implies al-Islam and that pillar implies the pillar of Islam. And that handhold is the firmest faith (as referred to in the Qur'an). And you will remain attached to Islam until you shall die. And that man was 'Abdullah b. Salim

6382. Qais b. 'Ubaida reported: I was (sitting) in a company in which there were (besides others) Sa'd b. Malik and Ibn 'Umar that 'Abdullah b. Salim happened to pass (by that side). They (the people sitting in that company) said: He is a person from amongst the dwellers of Paradise. I stood up and said to him: They say such and such (thing about you), whereupon he said: Hallowed be Allah, it is not meet for them to say (anything) of which They have no knowledge. Verily I saw as if a pillar had been raised in a green garden and there had been fixed at its (upper) end a handhold and there was a helper at its base. It was said to me: Climb up. So I climbed up and caught hold of the handhold. I narrated (the contents of this dream) to Allah's Messenger (ﷺ), whereupon he said: 'Abdullah would die in a state that he would be catching hold of the firmest handhold (he would die holding fast to the faith)

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6383. Kharasha b. Hurr reported: I was sitting in a circle in the mosque of Medina and there was an old man, quite handsome. He was 'Abdullah b. Salim. He was telling good things to them (to the people sitting in that company). As he stood up (to depart) the people said: He who is desirous of looking at a person from amongst the people of Paradise should see him. I said: By Allah, I will follow him, and would try to know his residence. So I followed him and he walked on until he reached the outskirts of Medina. He then entered his house. I sought permission from him to get in, and he granted me the permission, saying: My nephew, what is the need (that has brought you here)? I said to him: As you stood up, I heard people say about you: He who is desirous of seeing a person from among the people of Paradise should look at him. So I became desirous of accompanying you. He ('Abdullah b. Salim) said: It is Allah Who knows best about the people of Paradise. I would, however, narrate to you as to why they said like it. (The story is) that while I was asleep (one night) there came to me a person (in the dream) who asked me to stand up. (So I stood up) and he caught hold of my hand and I walked along with him, and, lo, I found some paths on my left and I was about to set out upon them. Thereupon he said to me Do not set yourself on (them) for these are the paths of the leftists (denizens of Hell-fire). Then there were paths leading to the right side, whereupon he said: Set yourself on these paths. We came across a hill and he said to me: Climb up, and I attempted to climb up that I fell upon my buttocks. I made several attempts (but failed to succeed). He led until he came to a pillar (so high) that its upper end touched the sky and its base was in the earth. And there was a handhold at its upper end. He said to me Climb over it. I said: How can I climb upon it, as its upper end touches the sky? He caught hold of my hand and pushed me up and I found myself suspended with the handhold. He then struck the pillar and it fell down, but I remained attached to that handhold until it was morning (and the dream was thus over). I came to Allah's Apostle (ﷺ) and narrated it to him. He said: So far as the paths which you saw on your left are concerned, these are paths of the leftists (denizens of Hell) and the paths which you saw on your right, these are the paths of the rightists (the dwellers of Paradise) and the mountain represents the destination of the martyrs which you would not be able to attain. The pillar implies the pillar of Islam. and so far as the handhold is concerned, it implies the handhold of Islam, and you would hold to it fastly until you would meet death

6384. Abu Huraira reported that 'Umar happened to pass by Hassan as he was reciting verses in the mosque. He (Hadrat 'Umar) looked towards him (meaningfully), whereupon he (gassin) said: I used to recite (verses) when one better than you (the Holy Prophet) had been present (here). He then looked towards Abu Huraira and said to him: I adjure you by Allah (to tell) if you had not heard Allah's Messenger (ﷺ) as saying: (Hassan), give a reply on my behalf; Allah I help him with Ruh-ul-Qudus. He (Abu Huraira) said: By Allah, it is so (i. e. the Prophet actually said these words)

6385. Ibn Musayyib reported that Hassan said to a circle in which there was also Abu Huraira: Abu Huraira, I adjure you by Allah (to tell) whether you had not heard Allah's Messenger (ﷺ) saying like this

6386. Abd al-Rahman reported that he heard Hassin b. Thabit al-Ansari call Abu Huraira to bear witness by saying: I adjure you by Allah if you had not heard Allah's Apostle (ﷺ) saying: Hassin, give a reply on behalf of the Messenger of Allah. O Allah, help him with Ruh-ul-Qudus. Abu Huraira said: Yes, it is so

6387. Al-Bari' b. 'Azib reported: I heard Allah's Messenger (ﷺ) as saying: Hassan b. Thabit, write satire (against the non-believers) ; Gabriel is with you

6388. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters

6389. Hisham reported on the authority of his father that Hassan b. Thabit talked much about 'A'isha. I scolded him, whereupon she said: My nephew, leave him for he defended Allah's Messenger (ﷺ)

6390. This hadith has been narrated on the authority of Hishim with the same chain of transmitters

6391. Masruq reported: I visited 'A'isha when Hassin was sitting there and reciting verses from his compilation: She is chaste and prudent. There is no calumny against her and she rises up early in the morning without eating the meat of the un-mindful. 'A'isha said: But you are not so. Masruq said: I said to her: Why do you permit him to visit you, whereas Allah has said: "And as for him among them who took upon himself the main part thereof, he shall have a grievous punishment" (XXIV. 11)? Thereupon she said: What torment can be more severe than this that he has become blind? He used to write satire as a rebuttal on behalf of Allah's Messenger (ﷺ)

6392. This hadith has been reported on the authority of Shu'ba with the same chain of transmitters but with a slight variation of wording

6393. 'A'isha reported that Hassin said: Allah's Messenger, permit me to write satire against Abu Sufyan, whereupon he said: How can it be because I am also related to him? Thereupon he (Hassan) said: By Him Who has honoured you. I shall draw you out from them (their family) just as hair is drawn out from the fermented (flour). Thereupon Hassan said: The dignity and greatness belongs to the tribe of Bint Makhzum from amongst the tribe of Hisham, whereas your father was a slave

6394. Urwa reported on the same chain of transmitters that Hassan b. Thabit sought permission from Allah's Apostle (ﷺ) to satirise against the polytheists, but he did not mention Abu Sufyan. And instead of the word al-Khamir, the word al-'Ajn was used

6395. 'A'isha reported that Allah's Messenger (ﷺ) (may peace be upon him) said. Satirise against the (non-believing amongst the) Quraish, for (the satire) is more grievous to them than the hurt of an arrow. So he (the Holy Prophet) sent (someone) to Ibn Rawiha and asked him to satirise against them, and he composed a satire, but it did not appeal to him (to the Holy Prophet). He then sent (someone) to Ka'b b. Malik (to do the same, but what he composed did not appeal to the Holy Prophet). He then sent one to Hassan b. Thabit. As he got into his presence, Hassan said: Now you have called for this lion who strikes (the enemies) with his tail. He then brought out his tongue and began to move it and said: By Him Who has sent you with Truth, I shall tear them with my tongue as the leather is torn. Thereupon Allah's Messenger (ﷺ) said: Don't be hasty; (let) Abu Bakr who has the best knowledge of the lineage of the Quraish draw a distinction for you in

regard to my lineage, as my lineage is the same as theirs. Hassan then came to him (Abu Bakr) and after making inquiry (in regard to the lineage of the Holy Prophet) came back to him (the holy Prophet) and said: Allah's Messenger, he (Abu Bakr) has drawn a distinction in your lineage (and that of the Quraish) By Him Who has sent you with Truth, I shall draw out from them (your name) as hair is drawn out from the flour. 'A'isha said: I heard Allah's Messenger () as saying to Hassan: Verily Ruh-ul- Qudus would continue to help you so long as you put up a defence on behalf of Allah and His Messenger. And she said: I heard Allah's Messenger () saying: Hassan satirised against them and gave satisfaction to the (Muslims) and disquieted (the non-Muslims). You satirised Muhammad, but I replied on his behalf, And there is reward with Allah for this. You satirised Muhammad. virtuous, righteous, The Apostle of Allah, whose nature is truthfulness. So verily my father and his father and my honour Are a protection to the honour of Muhammad; May I lose my dear daughter, if you don't see her, Wiping away the dust from the two sides of Kada', They pull at the rein, going upward; On their shoulders are spears thirsting (for the blood of the enemy) ; our steeds are sweating-our women wipe them with their mantles. If you had not interfered with us, we would have performed the 'Umra, And (then) there was the Victory, and the darkness cleared away. Otherwise wait for the fighting on the day in which Allah will honour whom He pleases. And Allah said: I have sent a servant who says the Truth in which there is no ambiguity; And Allah said: I have prepared an army-they are the Ansar whose object is fighting (the enemy), There reaches every day from Ma'add abuse, or fighting or satire; Whoever satirises the Apostle from amongst you, or praises him and helps it is all the same, And Gabriel, the Messenger of Allah is among us, and the Holy Spirit who has no match

6396. Abu Huraira reported:I invited my mother, who was a polytheist, to Islam. I invited her one day and she said to me something about Allah's Messenger () which I hated. I came to Allah's Messenger () weeping and said: Allah's Messenger, I invited my mother to Islam but she did not accept (my invitation). I invited her today but she said to me something which I did not like. (Kindly) supplicate Allah that He may set the mother of Abu Huraira right. Thereupon Allah's Messenger () said: O Allah, set the mother of Abu Huraira on the right path. I came out quite pleased with the supplication of Allah's Apostle () and when I came near the door it was closed from within. My mother heard the noise of my footsteps and she said: Abu Huraira, just wait. And I heard the noise of falling of water. She took a bath and put on the shirt and quickly covered her head with a headress and opened the door and then said: Abu Huraira, I bear witness to the fact that there is no god but Allah and Muhammad is His bondsman and His Messenger. He (Abu Huraira) said: I went back to Allah's Messenger () and (this time) I was shedding the tears of joy. I said: Allah's Messenger, be happy, for Allah has responded to your supplication and He has set on the right path the mother of Abu Huraira. He (the Holy Prophet) praised Allah, and extolled Him and uttered good words. I said: Allah's Messenger, supplicate to Allah so that He may instill love of mine and that of my mother too in the believing servants and let our hearts be filled with their love, whereupon Allah's Messenger () said: O Allah, let there be love of these servants of yours, i.e. Abu Huraira and his mother, in the hearts of the believing servants and let their hearts be filled with the love of the believing servants. (Abu Huraira said: This prayer) was so well granted by Allah that no believer was ever born who heard of me and who saw me but did not love me

6397. Al-A'raj reported that he heard Abu Huraira as saying:You are under the impression that Abu Huraira transmits so many ahadith from Allah's Messenger (may peace be upon him) ; (bear in mind) Allah is the great Reckoner. I was a poor man and I served Allah's Messenger () being satisfied with bare subsistence, whereas the immigrants remained busy with transactions in the bazar; while the Ansar had been engaged in looking after their properties. (He further reported) that Allah's Messenger () said: He who spreads the cloth would not forget anything that he would hear from me. I spread my cloth until he narrated something. I then pressed it against my (chest), so I never forgot anything that I heard from him

6398. This hadith has been transmitted on the authority of Abu Huraira but with the variation that the hadith transmitted on the authority of Malik conclude with the words of Abu Huraira and there is no mention of a transmission of these from Allah's Apostle ():" who spreads his cloth," to the end

6399. A'isha reported:Don't you feel surprised at Abu Huraira? He came (one day) and sat beside the nook of my apartment and began to narrate (the hadith of Allah's Apostle). I was hearing while I was engaged in extolling Allah (reciting Subhan Allah) constantly. He stood up before I finished my repetition of Subhan Allah. if I were to meet him I would have warned him in stern words that Allah's Messenger () did not speak so quickly as you talk

6400. Ibn Shihab transmitted on the authority of Ibn Musayyib that Abu Huraira said:People say that Abu Huraira transmits so many ahadith, whereas Allah is the Reckoner, and they say: How is it with Muhajirs and the Ansar that they do not narrate ahadith like him (like Abu Huraira)? Abu Huraira said: I tell you that my brothers from Ansar remained busy with their lands and my brothers Muhajirs were busy in transactions in the bazars, but I always kept myself attached to Allah's Messenger () with bare subsistence. I remained present (in the company of the Holy Prophet), whereas they had been absent. I retained in my mind (what the Prophet said), whereas they forgot it. One day Allah's Messenger () said: He who amongst you spreads the cloth and listens to my talk and would then press it against his chest would never forget anything heard from me. So I spread my mantle and when he had concluded his talk I then pressed it against my chest and so I never forgot after that day anything that he (the Holy Prophet) said. And if these two verses would not have been revealed in the Book I would have never transmitted anything (to anybody):" Those who conceal the clear evidence and the guidance that We revealed" (ii. 159) tip to the last verse

6401. Ubaidullah b. Rafi', who was the scribe of 'Ali, reported:I heard 'Ali (Allah be pleased with him) as saying: Allah's Messenger () sent me and Zubair and Miqdad saying: Go to the garden of, Khakh [it is a place between Medina and Mecca at a distance of twelve miles from Medina] and there you will find a woman riding a camel. She would be in possession of a letter, which you must get from her. So we rushed on horses and when we met that woman, we asked her to deliver that letter to us. She said: There is no letter with me. We said: Either bring out that letter or we would take off your clothes. She brought out that letter from (the plaited hair of) her head. We delivered that letter to Allah's Messenger () in which Hatib b. Abu Balta'a had informed some people amongst the

polytheists of Mecca about the affairs of Allah's Messenger (). Allah's Messenger () said: Hatib, what is this? He said: Allah's messenger, do not be hasty in judging my intention. I was a person attached to the Quraish. Sufyan said: He was their ally but had no relationship with them. (Hatib further said): Those who are with you amongst the emigrants have blood-relationship with them (the Quraish) and thus they would protect their families. I wished that when I had no blood-relationship with them I should find some supporters from (amongst them) who would help my family. I have not done this because of any unbelief or apostasy and I have no liking for the unbelief after I have (accepted) Islam. Thereupon Allah's Apostle () said: You have told the truth. 'Umar said: Allah's Messenger, permit me to strike the neck of this hypocrite. But he (the Holy Prophet) said: He was a participant in Badr and you little know that Allah revealed about the people of Badr: Do what you like for there is forgiveness for you. And Allah, the Exalted and Glorious, said:" O you who believe, do not take My enemy and your enemy for friends" (lx. 1). And there is no mention of this verse in the hadith transmitted on the authority of Abu Bakr and Zubair and Ishaq has in his narration made a mention of the recitation of this verse by Sufyan

6402. Ali reported that Allah's Messenger () sent me and Abu Marthad al-Ghitnavi and Zubair b. 'Awwam and we were all riders, and he said: Ride on until you reach the garden of Khakh for there is a woman amongst the polytheists and there is a letter with her sent by Hatib to the polytheists; the rest of the hadith is the same

6403. Jabir reported that a slave of Hatib came to Allah's Messenger () complaining against Hatib and said: Hatib will definitely go to Hell. (But) Allah's Messenger () said: You tell a lie; he would not get into that for he had taken part in Badr and in (the expedition of) Hudaibiya

6404. Umm Mubashshir reported that she heard Allah's Apostle () as saying in presence of Hafsa: God willing, the people of the Tree would never enter the fire of Hell one amongst those who owed allegiance under that. She said: Allah's Messenger, why not? He scolded her. Hafsa said: And there is none amongst you but shall have to pass over that (narrow Bridge). Thereupon Allah's Apostle () said: Allah, the Exalted and Glorious, has said: We would rescue those persons who are God-conscious and we would leave the tyrants to their fate there (xix)

6405. Abu Musa reported: I was in the company of Allah's Apostle () as he had been sitting in Ji'rana (a place) between Mecca and Medina and Bilal was also there, that there came to Allah's Apostle () a desert Arab, and he said: Muhammad, fulfill your promise that you made with me. Allah's Messenger () said to him: Accept glad tidings. Thereupon the desert Arab said: You shower glad tidings upon me very much; then Allah's Messenger () turned towards Abu Musa and Bilal seemingly in a state of annoyance and said: Verily he has rejected glad tidings but you two should accept them. We said: Allah's Messenger, we have readily accepted them. Then Allah's Messenger () called for a cup of water and washed his hands in that and face too and put the saliva in it and then said: Drink out of it and pour it over your faces and over your chest and gladden yourselves. They took hold of the cup and did as Allah's Messenger () had commanded them to do. Thereupon Umm Salama called from behind the veil: Spare some water in your vessel for your mother also, and they also gave some water which had been spared for her

6406. Abu Burda reported on the authority of his father that when Allah's Apostle () had been free from the Battle of Hunain, he sent Abu 'Amir as the head of the army of Autas. He had an encounter with Duraid b. as-Simma. Duraid was killed and Allah gave defeat to his friends. Abu Musa said: He (the Holy Prophet) sent me along with Abu 'Amir and Abu 'Amir received a wound in his knee from the arrow, (shot by) a person of Bani Jusham. It stuck in his knee. I went to him and said: Uncle, who shot an arrow upon you? Abu 'Amir pointed out to Abu Musa and said: Verily that one who shot an arrow upon me in fact killed me. Abu Musa said: I followed him with the determination to kill him and overtook him and when he saw me he turned upon his heels. I followed him and I said to him: Don't you feel ashamed (that you run), aren't you an Arab? Why don't you stop? He stopped and I had an encounter with him and we exchanged the strokes of (swords). I struck him with the sword and killed him. Then I came back to Abu Amir and said: Verily Allah has killed the one who killed you. And he said: Now draw out this arrow. I drew out the arrow and there came out from that (wound) water. Abu 'Amir said: My nephew, go to Allah's Messenger () and convey my greetings to him and tell him that Abu Amir begs you to ask forgiveness for him. And Abu Amir appointed me as the chief of the people and he died after a short time. When I came to Allah's Apostle () I visited him and he had been lying on the cot woven by strings and there was (no) bed over it and so there had been marks of the strings on the back of Allah's Messenger () and on his sides. I narrated to him what had happened to us and narrated to him about Abu Amir and said to him that he had made a request to the effect that forgiveness should be sought for him (from Allah). Thereupon Allah's Messenger (may peace be. upon him) called for water and performed ablution with it. He then lifted his hands and said. O Allah, grant pardon to Thy servant Abu Amir. (The Prophet had raised his hands so high for supplication) that I saw the whiteness of his armpits. He again said: O Allah, grant him distinction amongst the majority of Thine created beings or from amongst the people. I said: Allah's Messenger, ask forgiveness for me too. Thereupon Allah's Apostle () said: Allah, forgive the sins of Abdullah b. Qais (Abu Musa Ash'ari) and admit him to an elevated place on the Day of Resurrection. Abu Burda said: One prayer is for abu 'Amir and the other is for Abu Musa

6407. Abu Musa reported that Allah's Messenger () said: I recognise the voice of the Ash'arites while they recite the Qur'an as they arrive during the night and I also recognise their station from the recital of the Qur'an during the night time, although I have not seen their encampments as they encamp during the day time. And there is a person amongst them, Hakim; when he encounters the horsemen or the enemies he says to them: My friends command you to wait for them

6408. Abu Musa reported that Allah's Messenger () said: When the Ash'arites run short of provisions in the campaigns or run short of food for their children in Medina they collect whatever is with them in the cloth and then partake equally from one vessel. They are from me and I am from them

6409. Ibn Abbas reported that the Muslims neither looked to Abu Sufyan (with respect) nor did they sit in his company. he (Abu Sufyan) said to Allah's Apostle (): Allah's Apostle, confer upon me three things. He replied in the affirmative. He (further) said: I have with me the most handsome and the best (woman) Umm

Habiba, daughter of Abu Sufyan; marry her, whereupon he said: Yes. And he again said: Accept Mu'awiya to serve as your scribe. He said: Yes. He again said: Make me the commander (of the Muslim army) so that I should fight against the unbelievers as I fought against the Muslims. He said: Yes. Abu Zumnail said: If he had not asked for these three things from Allah's Apostle (ﷺ), he would have never conferred them upon him, for it was (his habit) to accede to everybody's (earnest) request

6410. Abu Musa reported: We were in Yemen when we heard of the migration of Allah's Messenger (ﷺ). We also set out as immigrants to him. And I was accompanied by two brothers of mine, I being the youngest of them; one of them was Abu Burda and the other one was Abu Ruhm, and there were some other persons with them. Some say they were fifty-three or fifty-two persons of my tribe. We embarked upon a boat, and the boat sailed away to the Negus of Abyssinia. There we met Ja'far b. Abu Talib and his companions. Ja'far said: Allah's Messenger (ﷺ) has sent us here and has commanded us to stay here and you should also stay with us. So we stayed with him and we came back (to Medina) and met Allah's Messenger (ﷺ) when Khaibar had been conquered. He (the Holy Prophet) allocated a share to us and in the ordinary course he did not allocate the share to one who had been absent on the occasion of the conquest of Khaibar but conferred (a share) upon him only who had been present there with him. He, however, made an exception for the people of the boat, viz. for Ja'far and his companions. He allocated a share to them, and some persons from amongst the people said to us, viz. the people of the boat: We have preceded you in migration. Asma' bint 'Umais who had migrated to Abyssinia and had come back along with them (along with immigrants) visited Hafsa, the wife of Allah's Apostle (ﷺ). (Accordingly), Umar had been sitting with her (Hafsa). As 'Umar saw Asma, he said: Who is she? She (Hafsa) said: She is Asma, daughter of 'Umais. He said: She is an Abyssinian and a sea-woman. Asma said: Yes, it is so. Thereupon 'Umar said: We preceded you in migration and so we have more right to Allah's Messenger (ﷺ) as compared with you. At this she felt annoyed and said: 'Umar, you are not stating the fact; by Allah, you had the privilege of being in the company of the Messenger (ﷺ) who fed the hungry among you and instructed the ignorant amongst you, whereas we had been far (from here) in the land of Abyssinia amongst the enemies and that was all for Allah and Allah's Messenger (ﷺ) and, by Allah, I would never take food nor take water unless I make a mention to Allah's Messenger (ﷺ) of what you have said. We remained in that country in constant trouble and dread and I shall talk about it to Allah's Messenger (ﷺ) (way peace be upon him) and ask him (about it). By Allah, I shall not tell a lie and deviate (from the truth) and add anything to that. So, when Allah's Apostle (ﷺ) came, she said: Allah's Apostle, 'Umar says so and so. Upon this Allah's Messenger (ﷺ) said: His right is not more than yours, for him and his companions there is one migration, but for you, i. e. for the people of the boat, there are two migrations. She said: I saw Abu Musa and the people of the boat coming to me in groups and asking me about this hadith, because there was nothing more pleasing and more significant for them than this. Abu Burda reported that Asma said: I saw Abu Musa, asking me to repeat this hadith to him again and again

6411. Abu Musa reported: We were in Yemen when we heard of the migration of Allah's Messenger (ﷺ). We also set out as immigrants to him. And I was accompanied by two brothers of mine, I being the youngest of them; one of them was Abu Burda and the other one was Abu Ruhm, and there were some other persons with them. Some say they were fifty-three or fifty-two persons of my tribe. We embarked upon a boat, and the boat sailed away to the Negus of Abyssinia. There we met Ja'far b. Abu Talib and his companions. Ja'far said: Allah's Messenger (ﷺ) has sent us here and has commanded us to stay here and you should also stay with us. So we stayed with him and we came back (to Medina) and met Allah's Messenger (ﷺ) when Khaibar had been conquered. He (the Holy Prophet) allocated a share to us and in the ordinary course he did not allocate the share to one who had been absent on the occasion of the conquest of Khaibar but conferred (a share) upon him only who had been present there with him. He, however, made an exception for the people of the boat, viz. for Ja'far and his companions. He allocated a share to them, and some persons from amongst the people said to us, viz. the people of the boat: We have preceded you in migration. Asma' bint 'Umais who had migrated to Abyssinia and had come back along with them (along with immigrants) visited Hafsa, the wife of Allah's Apostle (ﷺ). (Accordingly), Umar had been sitting with her (Hafsa). As 'Umar saw Asma, he said: Who is she? She (Hafsa) said: She is Asma, daughter of 'Umais. He said: She is an Abyssinian and a sea-woman. Asma said: Yes, it is so. Thereupon 'Umar said: We preceded you in migration and so we have more right to Allah's Messenger (ﷺ) as compared with you. At this she felt annoyed and said: 'Umar, you are not stating the fact; by Allah, you had the privilege of being in the company of the Messenger (ﷺ) who fed the hungry among you and instructed the ignorant amongst you, whereas we had been far (from here) in the land of Abyssinia amongst the enemies and that was all for Allah and Allah's Messenger (ﷺ) and, by Allah, I would never take food nor take water unless I make a mention to Allah's Messenger (ﷺ) of what you have said. We remained in that country in constant trouble and dread and I shall talk about it to Allah's Messenger (ﷺ) (way peace be upon him) and ask him (about it). By Allah, I shall not tell a lie and deviate (from the truth) and add anything to that. So, when Allah's Apostle (ﷺ) came, she said: Allah's Apostle, 'Umar says so and so. Upon this Allah's Messenger (ﷺ) said: His right is not more than yours, for him and his companions there is one migration, but for you, i. e. for the people of the boat, there are two migrations. She said: I saw Abu Musa and the people of the boat coming to me in groups and asking me about this hadith, because there was nothing more pleasing and more significant for them than this. Abu Burda reported that Asma said: I saw Abu Musa, asking me to repeat this hadith to him again and again

6412. A'idh b. Amr reported that Abu Sufyan came to Salman, Suhaib and Bilal in the presence of a group of persons. They said: By Allah, the sword of Allah did not reach the neck of the enemy of Allah as it was required to reach. Thereupon Abu Bakr said: Do you say this to the old man of the Quraish and their chief? Then he came to Allah's Apostle (ﷺ) and informed him of this. Thereupon he (the Holy Prophet) said: Abu Bakr, you have perhaps annoyed them and if you annoyed them you have in fact annoyed your Lord. So Abu Bakr came to them and said: O my brothers, I have annoyed you. They said: No, our brother, may Allah forgive you

6413. Jabir b. Abdullah reported that it was concerning them (the Ansar) that this verse was revealed, that when the two groups amongst you were about to lose

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heart and Allah was the Guardian of them both. This concerned Banu Salama and Banu Haritha and we did not like that Allah, the Exalted and Glorious, should not have revealed this verse for the fact that Allah (gave an assurance) of being the Guardian of both

6414. Zaid b. Arqam reported that Allah's Messenger () said: O Allah,, grant forgiveness to the Ansar, the offspring of the Ansar and the offspring of the offspring of the Ansar. This hadith has been narrated on the authority of Shulba with the same chain of transmitters

6415. Zaid b. Arqam reported that Allah's Messenger () said: O Allah,, grant forgiveness to the Ansar, the offspring of the Ansar and the offspring of the offspring of the Ansar. This hadith has been narrated on the authority of Shulba with the same chain of transmitters

6416. Anas reported that Allah's Messenger () sought forgiveness for the Ansar and he said: I think (he also sought forgiveness) for the children of the Ansar and the slaves and the freed men of the Ansar. I have no doubt about it

6417. Anas reported that Allah's Messenger () saw children and women of the Ansar coming back from a wedding feast. Allah's Apostle () stood up motionless (as a mark of respect) and said: O Allah, (bear witness) (and addressing the Ansar), said: You are dearest to me amongst people, (and said: O Allah (bear witness) (and addressing the Ansar), said: You are dearest to me amongst people. And he meant Ansar

6418. Anas b. Malik reported that a woman from the Ansar came to Allah's Messenger () and Allah's Messenger () stood aside with her and said: By Him in Whose Hand is my life, you are dearest to me amongst the people. He repeated it thrice

6419. This hadith has been reported on the authority of Shu'ba with the same chain of transmitters

6420. Anas b. Malik reported Allah's Messenger () as saying: The Ansar are my family and my trusted friends. and the people would increase in number whereas they (the Ansar) would become less and less, so appreciate the deeds of those from amongst them who do good and overlook their failings

6421. Abu Usaid reported Allah's Messenger () as saying: The worthiest clans of the Ansar are Banu Najjar, thereafter Banu al-Ashhal; thereafter Banu Harith b. Banu Khazraj; thereafter Banu Sa'idah and there is goodness in all clans of the Ansar. Sa'd said: I see that he (the Holy Prophet) has placed others above us. It was said to (him): He has placed you above many others

6422. Abu Usaid Ansari has reported this hadith through another chain of transmitters. When the Prophet () was marching towards Badr in order

6423. Anas reported a hadith like this from Allah's Apostle () but he has made no mention in the hadith of the words of Sa'd

6424. Ibrahim b. Muhammad b. Talha reported: I heard Abu Sa'id delivering an address in the presence of Abu 'Utba that the Messenger of Allah () said: The worthiest settlements of the Ansar are those of Banu Najjar, then of Banu 'Abu al-Ashhal and then of Banu Harith and then of Banu Khazraj and then of the clan of Banu Sa'idah, and if I were to give preference to anyone besides them I would have given preference to my relatives

6425. Abu Usaid Ansari reported: I bear witness to the fact that Allah's Messenger () said: The best settlements of the Ansar are of those of Banu Najjar, then of Banu 'Abu al-Aslhal and then of Banu Harith b. Khazraj, then of Banu Sa'ida and there is in every settlement of the Ansar good. Abu Salama reported that Abu Usaid said: Can I tell a lie about Allah's Messenger ()? And if I were a liar, I would have started with my tribe Banu Sa'ida. This was conveyed to Sa'd b. 'Ubada and he found (rankling) in his mind and said: We have been left behind (in the sense) that we have been (mentioned) last of the four. He (Sa'd) said: Saddle my pony so that I should go to Allah's Messenger (). His nephew saw him and said: Are you going to contradict (the order of) precedence set by Allah's Messenger (), whereas Allah's Messenger () has the best knowledge of it? Is it not sufficient for you that you are the fourth amongst the four (best tribes of the Ansar)? So he returned and said: Allah and His Messenger know best, and he commanded that his pony should be unsaddled

6426. Abu Usaid Ansari reported that he heard Allah's Messenger () as saying: The worthiest of the Ansar or the worthiest of the settlements and the clans of Ansar; the rest of the hadith is the same, but there is no mention of the story of Sa'd b. 'Ubada (Allah be pleased with him)

6427. Abu Huraira reported Allah's Messenger () as saying in a large gathering of the Muslims: Should I not tell you of the best clans of the Ansar? They said: Allah's Messenger, (kindly) do this. Thereupon Allah's Messenger said: That is Banu Abd al-Ashhal. They said: Allah's Messenger, then next? He said: Banu Najjar. They again said: Allah's Messenger, then next? He said: Then of Banu Harith b. Khazraj. They then said: Allah's Messenger, then next? He said: Then of Banu Sa'ida. They said: Allah's Messenger, then next? He said: There is good in all the clans of the Ansar. It was upon this that Sa'd b. Ubada stood up in annoyance and said: Are we the last of the four as Allah's Messenger () has determined (the order of precedence) of their clans? He decided to talk with Allah's Messenger () on this issue, but the people of his tribe said to him: Be seated, are you not happy with this that Allah's Messenger' () has mentioned your clan as one of the four (best) clans and those whom he left and did not mention (the order of their precedence) are more than those whom he mentioned? And Sa'd b. 'Ubada dropped the idea of talking to Allah's Messenger () (on this issue)

6428. Anas b. Malik reported: I set out along with Jabir b. 'Abdullah al-Bajali on a journey and he used to serve me. I said to him: Don't do that. Thereupon he said: I have seen Ansar doing this with Allah's Messenger (). I swore by Allah whenever I accompany any one of the Ansar, I would serve him and Ibn Muthanni, and Ibn Bashshir made this addition in their narrations: Jarir was older than Anas, and Ibn Bashshir said: He was of a more advanced age as compared with Anas. Allah's Apostle () invoked blessings for the tribes of Ghifar and Aslam

6429. Abu Dharr reported Allah's Messenger () as saying: Go to your people and say that the Messenger of Allah () says: Ghifar (is a tribe) to whom Allah granted pardon, and Aslam (is the tribe) to whom Allah granted safety

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6430. Abu Dharr reported Allah's Messenger () as saying: To the tribe of Aslam Allah has granted safety and to the tribe of Ghifar Allah has granted pardon
6431. This hadith has been reported on the authority of Shu'ba with the same chain of transmitters
6432. This hadith has been narrated through other chains of transmitters on the authority of Jabir and Abu Huraira that Allah's Apostle () said: To the tribe of Aslam Allah has granted safety and to the tribe of Ghifar Allah has granted pardon
6433. Abu Huraira reported Allah's Messenger () as saying: To the tribe of Aslam Allah has granted safety and to the tribe of Ghifar Allah has granted pardon. Verily it is not I that say this, but (it is) Allah the Exalted and Glorious. (who) says this
6434. Khufaf b. Jura' reported that Allah's Messenger () said in prayer: O Allah, hurl curse upon the tribe of Lihyan and Ri'l aid Dhakwan and Usayya for they disobeyed Allah and His Messenger, (and for) Ghifar Allah has granted pardon and for the tribe of Aslam Allah has granted safety
6435. Ibn 'Umar reported Allah's Messenger () as saying: Allah has granted pardon to the tribe of Ghifar and to the tribe of Aslam Allah has granted safety and as for Usayya tribe, they disobeyed Allah and His Messenger
6436. This hadith has been transmitted on the authority of Ibn Umar with a slight variation of wording (and the wording) that Allah's Messenger () said this on the pulpit
6437. This hadith has been reported on the authority of Ibn Umar but through another chain of transmitters
6438. Abu Ayyub reported Allah's Messenger () as saying: The tribes of Ansar, Muzaina and Juhaina and Ghifar and Ashja' and those from Banu 'Abdullah, they are my friends amongst the people and Allah and His Messenger are their protectors
6439. Abu Huraira reported Allah's Messenger () as saying: Quraish, Ansar, Muzaina, Juhaina and Ghifar, they are my friends and there is no friend of theirs besides Allah and His Messenger
6440. This hadith has been transmitted on the authority of Sa'd b. Ibrahim with a slight variation of wording
6441. Abu Huraira reported Allah's Messenger () as saying: The tribes of Ashja', Ghifar and Muzaina and from the tribe of Juhaina they are better than Banu Tamim, Banu Amir and the allies of Asad and Ghatfan
6442. Abu Huraira reported Allah's Messenger () as saying: By Him in Whose Hand is the life of Muhammad, (the tribes of) Ghifar, Aslam, Muzaina, or from the tribe of Juhaina or from the tribe of Muzaina, they would be better in the eye of Allah than Asad, Tayyi, and Ghatfan on the Day of Resurrection
6443. Abu Huraira reported Allah's Messenger () as saying: Aslam, Ghifar or some people from Muzaina, Juhaina (with the variation of words) are better in the eye of Allah than Asad, Ghatfan, Hawazin and Tamim. The narrator said: I think he also said: "On the Day of Resurrection
6444. Abu Bakra reported from his father that al-Aqra' b. Habis reported that he came to Allah's Messenger () and said to him: How did the tribes of Aslam, Ghifar, Muzaina (and I think he also said Juhaina and the narrator is in doubt about it) owe allegiance to you, whereas they plundered the pilgrims? Thereupon Allah's Messenger () said: "you were to say that Aslam, Ghifar, Muzaina and I think Juhaina are better than Banu Tamim, Banu 'Amir and Asad, Ghatfan, then would these people (of latter group of tribes) be in loss? He said: Yes. Thereupon he (the Holy Prophet) said: By Him in Whose Hand is my life, these people are better than Banu Tamim, Banu Amir, Asad and Ghatfan, and in this hadith of Abu Shaiba (these words are not found) that Muhammad (the narrator) had a doubt about
6445. This hadith has been narrated on the authority of Abu Ya'qub Dabbi with the same chain of transmitters but with a slight variation of wording
6446. Abu Bakra reported from the Messenger of Allah () that Aslam, Ghifar, Muzaina and Juhaina are better than Banu Tamim, Banu Amir and their allies Banu Asad and Ghatfan
6447. This hadith has been reported on the authority of Abu Bishr with the same chain of transmitters
6448. Abu Bakra reported on the authority of his father that Allah's Messenger () said: What is your view if Juhaina, Aslam, Ghifar were better than Banu Tamim, Banu 'Abdullah b. Ghatfan and 'Amir b. Sa'sa'a' respectively (then what would be status of the latter one)? He said this in a loud voice. They said: Allah's Messenger, they would be definitely at a loss and disadvantage. Thereupon he said: They (the first group) are decidedly better than the others; and in the hadith transmitted on the authority of Abu Kuraib the words are: It you were to find that Juhaina, Muzaina and Aslam and Ghifar (are better than)
6449. Adi b. Hatim reported: I came to Umar b. al-Khattab and he said to me: The first consignment of Sadaqa brought to Allah's Messenger () which brightened the face of Allah's Messenger () and the faces of his Companions was that of Tayyi
6450. Abu Huraira reported that Tufail and his companions said: Allah's Messenger, the tribe of Daws has disbelieved and has belied you, so invoke curse upon them. It was said: Let Daws be destroyed, whereupon he (Allah's Messenger) said: Allah guide aright the tribe of Daws and direct them to me
6451. empty
6452. The other hadith has been transmitted on the authority of Abu Huraira with a slight variation of wording
6453. Abu Huraira reported: There are some distinguishing features of Banu Tamim which I heard from Allah's Messenger () and my love for them is never on the decline after that and the words are: They are the bravest amongst people in the battlefield and there is no mention of (the word)" Dajjal

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6454. Abu Huraira reported Allah's Messenger () as saying: You would find people like those of mine, the good amongst you in the Days of Ignorance would be good amongst you in the days of Islam, provided they have an understanding of it and you will find good amongst people the persons who would be averse to position of authority until it is thrust upon them, and you will find the worst amongst persons one who has double face. He comes with one face to them and with the other face to the others

6455. This hadith has been transmitted through other chains of transmitters. The chain of of Abu Zur'a has a slight variation of wording

6456. Abu Huraira reported Allah's Messenger () as saying: Good amongst the women are those who ride camels. One of them said: They are pious women of the Quraish, and the other one said: The women of the Quraish are kind to the orphans in their childhood and look after the wealth of their spouses

6457. This hadith has been transmitted on the authority of Abu Huraira with a slight variation of wording and there is no word " orphan

6458. Abu Huraira reported: I heard Allah's Messenger () as saying: The women of the Quraish are good amongst the womenfolk. They ride camels and show affection to their children and zealously guard the wealth of their husbands. Abu Huraira said at the end of this narration that Mary, the daughter of Imran, never rode the camel

6459. Abu Huraira reported that Allah's Messenger () gave a proposal of marriage to Umm Hani, the daughter of Abu Talib, whereupon she said: Allah's Messenger, I am of an advanced age with a (large) family. Thereupon Allah's Messenger () said: The best women are those who ride (the camels); the rest of the hadith is the same but with this difference that, instead of the word Ar'a the word Ahna has been used (and the complete sentence is like this): That they treat children in their childhood with affection

6460. Abu Huraira reported Allah's Messenger () as saying: The best women who ride the camels are the pious women of the Quraish; they treat with affection children in their childhood and keep a strict watch on the wealth of their spouses

6461. This hadith has been reported on the authority of Abu Huraira with the same chain of transmitters

6462. Anas reported that Allah's Messenger () established fraternity between Abu Ubaida b. Jarrah and Abu Talha

6463. It was said to Anas b. Malik: You must have heard this that Allah's Messenger () said: There is no alliance (hilf) of brotherhood in Islam. Anas said: Allah's Messenger () established the bond of fraternity between the Quraish and the Ansar in his home

6464. Anas reported Allah's Messenger () established fraternity between the Quraish and the Ansar in his house at Medina

6465. Jubair b. Mut'im reported Allah's Messenger () as saying: There is no alliance (hilf) in Islam but (the hilf) established in the pre-Islamic days (for good). Islam intensifies and strengthens it

6466. Abu Burda reported on the authority of his father: We offered the sunset prayer along with Allah's Apostle (). We then said: If we sit (along with Allah's Messenger) and observe night prayer with him it would be very good, so we sat down and he came to us and said: You are still sitting here. I said: Allah's Messenger, we observed evening prayer with you, then we said: Let us sit down and observe night prayer along with you, whereupon he said: You have done well or you have done right. He then lifted his head towards the sky and it often happened that as he lifted his head towards the sky, he said: The stars are a source of security for the sky and when the stars disappear there comes to the sky, i. e. (it meets the same fate) as it has been promised (it would plunge into darkness). And I am a source of safety and security to my Companions and when I would go away there would fall to the lot (of my Companions) as they have been promised with and my Companions are a source of security for the Umma and as they would go there would fall to the lot of my Umma as (its people) have been promised

6467. Abu Sa'id Khudri reported Allah's Apostle () as saying: A time would come for the people when groups of people would set out for fighting in the cause of Allah and it would be said to them: Is there one amongst you who saw Allah's Messenger ()? And they would say: Yes, and they would be victorious. Then the people would set out for fighting in the cause of Allah and it would be said to them: Is there one amongst you who saw those (who have had the privilege of sitting in the company of Allah's Messenger ())? And they would say: Yes, and victory would be granted to them. Then a group of persons would set out for fighting in the cause of Allah and it would be said to them: Is there one amongst you who saw one of those who saw those who (had the privilege) of sitting in the company of Allah's Messenger ()? And they would say: Yes, and the Victory would be granted to them

6468. Abu Sa'id Khudri reported Allah's Messenger () as saying: There would come to the people a time when a detachment would be sent for fighting in the cause of Allah and they would say: See, if you can find amongst them someone from amongst the Companions of Allah's Apostle (). They would find a person and they would be granted victory because of him. Then a second detachment would be sent to them and they would say: Do you find amongst them one who had had the privilege of seeing the Companions of the Messenger of Allah ()? -and the victory would be granted to them because of him. Then the third detachment would be sent and it would be said to them: See, if you find amongst them (who had had the honour of seeing one) who saw those who saw the Companions of Allah's Apostle (). Then the fourth detachment would be sent and it would be said to them: See if you find amongst them one who had the privilege (of seeing) one who saw those who saw those who saw the Companions of Allah's Apostle (), and a person would be found and they would be granted victory because of him

6469. Abdullah reported Allah's Messenger () as saying: The best of my Umma would be those of the generation nearest to mine. Then those nearest to them, then those nearest to them, then people would come whose witness would precede the oath and the oath will precede the witness. Hannad has not made the mention of Qarn in his narration. Qutaiba said that, instead of the word Qaum, the word Aqawam has been used

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6470. Abdullah reported: It was asked from Allah's Apostle (ﷺ) who amongst the people were the best. He said: (People) of my generation, then those next to them, then those next to them, then there would come a people whose evidence would precede their oath and their oath would precede their evidence. Ibrahim said: They forbade us to make vows and bear witness when we were too young

6471. This hadith has been transmitted by Mansur on the authority of Abu al-Ahwas and Jarir with a slight variation of wording

6472. Abdullah (b. Mas'ud) reported Allah's Apostle (ﷺ) as saying: The best among people are of my generation, then those next to them. (The narrator said): I do not know whether (he said) it three times or four times. Then there would follow after them such persons whose evidence would precede the oath, and in case of some others, the oath (would precede) the evidence

6473. Abu Huraira reported Allah's Messenger (ﷺ) as saying: The best age of my Umma is one in which I was sent (by Allah as an Apostle), then the one next to that. (The narrator said): And Allah knows best whether he stated this third (time) or not. Then there would come people who would love (to look) bulky and they would hasten to the witness box before they are asked to bear witness

6474. This hadith has been reported on the authority of Abu Huraira through another chain of transmitters (but with this variation) that Abu Huraira said: I do not know whether he (the Holy Prophet) said (these words: "Then next") twice or thrice

6475. Imran b. Husain reported Allah's Messenger (ﷺ) as saying: The best among you (are) the people (who belong to) my age. Then those next to them, then those next to them, then those next to them. 'Imran said: I do not know whether Allah's Messenger (ﷺ) said twice or thrice (the words: "Then next") after (saying) about his (own age but he then said): Then after them (after successors or those who would succeed them) would come a people who would give evidence before they are asked for it, and would be dishonest and not trustworthy, who would make vows but would not fulfil them, and would be significant in being bulky

6476. This hadith has been reported on the authority of Shu'ba with the same chain of transmitters (and the words are): I do not know whether he made a mention of two generations after his generation or of the third one too. Shababa said: I heard this from Zahdam b. Mudarrib as he came to me riding a horse for some need and he narrated it to me that he had heard it from 'Imran b. Husain, and in the hadith transmitted on the authority of Yahya and Shababa (the words are): They take an oath but they do not fulfil it, and in the hadith transmitted on the authority of Bahz there the word is Yafun as transmitted on the authority of Ibn Ja'far

6477. This hadith has been narrated on the authority of 'Imran b. Husain through another chain of transmitters (and the words are): The best generation of this Umma is the generation to which I have been sent, then the next one, and there is an addition in the hadith transmitted on the authority of Abu 'Awana (and the words are): And Allah knows best whether he made a mention of the third (generation) or not; the rest of the hadith is the same as transmitted by Zahdam on the authority of 'Imran. And in the hadith transmitted by Hisham on the authority of Qatada there is an addition of these words: They take an oath whereas they are not asked to take

6478. A'isha reported that a person asked Allah's Apostle (ﷺ) as to who amongst the people were the best. He said: Of the generation to which I belong, then of the second generation (generation adjacent to my generation), then of the third generation (generation adjacent to the second generation)

6479. Abdullah b. Umar reported that Allah's Messenger (ﷺ) led us 'Isha' prayer at the latter part of the night and when he had concluded it by salutations he stood up and said: Have you seen this night of yours? At the end of one hundred years after this none would survive on the surface of the earth (from amongst my Companions). Ibn Umar said: People were (not understanding) these words of the Messenger of Allah (ﷺ) which had been uttered pertaining to one hundred years. Allah's Messenger (ﷺ) in fact meant (by these words) that on that day none from amongst those who had been living upon the earth (from amongst his Companions) would survive (after one hundred years) and that would be the end of this generation

6480. This hadith has been transmitted by Zuhri on the authority of Ma'mar

6481. Jabir b. 'Abdullah reported: I heard Allah's Messenger (ﷺ) as saying this one month before his death: You asked me about the Last Hour whereas its knowledge is with Allah. I, however, take an oath and say that none upon the earth, the created beings (from amongst my Companions), would survive at the end of one hundred years

6482. This hadith has been narrated on the authority of Ibn Juraij with the same chain of transmitters, but there is no mention of the words: "one month before his death"

6483. Jabir b. 'Abdullah reported Allah's Apostle (ﷺ) as saying one month before his death (or something like it): None amongst the created beings who had been living by that time (during the lifetime of Allah's Apostle).... 'Abd al-Rahman has interpreted these words of Allah's Apostle (ﷺ) as: The ages (of the people) would be diminished

6484. This hadith has been reported on the authority of Sulaiman Taimi through other chains of transmitters

6485. Abu Sa'id reported that when Allah's Apostle (ﷺ) came back from Tabuk they (his Companions) asked about the Last Hour. Thereupon Allah's Messenger (ﷺ) said: There would be none amongst the created beings living on the earth (who would survive this century)

6486. Jabir b. 'Abdullah reported that Allah's Messenger (ﷺ) said: None amongst the created beings (from my Companions) would survive after one hundred years. Salim said: We made a mention of it to him (Jabir), whereupon he said: It means those who had been living on that day

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6487. Abu Huraira reported Allah's Messenger () as saying: Do not revile my Companions, do not revile my Companions. By Him in Whose Hand is my life, if one amongst you would have spent as much gold as Uhud it would not amount to as much as one mudd on behalf of one of them or half of it
6488. Abu Sa'id reported there was some altercation between Khalid b. Walid and Abd al-Rahman b. 'Auf and Khalid reviled him. Thereupon Allah's Messenger () said: None should revile my Companions. For if one amongst you were to spend as much gold as Uhud, it would not amount to as much as one mudd of one of them or half of it
6489. This hadith has been transmitted on the authority of al-A'mash and there is no mention by Shu'ba and Waki' of 'Abd al-Rahman b. Auf and Khalid
6490. Usair b. Jabir reported that a delegation from Kufa came to 'Umar and there was a person amongst them who jeered at Uwais. Thereupon Umar said: Is there amongst us one from Qaran? That person came and Umar said: Verily Allah's Messenger () has said: There would come to you a person from Yemen who would be called Uwais and he would leave none in Yemen (behind him) except his mother, and he would have the whiteness (due to leprosy) and he supplicated Allah and it was cured except for the size of a dinar or dirham. He who amongst you meets him should ask him to supplicate for forgiveness (from Allah) for you
6491. Umar b. al-Khattab reported: I heard Allah's Messenger () as saying: Worthy amongst the successors would be a person who would be called Uwais. He would have his mother (living with him) and he would have (a small) sign of leprosy. Ask him to beg pardon for you (from Allah)
6492. Usair b. Jabir reported that when people from Yemen came to help (the Muslim army at the time of jihad) he asked them: Is there amongst you Uwais b. 'Amir? (He continued finding him out) until he met Uwais. He said: Are you Uwais b., Amir? He said: Yes. He said: Are you from the tribe of Qaran? He said: Yes. He (Hadrat) 'Umar (again) said: Did you suffer from leprosy and then you were cured from it but for the space of a dirham? He said: Yes. He ('Umar) said: Is your mother (living)? He said: Yes. He ('Umar) said: I heard Allah's Messenger () say: There would come to you Uwais b. Amir with the reinforcement from the people of Yemen. (He would be) from Qaran, (the branch) of Murid. He had been suffering from leprosy from which he was cured but for a spot of a dirham. His treatment with his mother would have been excellent. If he were to take an oath in the name of Allah, He would honour that. And if it is possible for you, then do ask him to beg forgiveness for you (from your Lord). So he (Uwais) begged forgiveness for him. Umar said: Where do you intend to go? He said: To Kufa. He ('Umar) said: Let me write a letter for you to its governor, whereupon he (Uwais) said: I love to live amongst the poor people. When it was the next year, a person from among the elite (of Kufa) performed Hajj and he met Umar. He asked him about Uwais. He said: I left him in a state with meagre means of sustenance. (Thereupon) Umar said: I heard Allah's Messenger () as saying: There would come to you Uwais b. 'Amir, of Qaran, a branch (of the tribe) of Murid, along with the reinforcement of the people of Yemen. He had been suffering from leprosy which would have been cured but for the space of a dirham. His treatment with his mother would have been very kind. If he would take an oath in the name of Allah (for something) He would honour it. Ask him to beg forgiveness for you (from Allah) in case it is possible for you. So he came to Uwais and said: Beg forgiveness (from Allah) for me. He (Uwais) said: You have just come from a sacred journey (Hajj); you, therefore, ask forgiveness for me. He (the person who had performed Hajj) said: Ask forgiveness for me (from Allah). He (Uwais again) said: You have just come from the sacred journey, so you ask forgiveness for me. (Uwais further) said: Did you meet Umar? He said: Yes. He (Uwais) then begged forgiveness for him (from Allah). So the people came to know about (the status of religious piety) of Uwais. He went away (from that place). Usair said: His clothing consisted of a mantle, and whosoever saw him said: From where did Uwais get this mantle?
6493. Abu Dharr reported Allah's Messenger () as saying: You would soon conquer a land where people are in the habit of using foul language. They have a right of kinship upon you. And when you see two persons fighting for the space of a brick, then get out of that. He (Abu Dharr) then happened to pass by Rabila and 'Abd al-Rahman, the two sons of Shurahbil b. Hasana, and they had been disputing for the space of a brick. So he left the land
6494. Abu Dharr reported Allah's Messenger () as saying: You would soon conquer Egypt and that is a land which is known (as the land of al-qirat). So when you conquer it, treat its inhabitants well. For there lies upon you the responsibility because of blood-tie or relationship of marriage (with them). And when you see two persons falling into dispute amongst themselves for the space of a brick, then get out of that. He (Abu Dharr) said: I saw Abd al-Rahman b. Shurahbil b. Hasana and his brother Rabi'a disputing with one another for the space of a brick. So I left that (land)
6495. Abu Barza reported that Allah's Messenger () sent a person to a tribe amongst the tribes of Arabia. They reviled him and beat him. He came to Allah's Messenger () and narrated to him (the story of atrocities perpetrated upon him by the people of the tribe). Thereupon he (the Holy Prophet) said: If you were to come to the people of 'Uman, they would have neither reviled you nor beaten you
6496. Abu Naufal reported: I saw (the dead body) of Abdullah b. Zubair hanging on the road of Medina (leading to Mecca). The Quraish passed by it and other people too, that Abdullah b. Umar happened to pass by it. He stood up there and said: May there be peace upon you, Abu Khubaib (the Kunya of Hadrat 'Abdullah b. Zubair), may there be peace upon you Abu Khubaib, may there be peace upon you, Abu Khubaib! By Allah, I used to forbid you from this; by Allah, I used to forbid you from this, by Allah I used to forbid you from this. By Allah, so far as I know, you had been very much devoted to fasting and prayer and you had been paying very much care to cementing the ties of blood. By Allah, the group to which you belong (are labelled) as (a) wicked (person) is indeed a fine group. Then 'Abdullah b. 'Umar went away. The stand 'Abdullah (b. 'Umar) took in regard to the inhuman treatment (meted out to 'Abdullah b. Zubair) and his words (in that connection) were conveyed to Hajjaj (b. Yusuf) and (as a consequence of that) he (the body of Abdullah b. Zubair) was brought down from the stump (the scaffold) by which it was hanging and thrown into the graves of the Jews. He (Hajjaj) sent (his messenger) to Asma' (bint Abu Bakr, 'Abdullah's mother). But she refused to come. He again sent the messenger to her with the message that she must come, otherwise he would bring her forcibly catching hold of her hair. But she again refused and said: By Allah, I will not come to you until you send one to me who would drag me by pulling my hair. Thereupon he said: Bring me my shoes. He put

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on his shoes and walked on quickly swollen with vanity and pride until he came to her and said: How do you find what I have done with the enemy of Allah? She said: I find that you wronged him in this world, whereas he has spoiled your next life. It has been conveyed to me that you used to call him ('Abdullah b. Zubair) as the son of one having two belts. By Allah, I am indeed (a woman) of two belts. One is that with the help of which I used to suspend high the food of Allah's Messenger () and that of Abu Bakr (making it out of the reach) of animals and, so far as the second belt is concerned, that is the belt which no woman can dispense with. Verily Allah's Messenger () told us that in Thaqif, there would be born a great liar and great murderer. The liar we have seen, and as far as the murderer is concerned, I do not find anyone else besides you. Thereupon he (Hajjaj) stood up and did not give any reply to her

6497. Abu Huraira reported Allah's Messenger () as saying: If the din were at the Pleiades, even then a person from Persia would have taken hold of it, or one amongst the Persian descent would have surely found it

6498. Abu Huraira reported: We were sitting in the company of Allah's Apostle () that Sura al-Jumu'a was revealed to him and when he recited (these words): "Others from amongst them who have not yet joined them," a person amongst them (those who were sitting there) said: Allah's Messenger! But Allah's Apostle () made no reply, until he questioned him once, twice or thrice. And there was amongst us Salman the Persian. The Apostle of Allah () placed his hand on Salman and then said: Even if faith were near the Pleiades, a man from amongst these would surely find it

6499. Ibn 'Umar reported Allah's Messenger () as saying: You would find people like one hundred camels and you would not find even one (camel) fit for riding

The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship

6500. Abu Huraira reported that a person came to Allah, 's Messenger () and said: Who among the people is most deserving of a fine treatment from my hand? He said: Your mother. He again said: Then who (is the next one)? He said: Again it is your mother (who deserves the best treatment from you). He said: Then who (is the next one)? He (the Holy Prophet) said: Again, it is your mother. He (again) said: Then who? Thereupon he said: Then it is your father. In the hadith transmitted on the authority of Qutalba, there is no mention of the word "the people"

6501. Abu Huraira reported that a person said: Allah's Messenger, who amongst the people is most deserving of my good treatment? He said: Your mother, again your mother, again your mother, then your father, then your nearest relatives according to the order (of nearness)

6502. Abu Huraira reported: A person came to Allah's Apostle (). The rest of the hadith is the same as transmitted by jarir but with this addition: By your father, you would get the information

6503. This hadith has been narrated on the authority of Ibn Shubruma with the same chain of transmitters and the hadith transmitted on the authority of Wuhaib there is a slight variation of wording. Same is the case with the hadith transmitted on the authority of Muhammad b. Talha (and the words are): "Who amongst the people deserves the best treatment from me"

6504. Abdullah b. 'Amr reported that a person came to Allah's Apostle () and sought permission (to participate) in Jihad, whereupon he (the Holy Prophet) said: Are your parents living? He said: Yes. Thereupon he (the Holy Prophet) said: You should put in your best efforts (in their) service

6505. This hadith has been narrated on the authority of Habib with the several chains of transmitters

6506. This hadith has been narrated on the authority of Habib with the several chains of transmitters

6507. Yazid b. Abu Habib reported that Na'im, the freed slave of Umm Salama, reported to him that 'Abdullah b. 'Amr b. 'As said: There came to Allah's Apostle () a person and said: I owe allegiance to you for migration and Jihad seeking reward only from Allah. He (the Holy Prophet) said: Is one from amongst your parents living? He said: Yes, of course, both are living. He further asked: Do you want to seek reward from Allah? He said: Yes. Thereupon Allah's Messenger () said: Go back to your parents and accord them benevolent treatment

6508. Abu Huraira reported that Juraij was one who was devoted to (prayer) in the temple. His mother came to him. Humaid said that Abu Rafi' demonstrated before us like the demonstration made by abu Huraira to whom Allah's Messenger () had demonstrated as his mother called him placing her palms upon the eyebrows and lifting her head for calling him and said: Juraij, it is your mother, so talk to her. She found him at that time absorbed in prayer, so he said (to himself): O Lord, my mother (is calling me) (whereas I am absorbed) in my prayer. He opted for prayer. She (his mother) went back, then came again for the second time and said: O Juraij, it is your mother (calling you), so talk to me. He said: O Allah, there is my mother also and my prayer, and he opted for prayer. She said: O Allah, this Juraij is my son. I pray to talk to him but he refuses to talk to me. O Allah, don't bring death to him unless he has seen the prostitutes, and had she invoked the curse upon him (from the heart of her heart) he would have been involved in some turmoil. There was a shepherd living near by his temple (the temple where Juraij was engaged in prayer). It so happened that a woman of that village came there and that shepherd committed fornication with her and she became pregnant and gave birth to a child. It was said to her: Whose child is this? She said: He is the child of one who is living in this temple. So there came persons with hatchets and spades. They called Juraij. He was absorbed in prayer and he did not talk to them and they were about to demolish that temple that he saw them and then came to them and they said: Ask her (this woman) what she says. He smiled and then touched the head of the child and said: Who is your father? He (the child) said: My father is the shepherd of the sheep, and when they heard this, they said: We are prepared to rebuild with gold and silver what we have demolished from your temple. He said: No, rebuild it with clay as it had been before. He then went up (to his room and absorbed himself in prayer)

6509. Abu Huraira reported Allah's Apostle () as saying: None spoke in the cradle but only three (persons), Christ son of Mary, the second one the companion of

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Juraij. Juraij had got constructed a temple and confined himself in that. His mother came to him as he was busy in prayer and she said: Juraij. He said: My Lord, my mother (is calling me while I am engaged in) my prayer. He continued with the prayer. She returned and she came on the next day and he was busy in prayer, and she said: Juraij. And he said: My Lord, my mother (is calling me while I am engaged) in prayer, and he continued with the prayer and she went back, and then on the next day she again came and he was busy in prayer and she said: Juraij. And he said: My Lord, my mother (is calling me while I am engaged in my prayer, and he continued with the prayer, and she said: My Lord, don't give him death unless he has seen the fate of the prostitutes. The story of Juraij and that of his meditation and prayer gained currency amongst Bani Isra'il. There was a prostitute who had been a beauty incarnate. She said (to the people): If you like I can allure him to evil. She presented herself to him but he paid no heed (to her). She came to a shepherd who lived near the temple and she offered herself to him and he had a sexual intercourse with her and so she became pregnant and when she gave birth to a child she said: This is from Juraij. So they came and asked him to get down and demolished the temple and began to beat him. He said: What is the matter? They said: You have committed fornication with this prostitute and she has given birth to a child from your loins. He said: Where is the child? They brought him (the child) and he said: just leave me so that I should observe prayer. And he observed prayer and when he finished, he came to the child. He struck his stomach and said: O boy, who is your father? He said: He is such shepherd. So they turned towards Juraij, kissed him and touched him (for seeking blessing) and said: We are prepared to construct your temple with gold. He said. No, just rebuild it with mud as it had been, and they did that. Then there was a babe who was sucking his mother that a person dressed in fine garment came riding upon a beast. His mother said: O Allah, make my child like this one. He (the babe) left sucking and began to see towards him, and said: O Allah, don't make me like him. He then returned to the chest and began to suck the milk of his mother. He (Abu Huraira) said: I perceived as if I am seeing Allah's Messenger () as he is explaining the scene of his sucking milk with his forefinger in his mouth and sucking that. He (Abu Huraira) further reported Allah's Apostle (may be peace upon him) as saying: There happened to pass by him a girl who was being beaten and they were saying: You have committed adultery and you have committed theft and she was saying: Allah is enough for me and He is my good Protector, and his mother said: O Allah, don't make my child like her and he left sucking the milk, and looked towards her and said: O Allah, make me like her, and there was a talk between them. She said: O with shaven head, a good-looking person happened to pass by and I said: O Allah, make my child like him, and you said: O Allah, don't make me like him, and they passed by a girl while they were beating her and saying: You committed fornication and you committed theft, and I said: O Allah, don't make my child like her, and you said: O Allah, make me like her. Thereupon he said: That person was a tyrant, and I said: O Allah, don't make me like him, and they were saying about her: You committed fornication whereas in fact she had not committed that and they were saying: You have committed theft whereas she had not committed theft, so I said: O Allah, make me like her

6510. Abu Huraira reported Allah's Apostle () as saying: Let him be humbled into dust; let him be humbled into dust. It was said: Allah's Messenger, who is he? He said: He who sees either of his parents during their old age or he sees both of them, but he does not enter Paradise

6511. Abu Huraira reported Allah's Messenger () as saying: Let him be humbled, let him be humbled. It was said: Allah's Messenger, who is he? He said. He who finds his parents in old age, either one or both of them, and does not enter Paradise

6512. Abu Huraira reported Allah's Messenger () as saying: Let him be humbled thrice, and the rest of the hadith is the same

6513. Ibn Dinar reported that a desert Arab met Abdullah b. 'Umar on the way to Mecca. 'Abdullah greeted him and mounted him upon the donkey on which he had been riding and gave him the turban that he had on his head. Ibn Dinar (further) reported: We said to him ('Abdullah b. 'Umar): May Allah do good to you, these are desert Arabs and they are satisfied even with meagre (things). Thereupon Abdullah said: His father was loved dearly by 'Umar b. al-Khattab and I heard Allah's Messenger () as saying: The finest act of goodness on the part of a son is to treat kindly the loved ones of his father

6514. Abdullah b. Umar reported Allah's Apostle () as saying: The finest act of goodness is that a person should treat kindly the loved ones of his father

6515. Abdullah b. Dinar reported that when 'Abdullah b. 'Umar set out to Mecca, 'he kept a donkey with him which he used as a diversion from the tedium of journey on the camel's back and had a turban which he tied round his head. One day, as he was riding the donkey a desert Arab happened to pass by him. He ('Abdullah b. 'Umar) said: Aren't you so and so? He said: Yes He gave him his donkey and said: Ride it, and tie the turban round your head. Some of his companions said: May Allah pardon you, you gave to this desert Arab the donkey on which you enjoyed ride for diversion and the turban which you tied round your head. Thereupon he said: Verily I heard Allah's Messenger () as saying: The finest act of goodness is the kind treatment of a person to the loved ones of his father after his death and the father of this person was a friend of 'Umar

6516. Nawwas b. Sam'an al-Ansari reported: I asked Allah's Messenger () about virtue and vice. He said: Virtue is a kind disposition and vice is what rankles in your heart and that you disapprove that people should come to know of it

6517. Nawwas b. Sam'an reported: I stayed with Allah's Messenger () for one year. What obstructed me to migrate was (nothing) but (persistent) inquiries from him (about Islam). (It was a common observation) that when anyone of us migrated (to Medina) he ceased to ask (too many questions) from Allah's Messenger (). So I asked him about virtue and vice. Thereupon Allah's Messenger () said: Virtue is a kind disposition and vice is what rankles in your mind and that you disapprove of its being known to the people

6518. Abu Huraira reported that Allah's Messenger () said: Verily Allah created the universe and when He had finished that, ties of relationship came forward and said This is the place for him who seeks refuge from severing (of blood-relationship). He said: Yes. Are you not satisfied that I should keep relationship with one who joins your ties of relationship and sever it with one who severs your (ties of relationship)? They (the ties of blood) said: Certainly so. Thereupon He said: Well, that is how things are for you. Allah's Messenger () then said: Recite if you like: " But if you turn away you are sure to make mischief in the land and cut off the ties

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of kinship. Those it is whom Allah has cursed, so He has made them deaf and blinded their eyes. Do they not reflect on the Qur'an? Or, are there locks on their hearts?

6519. A'isha reported Allah's Messenger () as saying: The tie of kinship is suspended to the Throne and says: He who unites me Allah would unite him and he who severed me Allah would sever him

6520. Jubair b. Mut'im reported on the authority of his father that Allah's Messenger () said: The severer would not enter Paradise. Ibn Umar said that Sufyan (explained it as): One who severs the tie of kinship would not enter Paradise

6521. Jubair b. Mut'im reported that his father narrated to him that Allah's Messenger () said: The severer of the tie of kinship would not get into Paradise

6522. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters

6523. Anas b. Malik reported: I heard Allah's Messenger () as saying: He who is desirous that his means of sustenance should be expanded for him or his age may be lengthened, should join the tie of relationship

6524. Anas b. Malik reported that Allah's Messenger () said: He who likes that his sustenance should be expanded and his age may be lengthened should join the tie of kinship

6525. Abu Huraira reported that a person said: Allah's Messenger, I have relatives with whom I try, to have close relationship, but they sever (this relation). I treat them well, but they treat me ill. I am sweet to them but they are harsh towards me. Upon this he (the Holy Prophet) said: If it is so as you say, then you in fact throw hot ashes (upon their faces) and there would always remain with you on behalf of Allah (an Angel to support you) who would keep you dominant over them so long as you adhere to this (path of righteousness)

6526. Anas b. Malik reported Allah's Messenger () as saying: Neither nurse mutual hatred, nor jealousy, nor enmity, and become as fellow brothers and servants of Allah. It is not lawful for a Muslim that he should keep his relations estranged with his brother beyond three days

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6530. Anas b. Malik reported Allah's Messenger () as saying like this. This hadith has been narrated through another chain of transmitters

6531. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters with the addition of Ibn Uyaina (and the words are): "Do not cut off (mutual relations)

6532. Abu Ayyub Ansari reported Allah's Messenger () as saying: It is not permissible for a Muslim to have estranged relations with his brother beyond three nights, the one turning one way and the other turning the other way when they meet; the better of the two is one who is the first to give a greeting

6533. This hadith has been transmitted on the authority of Zuhri with a slight variation of wording (and the words are): "The one turning away and the other turning away when they meet and one avoids the other and the other also avoids him

6534. Abdullah b. 'Umar reported Allah's Messenger () as saying: It is not permissible for a Muslim to have estranged relations with his brother beyond three days

6535. Abu Huraira reported Allah's Messenger () as saying: There should be no estranged relations beyond three days

6536. Abu Huraira reported Allah's Messenger () as saying: Avoid suspicion, for suspicion is the gravest lie in talk and do not be inquisitive about one another and do not spy upon one another and do not feel envy with the other, and nurse no malice, and nurse no aversion and hostility against one another. And be fellow-brothers and servants of Allah

6537. Abu Huraira reported Allah's Messenger () as saying: Don't have estranged relations (with the others) and don't nurse enmity and don't enter into a transaction when the other (has already entered) and be fellow-brothers and servants of Allah

6538. Abu Huraira reported Allah's Messenger () as saying. Don't nurse malice against one another, don't nurse aversion against one another and don't be inquisitive about one another and don't outbid one another (with a view to raising the price) and be fellow-brothers and servants of Allah

6539. This hadith has been narrated on the authority of A'mash with the same chain of transmitters (and the words are): "Don't sever relations of kinship, don't bear enmity against one another, don't bear aversion against one another and don't feel envy against the other and live as fellow-brothers as Allah has commanded you

6540. Abu Huraira reported Allah's Messenger () as saying: Don't bear aversion against one another and don't be jealous of one another and be servants of Allah

6541. Abu Huraira reported Allah's Messenger () as saying: Don't nurse grudge and don't bid him out for raising the price and don't nurse aversion or enmity and don't enter into a transaction when the others have entered into that transaction and be as fellow-brothers and servants of Allah. A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. The piety is here, (and while saying so) he pointed towards his chest thrice. It is a serious evil for a Muslim that he should look down upon his brother Muslim. All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honour

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6542. This hadith has been transmitted on the authority of Abu Huraira with some addition (and it is this):" Verily Allah does not look to your bodies nor to your faces but He looks to your hearts," and he pointed towards the heart with his fingers

6543. Abu Huraira reported Allah's Messenger () as saying:Verily Allah does not look to your faces and your wealth but He looks to your heart and to your deeds

6544. Abu Huraira reported Allah's Messenger () as saying:The gates of Paradise are not opened but on two days, Monday and Thursday. and then every servant (of Allah) is granted pardon who does not associate anything with Allah except the person in whose (heart) there is rancour against his brother. And it would be said: Look towards both of them until there is reconciliation; look toward both of them until there is reconciliation; look towards both of them until there is reconciliation. This hadith has been narrated on the authority of Suhail who narrated it on the authority of his father with the chain of transmitters of Ma'lik, but with this variation of wording; (Those would not be granted pardon) who bycott each other

6545. Abu Huraira reported Allah's Messenger () as saying:The gates of Paradise are not opened but on two days, Monday and Thursday. and then every servant (of Allah) is granted pardon who does not associate anything with Allah except the person in whose (heart) there is rancour against his brother. And it would be said: Look towards both of them until there is reconciliation; look toward both of them until there is reconciliation; look towards both of them until there is reconciliation. This hadith has been narrated on the authority of Suhail who narrated it on the authority of his father with the chain of transmitters of Ma'lik, but with this variation of wording; (Those would not be granted pardon) who bycott each other

6546. Abu Huraira reported it as a marfu' hadith (and the words are):The deeds are presented on every Thursday and Monday and Allah, the Exalted and Glorious. grants pardon to every person who does not associate anything with Allah except the person in whose (heart) there is rancour against his brother. It would be said: Put both of them off until they are reconciled

6547. Abu Huraim reported Allah's Messenger () as saying The deeds of people would be presented every week on two days, viz. Monday and Thursday, and every believing servant would be granted pardon except the one in whose (heart) there is rancour against his brother and it would he said:Leave them and put them off until they are turned to reconciliation

6548. Abu Huraira reported Allah's Messenger () as saying:Verily. Allah would say on the Day of Resurrection: Where are those who have mutual love for My Glory's sake? Today I shall shelter them in My shadow when there is no other shadow but the shadow of Mine

6549. Abu Huraira reported Allah's Apostle () as saying:A person visited his brother in another town and Allah deputed an Angel to wait for him on his way and when he came to him he said: Where do you intend to go? He said: I intend to go to my brother in this town. He said: Have you done any favour to him (the repayment of which you intend to get)? He said: No, excepting this that I love Mm for the sake of Allah, the Exalted and Glorious. Thereupon he said: I am a meesenger to you from, Allah: (to inform you) that Allah loves you as you love him (for His sake)

6550. This hadith has been narrated on the authority of Hammid b. Salama with the same of transmitters

6551. Abu Rabi' reported directly from Allah's Apostle (may peace upon him) as saying:The one who visits the sick is in fact like one who is in the fruit garden of Paradise so long as he does not return

6552. Thauban, the freed slave of Allah's Messenger (), reported that Allah's Messenger () said:He who visits the sick continues to remain in the fruit garden of Paradise until he returns

6553. Thauban reported Allah's Apostle () as saying:Verily, when a Muslim visits his brother in Islam he is supposed to remain in the fruit garden of Paradise until he returns

6554. Thauban, the freed slave of Allah's Messenger (), reported Allah's Messenger () as saying:He who visits the sick is supposed to remain in the fruit garden of Paradise. It was said: Allah's Messenger, what is this Khurfat-ul-jannah? He said: It is a place abounding in fruits

6555. This hadith has been narrated on the authority of Asim al-Ahwal with the same chain of transmitters

6556. Abu Huraira reported Allah's Messenger () as saying:Verily, Allah, the Exalted and Glorious, would say on the Day of Resurrection: O son of Adam, I was sick but you did not visit Me. He would say: O my Lord; how could I visit Thee whereas Thou art the Lord of the worlds? Thereupon He would say: Didn't you know that such and such servant of Mine was sick but you did not visit him and were you not aware of this that if you had visited him, you would have found Me by him? O son of Adam, I asked food from you but you did not feed Me. He would say: My Lord, how could I feed Thee whereas Thou art the Lord of the worlds? He said: Didn't you know that such and such servant of Mine asked food from you but you did not feed him, and were you not aware that if you had fed him you would have found him by My side? (The Lord would again say:) O son of Adam, I asked drink from you but you did not provide Me. He would say: My Lord, how could I provide Thee whereas Thou art the Lord of the worlds? Thereupon He would say: Such and such of servant of Mine asked you for a drink but you did not provide him, and had you provided him drink you would have found him near Me

6557. A'isha reported, I did not see anyone else being afflicted with more severe illness than Allah's Messenger (). In the narration transmitted by 'Uthman there is a slight variation of wording

6558. This hadith has been narrated on the authority of A'mash through other chains of transmitters

6559. Abdullah reported:I visited Allah's Messenger () as he was running a high temperature. I touched his body with my hand and said to him: Allah's

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Messenger, you are running a high temperature, whereupon Allah's Messenger () said: Yes, it is so. I comparatively have a more severe fever than any one of you. I said: Is it because there is a double reward in store for you? Thereupon Allah's Messenger () said: Yes, it is so. And Allah's Messenger () again said: When a Muslim falls ill, his compensation is that his minor sins are obliterated just as leaves fall (in autumn). In the hadith transmitted on the authority of Zubair there is (no mention of these words):" I touched his body with my hands

6560. This hadith has been transmitted on the authority of jarir and the hadith transmitted on the authority of Abu Mu'awiya there is an addition of these words:He said: Yes, by Him in Whose Hand is my life, there is no Muslim upon the earth." The rest of the hadith is the same

6561. Aswad reported that some young men from the Quraish visited 'A'isha as she was in Mina and they were laughing. She said:What makes you laugh? They said: Such and such person stumbled against the rope of the tent and he was about to break his neck or lose his eyes. She said: Don't laugh for I heard Allah's Messenger () as saying: If a Muslim runs a thorn or (gets into trouble) severe than this, there is assured for him (a higher) rank and his sins are obliterated

6562. A'isha reported Allah's Messenger () as saying:A believer does not receive (the trouble) of running a thorn or more than that but Allah elevates him in rank or effaces his sins because of that

6563. A'isha reported Allah's Messenger () as saying:A believer does not undergo (the trouble) of running a thorn or more than that when Allah effaces his sins

6564. The above hadith has been transmitted by Hisham with the same chain

6565. A'isha reported:Allah's Messenger () said: There is no trouble that comes to a believer except that it obliterates from his sins, even if it is the pricking of a thorn

6566. A'isha said:No trouble comes to a believer even if it is the pricking of a thorn that it becomes (the means) whereby his sins are effaced or his sins are obliterated. Yazid says: He does not know which word 'Urwa said (whether he said Qussa or Kuffira)

6567. A'isha reported:I heard Allah's Messenger () as saying: There is nothing (in the form of trouble) that comes to a believer even if it is the pricking of a thorn that there is decreed for him by Allah good or his sins are obliterated

6568. Abu Sa'id and abu Huraira reported that they heard Allah's Messenger () as saying:Never a believer is stricken with discomfort, hardship or illness, grief or even with mental worry that his sins are not expiated for him

6569. Abu Huraira reported that when this verse was revealed:"Whoever does evil will be requited for it", and when this was conveyed to the Muslims they were greatly perturbed. Thereupon Allah's Messenger () said: Be moderate and stand firm in trouble that falls to the lot of a Muslim (as that) is an expiation for him; even stumbling on the path or the pricking of a thorn (are an expiation for him). Muslim said that 'Umar b. Abd al-Rahman Muhaisin was from amongst the people of Mecca

6570. Jabir b. Abdullah reported that Allah's Messenger () visited Umm Sa'ib or Umm Musayyib and said:Umm Sa'ib or Umm Musayyib. why is it that you are shivering? She said:" It is fever and may it not be blessed by Allah, whereupon he (the Holy Prophet) said: Don't curse fever for it expiates the sin of the children of Adam just as furnace removes the alloy of iron

6571. Ata' b. Abi Rabih said:Ibn Abbas said to me: May I show you a woman of Paradise? I said: Yes. He said: Here is this dark-complexioned woman. She came to Allah's Apostle () and said: I am suffering from falling sickness and I become naked; supplicate Allah for me, whereupon he (the Holy Prophet) said: Show endurance as you can do and there would be Paradise for you and, if you desire, I supplicate Allah that He may cure you. She said: I am prepared to show endurance (but the unbearable trouble is) that I become naked, so supplicate Allah that He should not let me become naked, so he supplicated for her

6572. Abu Dharr reported Allah's Messenger () as saying that Allah, the Exalted and Glorious, said:"O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you, O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you. O My servants, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My dominion in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My dominion in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more that a needle decreases the sea if put into it. O My servants, it is but your deeds that I record for you and then recompense you for. So let him who finds good, praise Allah, and let him who finds other than that blame no one but himself." Sa'id said that when Abu Idris Khaulini narrated this hadith he knelt upon his knees

6573. The hadith is narrated through Abu Mushir from Sa'id bin 'Abdil'Aziz except that the previous hadith through Marwan was the more complete of the two

6574. This hadith is also transmitted through Ibna Bashr and Muhammad bin Muhammad through Abu Mashur through the same chain, narrated to its (full) extent

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6575. Abu Dharr reported Allah's Messenger () as saying that he reported it from his Lord, the Exalted and Glorious: Verily I have made oppression unlawful for Me and for My servants too, so do not commit oppression. The rest of the hadith is the same
6576. Jabir b. Abdullah reported that Allah's Messenger () said: Be on your guard against committing oppression, for oppression is a darkness on the Day of Resurrection, and be on your guard against stinginess for stinginess destroyed those who were before you, as it incited them to shed blood and make lawful what was unlawful for them
6577. Ibu 'Umar reported Allah's Messenger () as saying: Oppression is the darkness on the Day of Resurrection
6578. Salim reported on the authority of his father that Allah's Messenger () said: A Muslim is the brother of a fellow-Muslim. He should neither commit oppression upon him nor ruin him, and he who meets the need of a brother, Allah would meet big needs, and he who relieved a Muslim from hardship Allah would relieve him from the hardships to which he would be put on the Day of Resurrection, and he who did not expose (the follies of a Muslim) Allah would conceal his follies on the Day of Resurrection
6579. Abu Huraira reported Allah's Messenger () as saying: Do you know who is poor? They (the Companions of the Holy Prophet) said: A poor man amongst us is one who has neither dirham with him nor wealth. He (the Holy Prophet) said: The poor of my Umma would be he who would come on the Day of Resurrection with prayers and fasts and Zakat but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues) since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others, and his virtues would be credited to the account of one (who suffered at his hand). And if his good deeds fall short to clear the account, then his sins would be entered in (his account) and he would be thrown in the Hell-Fire
6580. Abu Huraira reported Allah's Messenger () as saying: "Rights will certainly be restored to those entitled to them on the Day of Resurrection, (to the point that) even the hornless sheep will lay claim upon the horned one."
6581. Abu Musa reported Allah's Messenger () as saying: Allah, the Exalted and Glorious, grants respite to the oppressor. But when He lays Hand upon him, He does not then let him off. He (the Holy Prophet) then recited this verse: "Such is the chastisement of thy Lord when He chastises the towns (inhabited by) wrongdoing persons. Surely, His punishment is painful, severe" (xi)
6582. Jabir b. Abdullah reported that two young men, one from the Muhajirin (emigrants) and the other one from the Anshar (helpers) fell into dispute and the Muhajir called his fellow Muhajirin, and the Anshari (the helper) called the Anshar (for help). In the meanwhile, Allah's Messenger () came there and said: What is this, the proclamation of the days of jahiliya (ignorance)? They said: Allah's Messenger, there is nothing serious. The two young men fell into dispute and the one struck at the back of the other. Thereupon he (the Holy Prophet) said: Well, a person should help his brother whether he is an oppressor or an oppressed. If he is the oppressor he should prevent him from doing it, for that is his help; and if he is the oppressed he should be helped (against oppression)
6583. Jabir b. Abdullah reported: We were along with Allah's Messenger () in an expedition that a person from amongst the emigrants struck at the back of a person from the Anshar. The Anshari said: O Anshar! And the Muhajir said: O Emigrants! Thereupon Allah's Messenger () said: What are these proclamations of the Days of Ignorance? They said: Allah's Messenger, a person from the emigrants struck at the back of an Anshari, whereupon he said: It is something disgusting. 'Abdullah b. Ubayy heard it and said: They have indeed done it. By Allah, when we would return to Medina the respectable amongst them (the Anshar) would turn away the mean (the emigrants). Thereupon 'Umar said: Permit me so that I should strike the neck of this hypocrite. But he (the Holy Prophet) said: Leave him, the people may not say that Muhammad kills his companions
6584. Jabir b. 'Abdullah reported that a person from the emigrants struck the back of an Anshari. He came to Allah's Apostle () and asked for compensation. Thereupon Allah's Apostle () said: Leave it. for it is something disgusting. Ibn Mansur said that in the narration transmitted on the authority of Amr (these words are also found): "I heard Jabir
6585. Abu Musa reported Allah's Messenger () as saying: A believer is like a brick for another believer, the one supporting the other
6586. Nu'man b. Bashir reported Allah's Messenger () as saying: The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever
6587. Nu'man b. Bashir reported a hadith like this from Allah's Apostle ()
6588. Nu'man b. Bashir reported Allah's Messenger () as saying: The believers are like one person; if his head aches, the whole body aches with fever and sleeplessness
6589. Nu'man b. Bashir reported that Muslims are like one body of a person; if the eye is sore, the whole body aches, and if the head aches, the whole body aches
6590. A hadith like this has been narrated on the authority of Nu'man b. Bashir through another chain of transmitters
6591. Abu Huraira reported Allah's Messenger () as saying: When two persons indulge in hurling (abuses) upon one another, it would be the first one who would be the sinner so long as the oppressed does not transgress the limits
6592. Abu Huraira reported Allah's Messenger () as saying: Charity does not decrease wealth, no one forgives another except that Allah increases his honor, and no one humbles himself for the sake of Allah except that Allah raises his status

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6593. Abu Huraira reported Allah's Messenger () as saying:Do you know what is backbiting? They (the Companions) said: Allah and His Messenger know best. Thereupon he (the Holy Prophet) said: Backbiting implies your talking about your brother in a manner which he does not like. It was said to him: What is your opinion about this that if I actually find (that failing) in my brother which I made a mention of? He said: If (that failing) is actually found (in him) what you assert, you in fact backbited him, and if that is not in him it is a slander

6594. Abu Huraira reported Allah's Apostle () as saying:The servant (whose fault) Allah conceals in this world, Allah would also conceal (his faults) on the Day of Resurrection

6595. Abu Huraira reported Allah's Apostle () as saying:The servant (who conceals) the faults of others in this world, Allah would conceal his faults on the Day of Resurrection

6596. A'isha reported that a person sought permission from Allah's Apostle () to see him. He said:Grant him permission. (and also added:) He is a bad son of his tribe or he is a bad person of his tribe. When he came in he used kind words for him. 'A'isha reported that she said: Allah's Messenger, you said about him what you had to say and then you treated him with kindness. He said: A'isha, verily in the eye of Allah, worst amongst the person in rank on the Day of Resurrection is one whom the people abandon or desert out of the fear of indecency

6597. This hadith has been reported on the authority of Ibn Munkadir with the same chain of transmitters but with a slight variation of wording

6598. Jarir reported from Allah's Messenger ():He who is deprived of tenderly feelings is in fact deprived of good

6599. Jarir reported Allah's Messenger () as saying:He who is deprived of tenderly feelings is in fact deprived of good

6600. Jarir b. 'Abdullah reported Allah's Apostle () as saying:He who is deprived of tenderly feelings is in fact deprived of good and he who is deprived of tenderly feelings is in fact deprived of good

6601. A'isha, the wife of Allah's Apostle (), reported that Allah's Messenger () said:A'isha, verily Allah is kind and He loves kindness and confers upon kindness which he does not confer upon severity and does not confer upon anything else besides it (kindness)

6602. A'isha, the wife of Allah's Apostle (), reported Allah's Apostle () as saying:Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective

6603. This hadith has been reported by Miqdam b. Shuraih b. Hani with the same chain of transmitters but with this addition:" 'A'isha mounted upon a wild camel and she began to make that go round and round. Thereupon Allah's Messenger () said: You should show kindness, and then he made a mention of this hadith

6604. Imran b. Husain reported:We were with Allah's Messenger () in some of his journeys and there was a woman from the Ansar riding a she-camel that it shied and she invoked curse upon that. Allah's Messenger () heard it and said: Unload that and set it free for it is accursed. 'Imran said: I still perceive that (dromedary) walking amongst people and none taking any notice of that

6605. Imran reported:I perceive as if I am looking towards that dromedary, and in the hadith transmitted on the authority of Thaqafi (the words are):" Unload it and make its back bare for it is accursed

6606. Abu Burza al-Aslami reported that a slave-girl was riding a dromedary and there was also the luggage of people upon it. that she suddenly saw Allah's Apostle (). The way of the mountain was narrow and she said (to that dromedary):Go ahead (but that dromedary did not move). She (that slave-girl), out of anger, said: O Allah, let that (dromedary) be damned. Thereupon Allah's Apostle () said: Let the dromedary on which the curse has been invoked not proceed with us

6607. This hadith has been narrated on the authority of Sulaiman Taimi with the same chain of transmitters but with a variation of words (and that is):" By Allah, let that accompany us not which has been damned, or he said like it

6608. Abu Huraira reported Allah's Messenger () as saying:It does not seem proper for a Siddiq that he should be an invoker of curse

6609. This hadith has been narrated on the authority of Abu Kuraib with the same chain of transmitters

6610. Zaid b. Aslam reported that 'Abd al-Malik b. Marwan sent some domestic goods for decoration to Umm Darda' on his own behalf, and when it was night 'Abd al-Malik got up and called for the servant. It seemed as if he (the servant) was late (in responding to his call), so he ('Abd al-Malik) invoked curse upon him, and when it was morning Umm Darda' said to him:I heard you cursing your servant during the night when you called him, and she said: I heard Abu Darda' as saying that Allah's Messenger () said: The invoker of curse would neither be intercessor nor witness on the Day of Resurrection

6611. This hadith has been narrated on the authority of Zaid b. Aslam with the same chain of transmitters

6612. Umm Darda' reported on the authority of Abu Darda' as saying:I heard Allah's Messenger () as saying: The invoker of curse would neither be witness nor intercessor on the Day of Resurrection

6613. Abu Huraira reported it was said to Allah's Messenger ():Invoke curse upon the polytheists, whereupon he said: I have not been sent as the invoker of curse, but I have been sent as mercy

6614. A'isha reported that two persons visited Allah's Messenger () and both of them talked about a thing, of which I am not aware, but that annoyed him and he invoked curse upon both of them and hurled malediction, and when they went out I said:Allah's Messenger, the good would reach everyone but it would not

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reach these two. He said: Why so? I said: Because you have invoked curse and hurled malediction upon both of them. He said: Don't you know that I have made condition with my Lord saying thus: O Allah, I am a human being and that for a Muslim upon whom I invoke curse or hurl malediction make it a source of purity and reward

6615. This hadith has been reported on the authority of A'mash with the same chain of transmitters and the hadith transmitted on the authority of 'Isa (the words are):" He had a private meeting with them and hurled malediction upon them and cursed them and sent them out

6616. Abu Huraira reported Allah's Messenger () as saying:O Allah, I am a human being and for any person amongst Muslims upon whom I hurl malediction or invoke curse or give him whipping make it a source of purity and mercy

6617. Jabir reported Allah's Apostle () a hadith like it but with a slight variation of wording

6618. This hadith has been transmitted on the authority of A'mash and in the hadith transmitted on the authority of 'Isa the words are:Make it a source of reward, and in the hadith transmitted on the authority of Abu Huraira (the words are):" Make it a source of mercy

6619. Abu Huraira reported Allah's Apostle () as saying:O Allah, I make a covenant with Thee against which Thou wouldst never go. I am a human being and thus for a Muslim whom I give any harm or whom I scold or upon whom I invoke curse or whom I beat, make this a source of blessing, purification and nearness to Thee on the Day of Resurrection

6620. This hadith has been transmitted on the authority of Abu Zinad with a slight variation of wording

6621. A hadith like this has been reported on the authority of Abu Huraira through another chain of transmitters

6622. Salim, the freed slave of Nasriyyin, said:I heard Abu Huraira as saying that he heard Allah's Messenger () as saying: O Allah, Muhammad is a human being. I lose my temper just as human beings lose temper, and I have held a covenant with Thee which Thou wouldst not break: For a believer whom I give any trouble or invoke curse or beat, make that an expiation (of his sins and a source of) his nearness to Thee on the Day of Resurrection

6623. Abu Huraira reported that he heard Allah's Messenger () as saying:O Allah, for any believing servant whom I curse make that as a source of nearness to Thee on the Day of Resurrection

6624. Abu Huraira reported Allah's Messenger () as saying:I have held covenant with Thee which Thou wouldst not break, so for any believer whom I curse or beat, make that an expiation on the Day of Resurrection

6625. Jabir b. Abdullah reported Allah's Messenger () as saying:I am a human being and I have made this term with my Lord, the Exalted and Glorious: For any servant amongst Muslims whom I curse or scold, make that a source of purity and reward. This hadith has been narrated on the authority of Ibn Juraij with the same chain of transmitters

6626. Jabir b. Abdullah reported Allah's Messenger () as saying:I am a human being and I have made this term with my Lord, the Exalted and Glorious: For any servant amongst Muslims whom I curse or scold, make that a source of purity and reward. This hadith has been narrated on the authority of Ibn Juraij with the same chain of transmitters

6627. Anas b. Malik reported that there was an orphan girl with Umm Sulaim (who was the mother of Anas). Allah's Messenger () saw that orphan girl and said:O, it is you; you have grown young. May you not advance in years! That slave-girl returned to Umm Sulaim weeping. Umm Sulaim said: O daughter, what is the matter with you? She said: Allah's Apostle () has invoked curse upon me that I should not grow in age and thus I would never grow in age, or she said, in my (length) of life. Umm Sulaim went out wrapping her head-dress hurriedly until she met Allah's Messenger (). He said to her: Umm Sulaim, what is the matter with you? She said: Allah's Apostle, you invoked curse upon my orphan girl. He said: Umm Sulaim, what is that? She said: She (the orphan girl) states you have cursed her saying that she might not grow in age or grow in life. Allah's Messenger () smiled and then said: Umm Sulaim, don't you know that I have made this term with my Lord. And the term with my Lord is that I said to Him: 1 am a human being and I am pleased just as a human being is pleased and I lose temper just as a human being loses temper, so for any person from amongst my Ummah whom I curse and he in no way deserves it, let that, O Lord, be made a source of purification and purity and nearness to (Allah) on the Day of Resurrection

6628. Ibn Abbas reported:I was playing with children that Allah's Messenger () happened to pass by (us). I hid myself behind the door. He (the Prophet) came and patted my shoulders and said: Go and call Mu'awiya. I returned and said: He is busy in taking food. He again asked me to go and call Mu'awiya to him. I went (and came back) and said that he was busy in taking food, whereupon he said: May Allah not fill his belly! Ibn Muthanna, said: I asked Umm Umayya what he meant by the word Hatani. He said: It means "he patted my shoulders

6629. This hadith has been transmitted on the authority of Ibn Abbas with a slight variation of wording

6630. Abu Huraira reported Allah's Messenger () as saying:The worst amongst the people is the double-faced one; he comes to some people with one face and to others with the other face

6631. Abu Huraira reported that he heard Allah's Messenger () as saying:The worst amongst people is one with the double face. He comes to some people with one face and to others with the other face

6632. Abu Huraira reported Allah's Messenger () as saying:You will find the worst amongst the people one having double face. He comes to some people with

one face and to the others with the other face

6633. Humaid b. 'Abd al-Rahman b. 'Auf reported that his mother Umm Kulthum daughter of 'Uqba b. Abu Mu'ait, and she was one amongst the first emigrants who pledged allegiance to Allah's Apostle (ﷺ), as saying that she heard Allah's Messenger (ﷺ) as saying: A liar is not one who tries to bring reconciliation amongst people and speaks good (in order to avert dispute), or he conveys good. Ibn Shihab said he did not hear that exemption was granted in anything what the people speak as lie but in three cases: in battle, for bringing reconciliation amongst persons and the narration of the words of the husband to his wife, and the narration of the words of a wife to her husband (in a twisted form in order to bring reconciliation between them)

6634. This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters but with a slight variation of wording

6635. This hadith has been transmitted on the authority of Zuhri with a slight variation of wording

6636. Abdullah b. Mas'ud reported that Muhammad (ﷺ) said: Should I inform you that slandering, that is in fact a tale-carrying which creates dissension amongst people, (and) he (further) said: The person tells the truth until he is recorded as truthful, and lie tells a lie until lie is recorded as a liar

6637. Abdullah reported Allah's Messenger (ﷺ) as saying: Truth leads one to Paradise and virtue leads one to Paradise and the person tells the truth until he is recorded as truthful, and lie leads to obscenity and obscenity leads to Hell, and the person tells a lie until he is recorded as a liar

6638. Abdullah b. Mas'ud reported Allah's Messenger (ﷺ) as saying: Telling of truth is a virtue and virtue leads to Paradise and the servant who endeavours to tell the truth is recorded as truthful, and lie is obscenity and obscenity leads to Hell-Fire, and the servant who endeavours to tell a lie is recorded as a liar. Ibn Abu Shaiba reported this from Allah's Apostle (ﷺ)

6639. Abdullah reported Allah's Messenger (ﷺ) as saying: It is obligatory for you to tell the truth, for truth leads to virtue and virtue leads to Paradise, and the man who continues to speak the truth and endeavours to tell the truth is eventually recorded as truthful with Allah, and beware of telling of a lie for telling of a lie leads to obscenity and obscenity leads to Hell-Fire, and the person who keeps telling lies and endeavours to tell a lie is recorded as a liar with Allah

6640. This hadith has been reported on the authority of A'mash with the same chain of transmitters and no mention is made in the hadith transmitted on the authority of 'Isa (of these words): "He who endeavours to tell the truth and endeavours to tell a lie," and in the hadith transmitted on the authority of Mushir (the words are): "Until Allah records it

6641. Abdullah b. Mas'ud reported Allah's Messenger (ﷺ) as saying: Whom do you count as "Raqub" amongst you? They (his Companions) said: One who has no children (the children are born unto him but they do not survive). Thereupon he (the Holy Prophet) said: He is not a Raqub but Raqub is one who does not find his child as the forerunner (in Paradise). He then said: Whom do you count as a wrestler amongst you? We said: He who wrestles with persons. He said: No, it is not he but one who controls himself when in a fit of rage

6642. This hadith has been narrated on the authority of A'mash with the same chain of transmitters

6643. Abu Huraira reported Allah's Messenger (ﷺ) as saying: The strong-man is not one who wrestles well but the strong man is one who controls himself when he is in a fit of rage

6644. Abu Huraira reported: I heard Allah's Messenger (ﷺ) as saying: One is not strong because of one's wrestling skillfully. They said: Allah's Messenger, then who is strong? He said: He who controls his anger when he is in a fit of rage

6645. This hadith has been reported on the authority of Abu Huraira through another chain of transmitters

6646. Sulaiman b. Surad reported that two persons abused each other in the presence of Allah's Apostle (ﷺ) and the eyes of one of them became red as embers and the veins of his neck were swollen. Thereupon Allah's Messenger (ﷺ) said: I know of a wording, if he were to utter that, his fit of rage (would be no more and that wording is): I seek refuge with Allah from Satan the accursed. The person said: Do you find any madness in me? Ibn al-'Ala' said: Do you see it? And he made no mention of the person

6647. Sulaiman b. Surad reported that two persons abused each other in the presence of Allah's Apostle (ﷺ) and one of them fell into a rage and his face became red. Allah's Apostle (ﷺ) saw him and said: I know of a wording; if he were to utter that, he would get out (of the fit of anger) (and the wording is): I seek refuge with Allah from Satan, the accursed. Thereupon, a person went to him who had heard that from Allah's Apostle (ﷺ) and said to him: Do you know what Allah's Messenger (ﷺ) said? He (the Holy Prophet) said: I know of a wording; if he were to say that, (the fit) would be no more (and the words are): I seek refuge with Allah from Satan, the accursed. And the person said to him: Do you find me mad?

6648. This hadith has been reported on the authority of A'mash with the same chain of transmitters

6649. Anas reported Allah's Messenger (ﷺ) as saying: When Allah fashioned Adam in Paradise, He left him as He liked him to leave. Then Iblis roamed round him to see what actually that was and when he found him hollow from within, he recognised that he had been created with a disposition that he would not have control over himself

6650. A hadith like this has been narrated on the authority of Humaid with the same chain of transmitters

6651. Abu Huraira reported Allah's Messenger (ﷺ) as saying: When any one of you fights with his brother he should avoid striking at the face

6652. This hadith has been transmitted on the authority of Abu Zinad and he said: "When one amongst you strikes (at the face)

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6653. Abu Huraira reported Allah's Apostle () as saying:When any one of you fights with his brother, he should spare his face

6654. Abu Huraira reported Allah's Messenger () as saying:When any one of you fights with his brother, he should not slap at the face

6655. This hadith has been transmitted on the authority of Abu Huraira and in the hadith transmitted on the authority of Ibn Hatim Allah's Apostle () is reported to have said:When any one of you fights with his brother, he should avoid his face for Allah created Adam in His own image

6656. Abu Huraira reported Allah's Messenger () as saying:When any one of you fights with his brother, he should avoid the face

6657. Urwa reported on the authority of his father that Hisham b. Hakim b. Hizam happened to pass by some people in Syria who had been made to stand in the sun and olive-oil was being poured upon their heads. He said:What is this? It was said: They are being punished for (not paying) the Kharaj (the government revenue). Thereupon he said: Allah would punish those who torment people in this world (without any genuine reason)

6658. Hisham reported on the authority of his father that Hisham b. Hakim b. Hizam happened to pass by people, the farmers of Syria, who had been made to stand in the sun. He said:What is the matter with them? They said: They have been detained for Jizya. Thereupon Hisham said: I bear testimony to the fact that I heard Allah's Messenger () as saying: Allah would torment those who torment people in the world

6659. This hadith has been narrated on the authority of Hisham with the same chain of transmitters and he made this addition of Jarir that (Hisham b. Hakim) went to Umair b. Sa'd who was then ruler in Palestine and he narrated to him this hadith and he (submitting before the words of the Prophet) commanded that they should be let off and so they were let off

6660. Urwa b. Zubair reported that Hisham b. Hakim found a person (the ruler of Hims) who had been detaining some Nabateans in connection with the dues of Jizya. He said:What is this? I heard Allah's Messenger () as saying: Allah would torment those persons who torment people in the world

6661. Amr heard Jabir as saying:A person happened to come to the mosque with an arrow; thereupon Allah's Messenger () said to him: Take hold of its pointed head

6662. Jabir b. Abdullah reported that a person happened to come to the mosque with arrows and their iron-ends were exposed, so he was commanded that he should grasp the pointed heads so that these might not do any harm to a Muslim

6663. Jabir reported that Allah's Messenger () commanded a person who had been distributing arrows freely in the mosque that he should not move about in the mosque but by catching hold of their iron-heads. Ibn Rumh narrated this with a slight variation of wording

6664. Abd Musa reported that Allah's Messenger () said:When any one of you happens to go to a meeting or the bazar with an arrow in his hand he must grasp its pointed head; then (he again said): He must grasp its pointed head. Abu Musa said: By Allah, we did not court death until some of us had flung arrows upon the faces of one another

6665. Abu Musa reported Allah's Apostle () assaying:He who amongst you moves in the mosque or in the bazar and there is an arrow with him he should take hold of its iron-head in his palm, so that none amongst the Muslims should receive any injury from it, or he said, should catch its iron-head

6666. Abu Huraira reported:Abu'l-Qasim (the kunya of Allah's Messenger, may peace be upon him), said: He who pointed a weapon towards his brother the angels invoke curse upon him even if he is his real brother so long as he does not abandon it (the pointing of weapon towards one's brother Muslim)

6667. Abu Huraira reported a hadith like this from Allah's Apostle () through another chain of transmitters

6668. Abu Huraira reported a hadith from Allah's Messenger () ; (one of them was this) that Allah's Messenger () said:None amongst you should point a weapon towards his brother, for he does not know that Satan might cause the weapon (to slip) from his hand and (he may injure anyone) and thus he may fall into Hell-Fire

6669. Abu Huraira reported Allah's Messenger () as saying:While a person was going along the path he found a thorny branch upon it. He pushed it to a side and Allah approved (this action) of his and (as a mark of appreciation) granted him pardon

6670. Abu Huraira reported Allah's Messenger () as saying:A person while walking along the path saw the branches of a tree lying there. He said: By Allah, I shall remove these from this so that these may not do harm to the Muslims, and he was admitted to Paradise

6671. Abu Huraira reported Allah's Messenger () as saying that he saw a person enjoying himself in Paradise because of the tree that he cut from the path which was a source of inconvenience to the people

6672. Abu Huraira reported Allah's Messenger () as saying that there was a tree which caused inconvenience to the Muslims; a person came there and cut that (tree) (and thus entered) Paradise

6673. Abu Barza reported:I said: Allah's Messenger, teach me something so that I may derive benefit from it. He said: Remove the troublesome thing from the paths of the Muslims

6674. Abu Barza reported that he said to Allah's Messenger ():Allah's Messenger, I do not know whether I would survive after you, so confer upon me something by which Allah should benefit me. Thereupon Allah's Messenger () said: Do this and that and remove the troublesome things from the paths

6675. Abdullah reported that Allah's Messenger () said:A woman was tormented because of a cat which she had confined until it died and she had to get into

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Hell. She did not allow it either to eat or drink as it was confined, nor did she free it so that it might eat the vermin of the earth

6676. The above hadith is narrated through another chain of transmitters with the same meaning

6677. This hadith has been reported on the authority of Ibn 'Umar through another chain of transmitters. And Ibn 'Umar reported Allah's Messenger () as saying: A woman was tormented because of a cat which she had tied and thus allowed it neither to eat or drink nor set it free so that it might eat the vermin of the earth

6678. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters

6679. Abu Huraira reported from Allah's Messenger () A hadith out of which one was this that Allah's Messenger () said: A woman got into Hell-Fire because of a cat whom she had tied, and thus it could not eat, and she did not let it free so that it could devour the vermin of the earth, until it died

6680. Abu Sa'id Khudri and Abu Huraira reported Allah's Messenger () as saying: Allah, the Exalted and Glorious, said: Glory is His lower garment and Majesty is His cloak and (Allah says,) He who contends with Me in regard to them I shall torment him

6681. Jundub reported that Allah's Messenger () stated that a person said: Allah would not forgive such and such (person). Thereupon Allah the Exalted and Glorious, said: Who is he who adjures about Me that I would not grant pardon to so and so; I have granted pardon to so and so and blotted out his deeds (who took an oath that I would not grant pardon to him)

6682. Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Many a person with disheveled hair and covered with dust is turned away from the doors (whereas he is held in such a high esteem by Allah) that if he were to adjure in the name of Allah (about anything) Allah would fulfil that

6683. Abu Huraira reported Allah's Messenger () as saying: When a person says that people are ruined he is himself ruined. Abu Ishaq said: I do not know whether he said "ahlakahum or ahlakuhum

6684. This hadith has been narrated on the authority of Suhail with the same chain of transmitters

6685. A'isha reported Allah's Messenger () as saying: Gabriel impressed upon me (kind treatment) towards the neighbour (so much) that I thought as if he would confer upon him the (right) of inheritance

6686. This hadith has been narrated on the authority of A'isha through another chain of transmitters

6687. Ibn Umar reported Allah's Messenger () as saying: Gabriel impressed upon me (the kind treatment) towards the neighbour (so much) that I thought as if he would soon confer upon him the (right) of inheritance

6688. Abu Dharr reported Allah's Messenger () as saying: Abu Dharr, when you prepare the broth, add water to that and give that (as a present) to your neighbour

6689. Abu Dharr reported Allah's Messenger () commanded me thus: Whenever you prepare a broth, add water to it, and have in your mind the members of the household of your neighbours and then give them out of this with courtesy

6690. Abu Dharr reported: Allah's Apostle () said to me: Don't consider anything insignificant out of good things even if it is that you meet your brother with a cheerful countenance

6691. Abu Musa reported that when any needy (person) came to Allah's Messenger () with a need he commanded him to his Companions, saying: Make a recommendation for him, and you would get the reward. Allah, however, gives the verdict through the tongue of His Apostle what He likes most

6692. Abu Musa reported Allah's Messenger () as saying: The similitude of good company and that of bad company is that of the owner of musk and of the one (iron-smith) blowing bellows, and the owner of musk would either offer you free of charge or you would buy it from him or you would. smell its pleasant odour, and so far as one who blows the. bellows is concerned, he would either burn your clothes or you shall have to smell its repugnant smell

6693. A'isha, the wife of Allah's Apostle (), said: A woman came to me along with her two daughters. She asked me for (charity) but she found nothing with me except one date, so I gave her that. She accepted it and then divided it between her two daughters and herself ate nothing out of that. She then got up and went out, and so did her two daughters. (In the meanwhile) Allah's Apostle () visited me and I narrated to him her story. Thereupon Allah's Apostle () said: He who is involved (in the responsibility) of (bringing up) daughters, and he accords benevolent treatment towards them, there would be protection for him against Hell-Fire

6694. A'isha reported: A poor woman came to me along with her daughters. I gave her three dates. She gave a date to each of them and then she took up one date and brought that to her mouth in order to eat that, but her daughters expressed desire to eat it. She then divided the date that she intended to eat between them. This (kind) treatment of her impressed me and I mentioned that which she did to Allah's Messenger (). Thereupon he said: Verily Allah has assured Paradise for her, because of (this act) of her, or He has rescued her from Hell-Fire

6695. Malik reported Allah's Messenger () as saying: He, who brought up two girls properly till they grew up, he and I would come (together) (very closely) on the Day of Resurrection, and he interlaced his fingers (for explaining the point of nearness between him and that person)

6696. Abu Huraira reported Allah's Apostle () as saying: Anyone amongst the Muslims, three of whose children die, and he resigns himself calmly to the will of God, Fire will not touch him but for the fulfilment of the oath

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6697. This hadith has been reported by Zuhri on the authority of Malik, and in the hadith transmitted on the authority of Sufyan (the words are):" He would enter into Fire, except for the fulfilment of the oath

6698. Abu Huraira reported that Allah's Messenger () said to a woman of the Ansar:In case anyone amongst you sees the sad demise of three children of (hers) and she resigns herself to the will of God hoping to get reward, she would be admitted to Paradise. A woman from amongst them said: Allah's Messenger, even if they (the children who die) are two. Thereupon, he (the Holy Prophet,) said: Even if they are two

6699. Abu Sa'id Khudri reported that a woman came to Allah's Messenger () and said:Allah's Messenger, men receive your instructions; kindly allocate at your convenience a day for us also, on which we would come to you and you would teach us what Allah has taught you. He said: You assemble on such and such a day. They assembled and Allah's Messenger () came to them and taught them what Allah had taught him and he then said: No woman amongst you who sends her three children as her forerunners (in the Hereafter) but they would serve him as a protection against Hell-Fire. A woman said: What about two and two and two? Thereupon Allah's Messenger () said: Even if they are two and two and two

6700. Abu Huraira reported that he (the Holy Prophet) said:Three (children) who die in childhood

6701.

6702.

6703. Abu Huraira reported that a woman came to Allah's Apostle () with her child and said:Allah's Apostle, invoke Allah's blessing upon him for I have already buried three. He said: You have buried three! She said: Yes. Thereupon he (the Holy Prophet) said: You have, indeed, safeguarded yourself against the torment of Hell with a strong safeguard. 'Umar has made a mention of his father, whereas others have not made a mention of his father

6704. Abu Huraira reported that a woman came to Allah's Apostle () with her child and said:Allah's Messenger, he is ailing, and I am afraid (that he may die), as I have already buried three. Thereupon he said: It (their sad demise) would be a protection against Hell-Fire for you. Zuhair has not mentioned the kunya of Abu Ghiyath; he has mentioned his name

6705. Abu Huraira reported that Allah's Messenger () said:When Allah loves a servant, He calls Gabriel and says: Verily, I so and so; you should also love him, and then Gabriel begins to love him. Then he makes an announcement in the heaven saying: Allah loves so and so and you also love him, and then the inhabitants of the Heaven (the Angels) also begin to love him and then there is conferred honour upon him in the earth; and when Allah is angry with any servant He calls Gabriel and says: I am angry with such and such and you also become angry with him, and then Gabriel also becomes angry and then makes an announcement amongst the inhabitants of heaven: Verily Allah is angry with so-and so, so you also become angry with him, and thus they also become angry with him. Then he becomes the object of wrath on the earth also

6706. This hadith has been reported on the authority of Suhail with the same chain of transmitters except with this variation that in the hadith transmitted on the authority of 'Ali' b. Musayyib, there is no mention of (the word)" Anger

6707. Suhail b. Abi Salih, reported:We were in Arafat that there happened to pass Umar b. Abd al-'Aziz and he was the Amir of Hajj. People stood up in order to catch a glimpse of him. I said to my father: Father, I think that Allah loves Umar b. Abd al-'Aziz. He said: How is it? I said: It is because of the love in people's heart for him. Thereupon he said: By One Who created your father, I heard Abu Huraira narrating from Allah's Messenger () a hadith like one transmitted on the authority of Suhail

6708. Abu Huraira reported Allah's Messenger () Saying:Souls are troops collected together and those who familiarised with each other (in the heaven from where these come) would have affinity, with one another (in the world) and those amongst them who opposed each other (in the Heaven) would also be divergent (in the world)

6709. Abu Huraira narrated directly from Allah's Messenger () that he said:People are like mines of gold and silver; those who were excellent in Jahiliya (during the days of ignorance) are excellent in Islam, when they have, an understanding, and the souls are troops collected together and those who had a mutual familiarity amongst themselves in the store of prenatal existence would have affinity amongst them, (in this world also) and those who opposed one of them, would be at variance with one another

6710. Anas b. Malik reported that a desert Arab said to Allah's Messenger ():When would be the Last Hour? Allah's Messenger () said: What preparation have you made for that? Thereupon he said: The love of Allah and of His Messenger (that is my preparation for the Last Hour) (for the Day of Resurrection). Thereupon he (the Holy Prophet) said: You would be along with one whom you love

6711. Anas reported that a person said to Allah's Messenger ():When would be the Last Hour? He (the Holy Prophet) said: What preparation have you made for that? And he gave no details, but said: I love Allah and His Messenger. Thereupon he (the Holy Prophet) said: You would be along with one whom you love. Anas b. Malik reported through another chain of transmitters that a desert Arab came to Allah's Messenger (may peace be upon, him), the rest of the hadith is the same but with this variation that he said: I have not made much preparations which merit appreciation for myself

6712. Anas reported that a person said to Allah's Messenger ():When would be the Last Hour? He (the Holy Prophet) said: What preparation have you made for that? And he gave no details, but said: I love Allah and His Messenger. Thereupon he (the Holy Prophet) said: You would be along with one whom you love. Anas b. Malik reported through another chain of transmitters that a desert Arab came to Allah's Messenger (may peace be upon, him), the rest of the hadith is the same

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but with this variation that he said: I have not made much preparations which merit appreciation for myself

6713. Anas b. Malik reported that a person came to Allah's Messenger () and said to Allah's Messenger: When would be the Last Hour? Thereupon he (the Holy Prophet) said: What preparation have you made for the Last Hour? He said: The love of Allah and of His Messenger (is my only preparation). Thereupon he (the Holy Prophet) said: You would be along with one whom you love. Anas said: Nothing pleased us more after accepting Islam than the words of Allah's Apostle: You would be along with one whom you love. And Anas said. I love Allah and His Messenger and Abu Bakr and Umar, and I hope that I would be along with them although I have not acted like them

6714. Anas b. Malik reported Allah's Apostle () this hadith through another chain of transmitters but he did not make mention of the words of Anas: I love, and what follows subsequently

6715. Anas b. Malik reported: Allah's Messenger () and I were coming out of the mosque that we met a person on the threshold of the mosque and he said to Allah's Messenger (): When would be the Last Hour? Allah's Messenger () said: What preparation have you made for that? The man became silent and then said: Allah's Messenger, I have made no significant preparation with prayer and fasting and charity but I, however, love Allah and His Messenger. Thereupon (the Holy Prophet) said: You would be along with one whom you love

6716. This hadith has been narrated on the authority of Anas through another chain of transmitters

6717. This hadith has been reported on the authority of Anas with different chains of transmitters

6718. Abdullah reported that a person came to Allah's Messenger () and said to Allah's Messenger (): What is your opinion about the person who loves the people but his (acts or deeds are not identical to theirs)? Thereupon Allah's Messenger () said: A person would be along with one whom he loves

6719. A hadith like this has been transmitted on the authority of 'Abdullah

6720. Abu Musa, reported that a person came to Allah's Messenger (); the rest of the hadith is the same

6721. Abu Dharr reported: It was said to Allah's Messenger (): What is your opinion about the person who has done good deeds and the people praise him? He said: It is glad tidings for a believer (which he has received in this mortal world)

6722. This hadith has been narrated through another chain of transmitters also and the one transmitted on the authority of Shu'ba (the words are): "People love him." In the hadith transmitted on the authority of 'Abd-us-Samad (the words are): "People praise him as stated by Hammad

The Book of Destiny

6723. Abdullah (b. Mas'ud) reported that Allah's Messenger () who is the most truthful (of the human beings) and his being truthful (is a fact) said: Verily your creation is on this wise. The constituents of one of you are collected for forty days in his mother's womb in the form of blood, after which it becomes a clot of blood in another period of forty days. Then it becomes a lump of flesh and forty days later Allah sends His angel to it with instructions concerning four things, so the angel writes down his livelihood, his death, his deeds, his fortune and misfortune. By Him, besides Whom there is no god, that one amongst you acts like the people deserving Paradise until between him and Paradise there remains but the distance of a cubit, when suddenly the writing of destiny overcomes him and he begins to act like the denizens of Hell and thus enters Hell, and another one acts in the way of the denizens of Hell, until there remains between him and Hell a distance of a cubit that the writing of destiny overcomes him and then he begins to act like the people of Paradise and enters Paradise

6724. This hadith has been reported on the authority of A'mash with the same chain of transmitters and in the hadith transmitted on the authority of Waki' (the words are): "The creation of any one of you is like this that (semen) is collected in the womb of the mother for forty nights," and in the hadith transmitted on the authority of Shu'ba (the words are): "Forty nights and forty days." And in the hadith transmitted on the authority of Jarir and 'Isa (the words are): "Forty days

6725. Hudhaifa b. Usaid reported directly from Allah's Messenger () that he said: When the drop of (semen) remains in the womb for forty or forty five nights, the angel comes and says: My Lord, will he be good or evil? And both these things would be written. Then the angel says: My Lord, would he be male or female? And both these things are written. And his deeds and actions, his death, his livelihood; these are also recorded. Then his document of destiny is rolled and there is no addition to nor subtraction from it

6726. Abdullah b. Mas'ud reported: Evil one is he who is evil in the womb of his mother and the good one is he who takes a lesson from the (fate of) others. The narrator came to a person from amongst the Companions of Allah's Messenger () who was called Hudhaifa b. Usaid Ghifari and said: How can a person be an evil one without (committing an evil) deed? Thereupon the person said to him: You are surprised at this, whereas I have heard Allah's Messenger () as saying: When forty-two nights pass after the semen gets into the womb, Allah sends the angel and gives him shape. Then he creates his sense of hearing, sense of sight, his skin, his flesh, his bones, and then says: My Lord, would he be male or female? And your Lord decides as He desires and the angel then puts down that also and then says: My Lord, what about his age? And your Lord decides as He likes it and the angel puts it down. Then he says: My Lord, what about his livelihood? And then the Lord decides as He likes and the angel writes it down, and then the angel gets out with his scroll of destiny in his hand and nothing is added to it and nothing is subtracted from it

6727. This hadith has been narrated on the authority of 'Abdullah b. Mas'ud through another chain of transmitters

6728. Abu Tufail reported: I visited Abu Sariha Hudhaifa b. Usaid al-Ghifari who said: I listened with these two ears of mine Allah's Messenger () as saying: The

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semen stays in the womb for forty nights, then the angel, gives it a shape. Zubair said: I think that he said: One who fashions that and decides whether he would be male or female. Then he (the angel) says: Would his limbs be full or imperfect? And then the Lord makes them full and perfect or otherwise as He desires. Then he says: My Lord, what about his livelihood, and his death and what about his disposition? And then the Lord decides about his misfortune and fortune

6729. Hadhaifa b. Usaid Ghifari, a Companion of Allah's Messenger (), reported it directly from Allah's Messenger (may peace upon him). as he said: There is an angel who looks after the womb when Allah decides to create any- thing after more than forty nights are over; the rest of the hadith is the same

6730. Anas b. Malik reported directly from Allah's Messenger () that he said: Allah, the Exalted and Glorious, has appointed an angel as the caretaker of the womb, and he would say: My Lord, it is now a drop of semen; my Lord, It is now a clot of blood; my Lord, it has now become a lump of flesh, and when Allah decides to give it a final shape, the angel says: My Lord, would it be male or female or would he be an evil or a good person? What about his livelihood and his age? And it is all written as he is in the womb of his mother

6731. Ali reported: We were in a funeral in the graveyard of Gharqad when Allah's Messenger () came to us and we sat around him. He had a stick with him. He lowered his head and began to scratch the earth with his stick, and then said: There is not one amongst you whom a seat in Paradise or Hell has not been allotted and about whom it has not been written down whether he would be an evil person or a blessed person. A person said: Allah's Messenger, should we not then depend upon our destiny and abandon our deeds? Thereupon he said: Acts of everyone will be facilitated in that which has been created for him so that whoever belongs to the company of the blessed will have good works made easier for him and whoever belongs to the unfortunate ones will have evil acts made easier for him. He then recited this verse (from the Qur'an): "Then, who gives to the needy and guards against evil and accepts the excellent (the truth of Islam and the path of righteousness it prescribes), We shall make easy for him the easy end and who is miserly and considers himself above need, We shall make easy for him the difficult end" (xcii)

6732. This hadith has been narrated on the authority of Mansur with the same chain of transmitters but with a slight variation of wording

6733. Ali reported that one day Allah's Messenger () was sitting with a wood in his hand and he was scratching the ground. He raised his head and said: There is not one amongst you who has not been allotted his seat in Paradise or Hell. They said: Allah's Messenger. then, why should we perform good deeds, why not depend upon our destiny? Thereupon he said. No, do perform good deeds, for everyone is facilitated in that for which he has been created; then he recited this verse: "Then, who gives to the needy and guards against evil and accepts the excellent (the truth of Islam and the path of righteousness it prescribes), We shall make easy for him the easy end..." (xcii)

6734. This hadith has been narrated on the authority of 'Ali through another chain of transmitters

6735. Jabir reported that Suriqa b. Malik b. Ju'shuin came and said: Allah's Messenger, explain our religion to us (in a way) as if we have been created just now. Whosoever deeds we do today, is it because of the fact that the pens have dried (after recording them) and the destitutes have begun to operate or these have effects in future? Thereupon he said: The pens have dried and destinies have begun to operate. (Suraqa b. Malik) said: If it is so, then what is the use of doing good deeds? Zuhair said: Then Abu Zubair said something but I could not understand that and I said. What did he say? Thereupon he said: Act, for everyone is facilitated what he intends to do

6736. This hadith has been transmitted on the authority of Jabir b. Abdullah with the same wording (and includes these words): "Allah's Messenger () said: Every doer of deed is facilitated in his action

6737. Imran b. Husain reported that it was said to Allah's Messenger (): Has there been drawn a distinction between the people of Paradise and the denizens of hell? He said: Yes. It was again said: (If it is so), then What is the use of doing good deeds? Thereupon he said: Everyone is facilitated in what has been created for him

6738. This hadith has been narrated through other chains of transmitters with slight variations of wording

6739. Abu al-Aswad reported that 'Imran b Husain asked him: What is your view, what the people do today in the world, and strive for, is it something decreed for them or preordained for them or will their fate in the Hereafter be determined by the fact that their Prophets brought them teaching which they did not act upon? I said: Of course, it is something which is predetermined for them and preordained for them. He (further) said: Then, would it not be an injustice (to punish them)? I felt greatly disturbed because of that, and said: Everything is created by Allah and lies in His Power. He would not be questioned as to what He does, but they would be questioned; thereupon he said to me: May Allah have mercy upon you, I did not mean to ask you but for testing your intelligence. Two men of the tribe of Muzaina came to Allah's Messenger () and said: Allah's Messenger, what is your opinion that the people do in the world and strive for, is something decreed for them; something preordained for them and will their fate in the Hereafter be determined by the fact that their Prophets brought them teachings which they did not act upon. and thus they became deserving of punishment? Thereupon, he said: Of course, it happens as it is decreed by Destiny and preordained for them, and this view is confirmed by this verse of the Book of Allah, the Exalted and Glorious: "Consider the soul and Him Who made it perfect, then breathed into it its sin and its piety" (xci)

6740. Abu Huraira reported Allah's Messenger () as saying: Verily, a man would perform the deeds of the people of Paradise for a long time, then his deeds would be concluded with the deeds of the people of Hell. And verily, a man would perform the deeds of the people of Hell for a long time, and then his deeds would be concluded with the deeds of the people of Paradise

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6741. Sahl b. Sa'd reported it from Allah's Messenger (ﷺ) that a person performs deeds like the deeds of the people of Paradise apparently before people and he would be amongst the dwellers of Hell and a person acts apparently like the people of Hell, but (in fact) he would be among the dwellers of Paradise
6742. Abu Huraira reported Allah's Messenger (ﷺ) as saying: There was argument between Adam and Moses. Moses said to Adam: You are our father. You did us harm and caused us to get out of Paradise. Adam said to him: You are Moses. Allah selected you (for direct conversation with you) and wrote with His own Hand the Book (Torah) for you. Despite this you blame me for an act which Allah had ordained for me forty years before He created me. Allah's Apostle (ﷺ) said: This is how Adam came the better of Moses and Adam came the better of Moses
6743. Abu Huraira reported Allah's Messenger (ﷺ) as saying: There was argument between Adam and Moses, and Adam came the better of Moses. Moses said to him: You are the same Adam who misled people, and caused them to get out of Paradise. Adam said: You are the same (Moses) whom Allah endowed the knowledge of everything and selected him amongst the people as His Messenger. He said: Yes. Adam then again said: Even then you blame me for an affair which had been ordained for me before I was created
6744. Abu Huraira reported Allah's Messenger (ﷺ) as saying: There was an argument between Adam and Moses (peace be upon both of them) in the presence of their Lord. Adam came the better of Moses. Moses said: Are you that Adam whom Allah created with His Hand and breathed into him His spirit, and commanded angels to fall in prostration before him and He made you live in Paradise with comfort and ease. Then you caused the people to get down to the earth because of your lapse. Adam said: Are you that Moses whom Allah selected for His Messengership and for His conversation with him and conferred upon you the tablets, in which everything was clearly explained and granted you the audience in order to have confidential talk with you. What is your opinion, how long Torah would have been written before I was created? Moses said: Forty years before. Adam said: Did you not see these words: Adam committed an error and he was enticed to (do so). He (Moses) said: Yes. Whereupon, he (Adam) said: Do you then blame me for an act which Allah had ordained for me forty years before He created me? Allah's Messenger (ﷺ) said: This is how Adam came the better of Moses
6745. Abu Huraira reported Allah's Messenger (ﷺ) as saying: There was an argument between Adam and Moses. Moses said: Are you that Adam whose lapse caused you to get out of Paradise? Adam said to him: Are you that Moses whom Allah selected for His Messengership, for His conversation and you blame me for an affair which had been ordained for me before I was created? This is how Adam came the better of Moses
6746. Abu Huraira narrated a hadith like this through another chain of transmitters
6747. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters
6748. Abu Huraira reported a hadith like this through another chain of transmitters
6749. Abdullah b. 'Amr b. al-'As reported: I heard Allah's Messenger (ﷺ) as saying: Allah ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water
6750. This hadith has been narrated on the authority of Abu Hani with the same chain of transmitters, but there is no mention of "His Throne was upon water"
6751. Abdullah b. 'Amr b. al-'As reported that he heard Allah's Messenger (ﷺ) as saying: Verily, the hearts of all the sons of Adam are between the two fingers out of the fingers of the Compassionate Lord as one heart. He turns that to any (direction) He likes. Then Allah's Messenger (ﷺ) said: O Allah, the Turner of the hearts, turn our hearts to Thine obedience
6752. Tawus reported: I found some Companions of Allah's Messenger (ﷺ) as saying: Everything is by measure. And he further said: I heard Abdullah b. 'Umar as saying: There is a measure for everything-even for incapacity and-capability
6753. Abu Huraira reported that the polytheists of the Quraish came to have an argument with Allah's Messenger (ﷺ) in regard to Destiny and then this verse was revealed: "On the day when they are dragged into the Fire upon their faces, taste the touch of Fire. Surely, We have created everything according to a measure" (liv)
6754. Abu Huraira reported Allah's Apostle (ﷺ) as saying: Verily Allah has fixed the very portion of adultery which a man will indulge in, and which he of necessity must commit. The adultery of the eye is the lustful look, and the adultery of the tongue is the licentious speech, the heart desires and yearns, which the parts may or may not put into effect
6755. Abu Huraira reported Allah's Messenger (ﷺ) as saying. Allah fixed the very portion of adultery which a man will indulge in. There would be no escape from it. The adultery of the eye is the lustful look and the adultery of the ears is listening to voluptuous (song or talk) and the adultery of the tongue is licentious speech and the adultery of the hand is the lustful grip (embrace) and the adultery of the feet is to walk (to the place) where he intends to commit adultery and the heart yearns and desires which he may or may not put into effect
6756. There is none born but is created to his true nature (Islam). It is his parents who make him a Jew or a Christian or a Magian quite as beasts produce their young with their limbs perfect. Do you see anything deficient in them? Then he quoted the Qur'an., The nature made by Allah in which He has created men there is no altering of Allah's creation; that is the right religion" (ar-Rum:)
6757. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters and there is no mention of his deficiency in limbs
6758. Abu Huraira reported Allah's Messenger (ﷺ) as saying: No child is born but upon Fitra. He then said. Recite: The nature made by Allah in which He created

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man, there is no altering of Allah's nature; that is the right religion

6759. Abu Huraira reported Allah's Messenger () as saying: No babe is born but upon Fitra. It is his parents who make him a Jew or a Christian or a Polytheist. A person said: Allah's Messenger, what is your opinion if they were to die before that (before reaching the age of adolescence when they can distinguish between right and wrong)? He said: It is Allah alone Who knows what they would be doing

6760. It is reported on the authority of Abu Mu'awiya that (the Holy Prophet) said: Every new-born babe is born on the millat (of Islam and he) remains on this until his tongue is enabled to express himself. This hadith has been narrated on the authority of Abu Mu'awiya through another chain of transmitters (and the words are): "Every child is born but on this Fitra so long as he does not express himself with his tongue

6761. Abu Huraira reported from Allah's Messenger (may peace be upon him) many ahadith and one amongst them is that he is reported to have said: An infant is born according to his (true) nature. It is his parents Who make him a Jew, a Christian, just as a she-camel gives birth to its young ones. Do you find any deficiency in their limbs? You cut their ears (i. e. after birth). They (the Companions of the Holy Prophet) said: What is your opinion about him who dies in infancy? Thereupon Allah's Apostle () said: It is Allah alone Who knows best what they would be doing

6762. Abu Huraira reported Allah's Messenger () as saying: The mother of every person gives him birth according to his true nature. It is subsequently his parents who make him a Jew or a Christian or a Magian. Had his parents been Muslim he would have also remained a Muslim. Every person to whom his mother gives birth (has two aspects of his life) ; when his mother gives birth Satan strikes him but it was not the case with Mary and her son (Jesus Christ)

6763. Abu Huraira reported that Allah's Messenger () was asked about the children of the polytheists, whereupon he said: It is Allah Who knows best what they would be doing

6764. This hadith has been transmitted on the authority of Shu'aib and Ma'qil with a slight variation of wording

6765. Abu Huraira reported that Allah's Messenger (way peace be upon him) was asked about the children of the polytheists who die young. Thereupon Allah's Apostle () said: It is Allah Who knows what they would be doing

6766. Ibn Abbas reported that Allah's Messenger () was asked about the children of the polytheists, whereupon he said: It is Allah alone Who knows what they would be doing according to their creation

6767. Ubayy b. Ka'b reported that Allah's Messenger () said: The young man whom Khadir killed was a non-believer by his very nature and had he survived he would have involved his parents in defiance and unbelief

6768. A'isha, the mother of the believers, reported that a child died and I said: There is happiness for this child who is a bird from amongst the birds of Paradise. Thereupon Allah's Messenger () said: Don't you know that Allah created the Paradise and He created the Hell and He created the dwellers for this (Paradise) and the denizens for this (Hell)?

6769. A'isha, the mother of the believers, said that Allah's Messenger () was called to lead the funeral prayer of a child of the Ansar. I said: Allah's Messenger, there is happiness for this child who is a bird from the birds of Paradise for it committed no sin nor has he reached the age when one can commit sin. He said: 'A'isha, per adventure, it may be otherwise, because God created for Paradise those who are fit for it while they were yet in their father's loins and created for Hell those who are to go to Hell. He created them for Hell while they were yet in their father's loins

6770. This hadith has been narrated on the authority of Yahya with the same chain of transmitters

6771. Abdullah reported that Umm Habiba, the wife of Allah's Apostle (), said: O Allah, enable me to derive benefit from my husband, the Messenger of Allah (), and from my father Abu Sufyan and from my brother Mu'awiya. Allah's Apostle () said: You have asked from Allah about durations of life already set, and the length of days already allotted and the sustenances the share of which has been fixed. Allah would not do anything earlier before its due time, or He would not delay anything beyond its due time. And if you were to ask Allah to provide you refuge from the torment of the Hell-Fire, or from the torment of the grave, it would have good in store for you and better for you also. He (the narrator) further said: Mention was made before him about monkeys, and Mis'ar (one of the narrators) said: I think that (the narrator) also (made a mention) of the swine, which had suffered metamorphosis. Thereupon he (the Holy Prophet) said: Verily, Allah did not cause the race of those which suffered metamorphosis to grow or they were not survived by young ones. Monkeys and swine had been in existence even before (the metamorphosis of the human beings)

6772. This hadith has been reported on the authority of Mis'ar with the same chain of transmitters but with this variation that the hadith transmitted on the authority of Ibn Bishr and Waki', the torment of the Hell-Fire and the torment of grave have been mentioned together (and there is no conjunction "iw" or" between them)

6773. Ibn Mas'ud reported that Umm Habiba said: O Allah, enable me to derive benefit from my husband, Allah's Messenger (), and from my father Abu Sufyan, and from my brother Mu'awiya. Allah's Messenger () said to her: Verily, you have asked Allah about the durations of life already set, and the steps which you would take, and the sustenances the share of which is fixed. Nothing would take place earlier than its due time, and nothing would be deferred beyond that when it is due. So, if you were to ask Allah about your safety from the torment of Hell-Fire and from the torment of the grave, it would have been better for you. A person said: Allah's Messenger, what about those apes and swine which suffered metamorphosis? Thereupon Allah's Apostle () said: Verily, Allah, the Exalted and Glorious, did not destroy a people or did not torment a people, and let their race grow. Apes and swine had been even before that (when the deniers of truth were

tormented and suffered metamorphosis). This hadith has been narrated on the authority of Sufyin through another chain of transmitters but with a slight variation of wording

6774. Abu Huraira reported Allah's Messenger () as saying: A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: Allah did that what He had ordained to do and your" if" opens the (gate) for the Satan

The Book of Knowledge

6775. A'isha reported that Allah's Messenger () recited (these verses of the Qur'an): "He it is Who revealed to thee (Muhammad) the Book (the Qur'an) wherein there are clear revelations-these are the substance of the Book and others are allegorical (verses). And as for those who have a yearning for error they go after the allegorical verses seeking (to cause) dissension, by seeking to explain them. And none knows their implications but Allah, and those who are sound in knowledge say: We affirm our faith in everything which is from our Lord. It is only the persons of understanding who really heed" (Al-Qur'an 3:7). 'A'isha (further) reported that Allah's Messenger () said (in connection with these verses): When you see such verses, avoid them, for it is they whom Allah has pointed out (in the mentioned verses)

6776. Abdullah b. 'Umar reported: I went to Allah's Messenger () in the morning and he heard the voice of two persons who had an argumentation with each other about a verse. Allah's Apostle () came to us (and) the (signs) of anger could be seen on his face. He said: Verily, the (peoples) before you were ruined because of their disputation in the Book

6777. Jundub b. 'Abdullah al-Bajali reported Allah's Messenger () as saying: Recite the Qur'an as long as your hearts agree to do so, and when you feel variance between them (between your hearts and tongues), then get up (and leave its recital for the time being)

6778. Jundub (i. e. Ibn 'Abdullah) reported that Allah's Messenger () said: Recite the Qur'an as long as your hearts agree to do so and when you find variance between them, then stand up

6779. Abu Imran reported that Jundub told us as we were young boys living in Kilfa, that Allah's Messenger () had said: Recite the Qur'an. The rest of the hadith is the same

6780. A'isha reported Allah's Messenger () as saying: The most despicable amongst persons in the eye of Allah is one who tries to fall into dispute with others (for nothing but only to display his knowledge and power of argumentation)

6781. Abu Sa'id al-Khudri reported Allah's Messenger () as saying: You would tread the same path as was trodden by those before you inch by inch and step by step so much so that if they had entered into the hole of the lizard, you would follow them in this also. We said: Allah's Messenger, do you mean Jews and Christians (by your words)" those before you"? He said: Who else (than those two religious groups)?

6782. This hadith is reported through Muhammad bin Muttarif from Zayd bin Aslam with the same chain

6783. This hadith has been narrated on the authority of 'Ata' b. Yasir through another chain of transmitters

6784. Abdullah reported Allah's Messenger () as saying: Ruined, were those who indulged in hair-splitting. He (the Holy Prophet) repeated this thrice

6785. Anas b. Malik reported Allah's Messenger () as saying: It is from the conditions of the Last Hour that knowledge would be taken away and ignorance would prevail (upon the world), the liquor would be drunk, and adultery would become rampant

6786. Qatida reported that Anas b. Malik said: May I not narrate to you a hadith which I heard from Allah's Messenger () which no one would narrate to you after me who would have personally heard it from him (the Holy Prophet) (as I have the good fortune to do so)? -" It is from the signs of the Last Hour that knowledge would be taken away, ignorance would prevail upon (the world), adultery would become common, wine would be drunk, the number of men will fall short and the women would survive (and thus such a disparity would arise in the number of men and women) that there would be one man to look after fifty women

6787. This hadith has been transmitted on the authority of Anas b. Malik through another chain of narrators, but with a slight variation of wording

6788. Abu Wa'il reported: I was sitting with 'Abdullah and Abu Musa that they reported Allah's Messenger () having said: Prior to the Last Hour, there would be a time when knowledge would be taken away, and ignorance would take its place and there would be bloodshed on a large scale

6789. This hadith has been narrated on the authority of 'Abdullah (b. Mas'ud) and Abu Musa (al-Asha'ri) through other chains of transmitters

6790. A hadith like this has been narrated on the authority of Abu Musa through another chain of transmitters

6791. Abu Wa'il reported: I was sitting with Abu Musa and 'Abdullah and they were conversing with each other and Abu Musa reported Allah's Messenger () as saying (that we find in the above-mentioned ahadith)

6792.

6793. Abu Huraira reported Allah's Messenger () as saying: (When) the time would draw close to the Last Hour, knowledge would be snatched away, turmoil would be rampant, miserliness would be put (in the hearts of the people) and there would be much bloodshed. They said: What is al-harj? Thereupon he said: It is

bloodshed

6794. This hadith has been transmitted on the authority of Abu Huraira with a slight variation of wording

6795. This hadith has been transmitted on the authority of Abu Huraira through other chains of narrators and there is no mention of: " Miserliness would be put (in the hearts of the people)

6796. Abdullah b. 'Amr b. al-'As reported Allah's Messenger () as saying: Verily, Allah does not take away knowledge by snatching it from the people but He takes away knowledge by taking away the scholars, so that when He leaves no learned person, people turn to the ignorant as their leaders; then they are asked to deliver religious verdicts and they deliver them without knowledge, they go astray, and lead others astray

6797. This hadith has been narrated on the authority of 'Abdullah b. Umar through other chains of transmitters, but in the hadith transmitted by Umar b. 'Ali there is an addition of these words:, I met 'Abdullah b. 'Amr at the end of the year and I asked him about it, and he narrated to us the hadith as he had narrated before that he had heard Allah's Messenger () as saying.... (The rest of the hadith is the same)

6798. This hadith has been narrated on the authority of 'Abdullah b. Amr b. al-'As through another chain of transmitters

6799. Urwa b. Zubair reported that 'A'isha said to him: This news has reached me that 'Abdullah b. 'Amr al-'As would pass by us during the Hajj season, so you meet him and ask him (about religious matters) as he has acquired great knowledge from Allah's Messenger (). I thus met him and asked him about things which he narrated from Allah's Messenger (). And amongst these the one he mentioned was that Allah's Apostle () said: Verily, Allah does not take away knowledge from people directly but he takes away the scholars and consequently takes away (knowledge) along with them and leaves amongst persons the ignorant as their leaders who deliver religious verdicts without (adequate) knowledge and themselves go astray and lead others astray. 'Urwa said: When I narrated this to 'A'isha, she deemed it too much (to believe) and thus showed reluctance to accept that (as perfectly true) and said to, 'Urwa: Did he ('Abdullah b. 'Amr) say to you that he had heard Allah's Apostle () as saying: ('Urwa had forgotten to ask this from 'Abdullah b. 'Amr). So when it was the next year, she ('A'isha) said to him ('Urwa): Ibn Amr has come (for Hajj), so meet him. talk to him and ask him about this hadith that he narrated to You (last year on the occasion of the Hajj) pertaining to knowledge. He ('Urwa), said: So I met him, and asked about it and he narrated to me exactly like one that he had narrated (to me) for the first time. So when I informed her ('A'isha) about that, she said: I do not think but this that he has certainly told the truth and I find that he has neither made any addition to it, nor missed anything from it

6800. Jarir b. Abdullah reported that some desert Arabs clad in woollen clothes came to Allah's Messenger (). He saw them in sad plight as they had been hard pressed by need. He (the Holy Prophet) exhorted people to give charity, but they showed some reluctance until (signs) of anger could be seen on his face. Then a person from the Ansar came with a purse containing silver. Then came another person and then other persons followed them in succession until signs of happiness could be seen on his (sacred) face. Thereupon Allah's Messenger () said: He who introduced some good practice in Islam which was followed after him (by people) he would be assured of reward like one who followed it, without their rewards being diminished in any respect. And he who introduced some evil practice in Islam which had been followed subsequently (by others), he would be required to bear the burden like that of one who followed this (evil practice) without their's being diminished in any respect

6801. Jarir reported that Allah's Messenger () delivered an address in which he exhorted people to give charity

6802. Jarir b. 'Abdullah reported Allah's Messenger () as saying: The servant does not introduce good practice which is followed after him.... The rest of the hadith is the same

6803. Jarir transmitted this hadith from his father through several other chains of narrators

6804. Abu Huraira reported Allah's Messenger () as saying: He who called (people) to righteousness, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. And he who called (people) to error, he shall have to carry (the burden) of its sin, like those who committed it, without their sins being diminished in any respect

The Book Pertaining to the Remembrance of Allah, Supplication, Repentance and Seeking Forgiveness

6805. Abu Huraira reported Allah's Messenger () as saying that Allah, the Exalted and Glorious, thus stated: I am near to the thought of My servant as he thinks about Me, and I am with him as he remembers Me. And if he remembers Me in his heart, I also remember him in My Heart, and if he remembers Me in assembly I remember him in assembly, better than his (remembrance), and if he draws near Me by the span of a palm, I draw near him by the cubit, and if he draws near Me by the cubit I draw near him by the space (covered by) two hands. And if he walks towards Me, I rush towards him

6806. This hadith has been narrated on the authority of A'mash with the same chain of transmitters, but there is no mention of these words: " He draws near Me by the space of a hand, I draw near him by the space (covered) by two hands

6807. Hammam b. Munabbih reported so many ahadith from Abu Huraira and one out of them is this that Allah's Messenger () said that Allah thus stated: When My servant draws close to me by the span of a palm, I draw close to him by the space of a cubit, and when he draws close to Me by the space of a cubit, I draw close to him by the space (covered) by two hands, and when he draws close to Me by the space (covered by) two hands, I go in hurry towards him

6808. Abu Huraira reported that Allah's Messenger () was travelling along the path leading to Mecca that he happened to pass by a mountain called Jumdan. He

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said: Proceed on, it is Jumdan, Mufarradun have gone ahead. They (the Companions of the Holy Prophet) said: Allah's Messenger, who are Mufarradun? He said: They are those males and females who remember Allah much

6809. Abu Huraira reported Allah's Messenger () as saying: There are ninety-nine names of Allah; he who commits them to memory would get into Paradise. Verily, Allah is Odd (He is one, and it is an odd number) and He loves odd number. And in the narration of Ibn 'Umar (the words are): "He who enumerated them

6810. Abu Huraira reported Allah's Apostle () as saying: Verily, there are ninety-nine names for Allah, i. e. hundred excepting one. He who enumerates them would get into Paradise. And Hammam has made this addition on the authority of Abu Huraira who reported it from Allah's Apostle () that he said: "He is Odd (one) and loves odd number

6811. Anas reported Allah's Messenger () as saying: When one of you makes supplication, he should supplicate with a will and should not say: O Allah, confer upon me if Thou likest, for there is none to coerce Allah

6812. Abu Huraira reported Allah's Messenger () as saying: When one of you makes a supplication (to his Lord) one should not say: O Allah, grant me pardon, if Thou so likest, but one should beg one's (Lord) with a will and full devotion, for there is nothing so great in the eye of Allah which He cannot grant

6813. Abu Huraira reported Allah's Messenger () as saying: None of you should say to Allah (like this): O Allah, grant me mercy, if thou so likest. The supplication (of his) should (be permeated with) conviction (that it would be accepted by the Lord), for Allah is the Doer of (everything) He likes to do, and there is none to force Him (to do or not to do this or that)

6814. Anas (b. Malik) reported Allah's Messenger () as saying. None of you should make a request for death because of the trouble in which he is involved, but if there is no other help to it, then say: O Allah, keep me alive as long as there is goodness in life for me and bring death to me when there is goodness in death for me

6815. This hadith has been narrated on the authority of Anas through another chain of transmitters, but with a small variation of wording

6816. Nadr b. Anas reported, as when Anas was alive, that he said: Had Allah's Messenger () not stated this.. "None should make a request for death," I would have definitely done that

6817. Abu Hazim reported: I visited Khabbab who had seven cauteries on his stomach and he said: Had Allah's Messenger () not forbidden us to call for death, I would have done so

6818. This hadith has been transmitted on the authority of Isma'il through other chains of narrators

6819. Hammam b. Munabbih said: Abu Huraira narrated to us ahadith from Allah's Messenger () and out of these one is that Allah's Messenger () said: None amongst you should make a request for death, and do not call for it before it comes, for when any one of you dies, he ceases (to do good) deeds and the life of a believer is not prolonged but for goodness

6820. Ubida b. Samit reported Allah's Messenger () as saying: He who loves to meet Allah, Allah also loves to meet him, and he who dislikes to meet Allah, Allah also abhors to meet him

6821. This hadith has been narrated on the authority of 'Ubada b. Samit through another chain of transmitters

6822. A'isha reported that Allah's Messenger () said: He who loves to meet Allah, Allah loves to meet him, and he who dislikes to meet Allah, Allah abhors to meet him. I ('A'isha) said: Allah's Apostle, so far as the feeling of aversion against death is concerned, we all have this feeling. Thereupon he (the Holy Prophet) said: It is not that (which you construe), but (this) that when a believer (at the time of death) is given the glad tidings of the mercy of Allah, His Pleasure, and of Paradise, he loves to meet Allah, and Allah also loves to meet him, and when an unbeliever is given the news of the torment at the Hand of Allah, and Hardship to be imposed by Him, he dislikes to meet Allah and Allah also abhors to meet him

6823. This hadith has been reported on the authority of Qatida with the same chain of transmitters

6824. A'isha reported Allah's Messenger () as saying: He who loves to meet Allah, Allah also loves to meet him, and who dislikes to meet Allah, Allah abhors to meet him. There is death before (one is able to) meet Allah

6825. A hadith like this has been narrated on the authority of A'isha through another chain of transmitters

6826. Abu Huraira reported Allah's Messenger () as saying: He who loves meeting Allah, Allah loves to meet him, and he who dislikes to meet Allah, Allah abhors to meet him. I (Shuraih b. Hani, one of the narrators) came to A'isha and said to her: Mother of the faithful, I heard Abu Huraira narrate from Allah's Messenger () which, if it is actually so, is a destruction to us. Thereupon she said: Those are in fact ruined who are ruined at the words of Allah's Messenger (). What are (the words which in your opinion would cause your destruction)? He said that Allah's Messenger () had stated: He who loves to meet Allah, Allah too loves to meet him, and he who dislikes to meet Allah, Allah too abhors to meet him, and there is none amongst us who does not hate death. Thereupon she said: Allah's Messenger () has in fact stated this, but it does not mean what you construe, but it implies (the time) when one loses the lustre of the eye, and there is rattling in the throat, shudder in the body and convulsion in fingers (at the time of death). (It is about this time) that it has been said: He who loves to meet Allah, Allah would love to meet him, and he who dislikes to meet Allah, Allah would abhor to meet him

6827. This hadith has been reported on the authority of Mutarrif with the same chain of transmitters

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6828. Abu Musa reported Allah's Apostle (ﷺ) as saying: He who loves to meet Allah, Allah too loves to meet him, and he who dislikes to meet Allah, Allah abhors to meet him

6829. Abu Huraira reported Allah's Messenger (ﷺ) as saying that Allah thus stated: I live in the thought of My servant as he thinks of Me and with him as he calls Me)

6830. Abu Huraira reported Allah's Apostle (ﷺ) as saying that Allah, the Exalted and Glorious, said: When My servant draws close to Me by the span of a palm, I draw close to him by the cubit and when he draws close to Me by the cubit, I draw close to him by the space (covered) by two armspans, and when he comes to me walking, I go in a hurry towards him

6831. This hadith has been narrated on the authority of Mu'tamar from his father with the same chain of transmitters, with a slight variation of wording

6832. Abu Huraira reported Allah's Messenger (ﷺ) as saying that Allah, the Exalted and Glorious, thus stated: I live in the thought of My servant as he thinks about Me, and I am with him, as he remembers Me. And if he remembers Me in his heart, I also remember him in My Heart, and if he remembers Me in assembly I remember him in the assembly, better than he (does that), and if he draws near Me by the span of a palm I draw near him by the cubit, and if he draws near Me by the cubit I draw near him by the space (covered by) two hands. And if he walks towards Me, I rush towards him

6833. Abu Dharr reported Allah's Messenger (ﷺ) as saying that Allah, the Exalted and Glorious, stated: "He who comes with goodness, there are in store for him ten like those and even more than those: 'And he who comes with vice, ' it is only for that that he is called to account. I even forgive him (as I like) and he who draws close to Me by the span of a palm I draw close to him by the cubit, and he who draws close to Me by the cubit I draw close to him by the space (covered) by two hands, and he who walks towards Me I rush towards him, and he who meets Me in the state that his sins fill the earth, but not associating anything with Me, I would meet Him with the same (vastness) of pardon (on My behalf)." This hadith has been transmitted on the authority of Waki

6834. A hadith like this has been transmitted on the authority of A'mash with the same chain of transmitters and he (further) said: There is for him ten like that (the good he performed) or more than that

6835. Anas reported that Allah's Messenger (ﷺ) visited a person from amongst the Muslims in order to inquire (about his health) who had grown feeble like the chicken. Allah's Messenger (ﷺ) said: Did you supplicate for anything or beg of Him about that? He said: Yes. I used to utter (these words): Impose punishment upon me earlier in this world, what Thou art going to impose upon me in the Hereafter. Thereupon Allah's Messenger (ﷺ) said: Hallowed be Allah, you have neither the power nor forbearance to take upon yourself (the burden of His Punishment). Why did you not say this: O Allah, grant us good in the world and good in the Hereafter, and save us from the torment of Fire. He (the Holy Prophet) made this supplication (for him) and he was all right

6836. This hadith has been narrated on the authority of Humaid with the same chain of transmitters, but with a slight variation of wording

6837. Anas reported that Allah's Messenger (ﷺ) visited a person from amongst his Companions who had grown as feeble as the chicken. The rest of the hadith is the same, but with this variation that he (the Holy Prophet) said: You have not power enough to undergo the torment imposed by Allah. And there is no mention of: He supplicated Allah for him and He cured him

6838. This hadith had been transmitted on the authority of Anas through another chain of narrators

6839. Abu Huraira reported Allah's Apostle (ﷺ) as saying Allah has mobile (squad) of angels, who have no other work (to attend to but) to follow the assemblies of Dhikr and when they find such assemblies in which there is Dhikr (of Allah) they sit in them and some of them surround the others with their wings till the space between them and the sky of the world is fully covered, and when they disperse (after the assembly of Dhikr is adjourned) they go upward to the heaven and Allah, the Exalted and Glorious, asks them although He is best informed about them: Where have you come from? They say: We come from Thine servants upon the earth who had been glorifying Thee (reciting Subhan Allah), uttering Thine Greatness (saying Allah o-Akbar) and uttering Thine Oneness (La ilaha ill Allah) and praising Thee (uttering al-Hamdu Lillah) and begging of Thee. He would say: What do they beg of Me? They would say: They beg of Thee the Paradise of Thine. He (God) would say: Have they seen My Paradise? They said: No, our Lord. He would say: (What it would be then) if they were to see Mine Paradise? They (the angels) said: They seek Thine protection. He (the Lord) would say: Against what do they seek protection of Mine? They (the angels) would say: Our Lord, from the Hell-Fire. He (the Lord) would say: Have they seen My Fire? They would say: No. He (the Lord) would say: What it would be if they were to see My Fire? They would say: They beg of Thee forgiveness. He would say: I grant pardon to them, and confer upon them what they ask for and grant them protection against which they seek protection. They (the angels) would again say: Our Lord, there is one amongst them such and such simple servant who happened to pass by (that assembly) and sat there along with them (who had been participating in that assembly). He (the Lord) would say: I also grant him pardon, for they are a people the seat-fellows of whom are in no way unfortunate

6840. Qatada asked Anas which Supplication Allah's Apostle (ﷺ) frequently made. He said: The supplication that he (the Prophet) made very frequently is this: "O Allah, grant us the good in this world and the good in the Hereafter and save us from the torment of Hell-Fire." He (Qatada) said that whenever Anas had to supplicate he made this very supplication, and whenever he (intended) to make another supplication he (inserted) this very supplication in that

6841. Anas reported that Allah's Messenger (ﷺ) used to supplicate (in these words): "Our Lord, grant us the good in this world and the good in the Hereafter and save us from the torment of Hell Fire

6842. Abu Huraira reported Allah's Messenger (ﷺ) as saying: He who uttered these words: "There is no god but Allah, the One, having no partner with Him.

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Sovereignty belongs to Him and all the praise is due to Him, and He is Potent over everything" one hundred times every day there is a reward of emancipating ten slaves for him, and there are recorded hundred virtues to his credit, and hundred vices are blotted out from his scroll, and that is a safeguard for him against the Satan on that day till evening and no one brings anything more excellent than this, except one who has done more than this (who utters these words more than one hundred times and does more good acts) and he who utters:" Hallowed be Allah, and all praise is due to Him," one hundred times a day, his sins are obliterated even if they are equal to the extent of the foam of the ocean

6843. Abu Huraira reported Allah's Messenger () as saying:He who recites in the morning and in the evening (these words):" Hallowed be Allah and all praise is due to Him" one hundred times, he would not bring on the Day of Resurrection anything excellent than this except one who utters these words or utters more than these words

6844.

6845.

6846. Abu Huraira reported Allah's Messenger () as saying:Two are the expressions which are light on the tongue, but heavy in scale, dear to the Compassionate One:" Hallowed be Allah and praise is due to Him" ;" Hallowed be Allah, the Great

6847. Abu Huraira reported Allah's Messenger () as saying:The uttering of (these words):" Hallowed be Allah; all praise is due to Allah, there is no god but Allah and Allah is the Greatest," is dearer to me than anything over which the sun rises

6848. Mu'sab b. Sa'd reported on the authority of his father that a desert Arab came to Allah's Messenger () and said to him:Teach me the words which I should (often) utter. He said: Utter," There is no god but Allah, the One, having no partner with Him. Allah is the Greatest of the great and all praise is due to Him. Hallowed be Allah, the Lord of the worlds, there is no Might and Power but that of Allah, the All-Powerful and the Wise." He (that desert Arab) said: These all (glorify) my Lord. But what about me? Thereupon he (the Holy Prophet) said: You should say:" O Allah, grant me pardon, have mercy upon me, direct me to righteousness and provide me sustenance." Musa (one of the narrators) said: I think he also said:" Grant me safety." But I cannot say for certain whether he said this or not. Ibn Abi Shaiba has not made a mention of the words of Musa in his narration

6849. Abu Malik Ashaja'i reported on the authority of his father that whenever a person embraced Islam, Allah's Messenger () instructed him to recite:" O Allah, grant me pardon, have mercy upon me, direct me to the path of righteousness and provide me sustenance

6850. Abu Malik reported on the authority of his father that when a person embraced Islam, Allah's Messenger () used to teach him how to observe prayer and then commanded him to supplicate in these words:" O Allah, grant me pardon, have mercy upon me, direct me to the path of righteousness, grant me protection and provide me sustenance

6851. Abu Malik reported on the authority Of his father that he heard Allah's Messenger () as saying to the person who bad come to him and asked him as to how he should beg his Lord, that he should utter these words:" O Allah, grant me pardon, have mercy upon me, protect me, provide me sustenance," and he collected his fingers together except his thumb and said: It is in these words (that there is supplication) which sums up for you (the good) of this world and that of the Hereafter

6852. Mus'ab b. Sa'd reported that his father told him that he had been in the company of Allah's Messenger () that he said:Is one amongst you powerless to get one thousand virtues every day. Amongst those who had been sitting there, one asked: How one amongst us can get one thousand virtues every day? He said: Recite:" Hallowed be Allah" one hundred times for (by reciting them) one thousand virtues are recorded (to your credit) and one thousand vices are blotted out

6853. Abu Huraira reported Allah's Messenger () as saying:He who alleviates the suffering of a brother out of the sufferings of the world, Allah would alleviate his suffering from the sufferings of the Day of Resurrection, and he who finds relief for one who is hard-pressed, Allah would make things easy for him in the Hereafter, and he who conceals (the faults) of a Muslim, Allah would conceal his faults in the world and in the Hereafter. Allah is at the back of a servant so long as the servant is at the back of his brother, and he who treads the path in search of knowledge, Allah would make that path easy, leading to Paradise for him and those persons who assemble in the house among the houses of Allah (mosques) and recite the Book of Allah and they learn and teach the Qur'an (among themselves) there would descend upon them tranquility and mercy would cover them and the angels would surround them and Allah mentions them in the presence of those near Him, and he who is slow-paced in doing good deeds, his (high) lineage does not make him go ahead

6854. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters but with a slight variation of wording

6855. (Agharr Abi Muslim reported:I bear witness to the fact that both Abu Huraira and Abu Sa'id Khudri were present when Allah's Messenger may peace be upon him) said: The people do not sit but they are surrounded by angels and covered by Mercy, and there descends upon them tranquillity as they remember Allah, and Allah makes a mention of them to those who are near Him. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters

6856. (Agharr Abi Muslim reported:I bear witness to the fact that both Abu Huraira and Abu Sa'id Khudri were present when Allah's Messenger may peace be upon him) said: The people do not sit but they are surrounded by angels and covered by Mercy, and there descends upon them tranquillity as they remember Allah, and Allah makes a mention of them to those who are near Him. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters

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6857. Abu Sa'id Khudri reported that Mu'awiya went to a circle in the mosque and said: What makes you sit here? They said: We are sitting here in order to remember Allah. He said: I adjure you by Allah (to tell me whether you are sitting here for this very purpose)? They said: By Allah, we are sitting here for this very purpose. Thereupon, he said: I have not demanded you to take an oath, because of any allegation against you and none of my rank in the eye of Allah's Messenger () is the narrator of so few ahadith as I am. The fact is that Allah's Messenger () went out to the circle of his Companions and said: What makes you sit? They said: We are sitting here in order to remember Allah and to praise Him for He guided us to the path of Islam and He conferred favours upon us. Thereupon he adjured by Allah and asked if that only was the purpose of their sitting there. They said: By Allah, we are not sitting here but for this very purpose, whereupon he (the Messenger) said: I am not asking you to take an oath because of any allegation against you but for the fact that Gabriel came to me and he informed me that Allah, the Exalted and Glorious, was talking to the angels about your magnificence

6858. Al-Agharr al-Muzani, who was one amongst the Companions (of the Holy Prophet) reported that Allah's Messenger () said: There is (at times) some sort of shade upon my heart, and I seek forgiveness from Allah a hundred times a day

6859. Al-Agharr al-Muzani who was from amongst the Companions of Allah's Apostle () reported that Ibn 'Umar stated to him that Allah's Messenger (may peace 'be upon him) said: O people, seek repentance from Allah. Verily, I seek repentance from Him a hundred times a day

6860. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters

6861. Abu Huraira reported Allah's Messenger () as say- ing: He who seeks repentance (from the Lord) before the rising of the sun from the west (before the Day of Resurrection), Allah turns to him with Mercy

6862. Abu Musa reported: We were along with Allah's Apostle () on a journey when the people began to pronounce "Allahu Akbar" in a loud voice. Thereupon Allah's Messenger () said: O people, show mercy to yourselves for you are not calling One who is deaf or absent. Verily, you are calling One who is All-Hearing (and) Near to you and is with you. Abu Musa said that he had been behind him (the Prophet) and reciting: "There is neither might nor power but that of Allah." He (the Prophet), while addressing 'Abdullah b. Qais, said: Should I not direct you to a treasure from amongst the treasures of Paradise? I ('Abdullah b. Qais) said: Allah's Messenger, do it, of course. Thereupon he (the Prophet) said: Then recite: "There is no might and no power but that of Allah

6863. This hadith has been narrated on the authority of 'Asim with the same chain of transmitters

6864. Abu Musa reported that he (and his other companions) were climbing upon the hillock along with Allah's Messenger () and when any person climbed up, he pronounced (loudly): "There is no god but Allah, Allah is the Greatest." Thereupon Allah's Apostle () said: Verily, you are not supplicating One Who is deaf or absent. He said: Abu Musa or 'Abdullah b. Qais, should I not direct you to the words (which form) the treasure of Paradise? I said: Allah's Messenger, what are these? He said: "There is no might and no power but that of Allah

6865. This hadith has been transmitted on the authority of Abu Musa with a slight variation of wording

6866. Abu Musa reported: We were along with Allah's Apostle () on a journey; the rest of the hadith is the same as transmitted by 'Asim

6867. Abu Musa, reported. We were along with Allah's Messenger () in an expedition. The rest of the hadith is the same (and there is an addition of these words in that): He (the Holy Prophet) said: He Whom you are supplicating is nearer to every one of you than the neck of his camel." And there is no mention of these words: "There is no might and no power but that of Allah

6868. Abu Musa Ash'ari reported that Allah's Messenger () said to him: Should I not direct you to the words from the treasures of Paradise, or he said: Like a treasure from the treasures of Paradise? I said: Of course, do that. Thereupon he said: "There is no might and no power but that of Allah

6869. Abu Bakr reported that he said to Allah's Messenger (): Teach me a supplication which I should recite in my prayer. Thereupon he (the Holy Prophet) said: Recite: "O Allah, I have done great wrong to myself." According to Qutaiba (the words were:) much (wrong) -there is none to forgive the sins but Thou only, say: "Grant me pardon from Thyself, have mercy upon me for Thou art much Forgiving and Compassionate

6870. This hadith has been transmitted on the authority of 'Amr b. al-'As that Abu Bakr Siddiq said to Allah's Messenger () Allah's Messenger, teach me a supplication which I should make in my prayer and in my house. The rest of the hadith is the same except with this variation that he said: Much wrong (Zulman Kathira)

6871. A'isha reported that Allah's Messenger () used to make these supplications: "O Allah, I seek refuge in Thee from the trial of Hell-Fire; and from the torment of Hell-Fire; and from the trial of the grave and torment of the grave; and from the evil of the trial of the affluence and from the evil of the trial of poverty and I seek refuge in Thee from the evil of the turmoil of the Dajjal. O Allah, wash away my sins with snow and hail water, purify my heart from the sins as is purified the white garment from the dirt, and keep away at a distance the sins from me as yawns the distance between the East and the West; O Allah, I seek refuge in Thee from sloth, from senility, from sin, and from debt

6872. This hadith has been narrated on the authority of Hisham with the same chain of transmitters

6873. Anas b. Malik reported that Allah's Messenger () used to say: "O Allah, I seek refuge in Thee from incapacity, from indolence, from cowardice, from senility, from miserliness, and I seek refuge in Thee from the torment of the grave and from trial of the life and death

6874. Anas reported from Allah's Messenger () (this supplication) but with this variation that these words are not found in that supplication: "From the trial of

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life and death

6875. Anas b. Malik reported that Allah's Apostle () used to seek refuge in Allah from such things as mentioned in the above-mentioned hadith and from 'miserliness' too

6876. Anas reported that Allah's Messenger (may peace be upon him) used to make this supplication:" O Allah, I seek refuge in Thee from miserliness, from sloth and from decrepitude

6877. It was narrated from Abu Huraira that:Allah's Apostle () used to seek refuge (in Allah) from the evil of what has been decreed, from misery, from the mockery of (triumphant) enemies, and from severe calamity. `Amr (one of the narrators) said in his narration: "Sufyan said: 'I fear I may have added one of them (the phrases)

6878. Khaula bint Hakim Sulamiyya reported:I heard Allah's Messenger () as saying: When anyone lands at a place, and then says:" I seek refuge in the Perfect Word of Allah from the evil of what He has created," nothing would harm him until he marches from that stopping place

6879. Khaula bint Hakim Sulamiyya reported:I heard Allah's Messenger () as saying: When any one of you stays at a place, he should say:" I seek refuge in the Perfect Word of Allah from the evil of that He created." Nothing would then do him any harm until he moves from that place. Abu Huraira reported that a person came to Allah's Messenger () and said:" Allah's Messenger, I was stung by a scorpion during the night. Thereupon he said: Had you recited these words in the evening:" I seek refuge in the Perfect Word of Allah from the evil of what He created," it would not have done any harm to you

6880. Khaula bint Hakim Sulamiyya reported:I heard Allah's Messenger () as saying: When any one of you stays at a place, he should say:" I seek refuge in the Perfect Word of Allah from the evil of that He created." Nothing would then do him any harm until he moves from that place. Abu Huraira reported that a person came to Allah's Messenger () and said:" Allah's Messenger, I was stung by a scorpion during the night. Thereupon he said: Had you recited these words in the evening:" I seek refuge in the Perfect Word of Allah from the evil of what He created," it would not have done any harm to you

6881. This hadith has been transmitted on the authority of Abu Huraira with a slight variation of wording

6882. Al-Bara' b. 'Azib reported that Allah's, Messenger (may peace be upon said:When you go to bed, perform ablution as is done for prayer; then lie down on the right side and recite:" O Allah, I turn my face towards Thee and entrust my affair to Thee. I retreat unto Thee for protection with hope in Thee and fear of Thee. There is no resort and no deliverer (from hardship) but Thou only. I affirm my faith in Thine books which Thou revealed and in Thine Apostles whom Thou sent." Make this as the last word of yours (when you go to sleep) and in case you die during that night, you would die upon Fitra (upon Islam). And as I repeated these words in order to commit them to memory, I said:" I affirm my faith in Thy Messenger (Rasul) whom Thou sent." He said: Say:" I affirm my faith in the Apostle (Nabi) whom Thou sent

6883. This hadith has been transmitted on the authority of al-Bara' b. 'Azib with a slight variation of wording and there is this addition in the hadith transmitted on the authority of Husain:" In case you get up in the morning, you will get up with bliss

6884. Al-Bara' b. 'Azib reported that Allah's Messenger (in may peace be upon him) commanded a person (in these words):When you go to bed during night, you should say:" O Allah, I surrender myself to Thee and entrust my affair to Thee, with hope in Thee and fear of Thee. There is no resort and no deliverer (from hardship but Thou). I affirm my faith in the Book which Thou revealed and in the Messengers whom Thou sent." If you die in this state you would die on Fitra, and Ibn Bashshdr did not make a mention of" night" in this hadith

6885. This hadith has been transmitted on the authority of al-Bara' b. 'Azib that Allah's Messenger () said to a person:O, so and so, as you go to your bed; the rest of the hadith is the same but with this variation of wording that he said:" Thine Apostle whom Thou sent." If you die that night you would die on Fitra and if you get up in the morning you would get up with a bliss

6886. This hadith has been transmitted on the authority of al-Bara' b. 'Azib that Allah's Messenger () commanded a person (in these words) and there is no mention of this:" if you get up in the morning you would get up with a bliss

6887. Al-Bara' reported that whenever Allah's Messenger () went to bed, he said:" O Allah, it is with Thine Name that I live and it is with Thine Name that I die." And when he got up he used to say:" Praise is due to Allah, Who gave us life after our death (sleep) and unto Thee is resurrection

6888. Abdullah b. 'Umar commanded a person that as he went to bed, he should say:" O Allah, Thou created my being and it is for Thee to take it to its ultimate goal. And its death and life is due to Thee, and if Thou givest it life, safeguard it; and if Thou bringst death, grant it pardon. O Allah, I beg of Thee safety." A person said to him: Did you hear it from Umar? Thereupon he said: (I have heard from one) who is better than Umar, viz. from Allah's Messenger (). Ibn Nafi, reported this on the authority of Abdullah b. Harith but he did not make mention of this" that he heard it himself

6889. Suhail reported that Abu Salih used to command us (in these words):When any one of you intends to go to sleep, he should lie on the bed on his right side and then say:" O Allah. the Lord of the Heavens and the Lord of the Earth and Lord of the Magnificent Throne, our Lord, and the Lord of everything, the Splitter of the grain of corn and the datestone (or fruit kernel), the Revealer of Torah and Injil (Bible) and Criterion (the Holy Qur'an), I seek refuge in Thee from the evil of every- thing Thou art to seize by the forelock (Thou hast perfect control over it). O Allah, Thou art the First, there is naught before Thee, and Thou art the Last and there is naught after Thee, and Thou art Evident and there is nothing above Thee, and Thou art Innermost and there is nothing beyond Thee. Remove the burden of debt from us and relieve us from want." Abu Salih used to narrate it from Abu Huraira who narrated it from Allah's Apostle ()

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6890. Abu Huraira reported that Allah's Messenger () used to command us that as we go to our bed, we should utter the words (as mentioned above) and he also said (these words): "From the evil of every animal, Thou hast hold upon its forelock (Thou hast full control over it)
6891. Abu Huraira reported that Fatima (the daughter of the Holy Prophet) came to Allah's Apostle () and asked for a servant. He said to her: Say: "O Allah, the Lord of the seven heavens"; the rest of the hadith is the same
6892. Abu Huraira reported Allah's Messenger () as saying: When any one of you goes to bed, he should take hold of the hem of his lower garment and then should clean (his bed) with the help of that and then should recite the name of Allah for he himself does not know what he left behind him on his bed, and when he intends to lie on bed, he should lie on his right side and utter these words: "Hallowed be Allah, my Lord. It is with Thine (grace) that I place my side (upon the bed) and it is with Thee that I take it up (after sleep), and in case Thou withholdst my being (if thou causest me to die), then grant pardon to my being, and if Thou keepst (this process of breathing on), then protect it with that with which Thou protected Thine pious servants
6893. This hadith has been narrated on the authority of Ubaidullah b. Umar with the same chain of transmitters and he said: Then utter: "My Lord. with Thine name I place my side and if Thou keepst me alive have mercy upon myself
6894. Anas reported Allah's Messenger () as saying: When you go to bed, say: "Praise is due to Allah Who fed us, provided us drink, sufficed us and provided us with shelter, for many a people there is none to suffice and none to provide shelter
6895. Farwa' b. Naufal Ashja'i reported: I asked: 'A'isha, in what words did Allah's Messenger () supplicate Allah? She said that he used to utter: "I seek refuge in Thee from the evil of what I did and from the evil of what I did not
6896. Farwa' b. Naufal reported: I asked 'A'isha about the supplication that Allah's Messenger () made. She said that he used to say: "O Allah, I seek refuge in Thee from the evil of what I have done and from the evil of what I have not done
6897. This hadith has been narrated on the authority of Muhammad b. Ja'far through another chain of transmitters
6898. Farwa' b. Naufal reported on the authority of 'A'isha that Allah's Messenger () used to supplicate (in these words): "O Allah, I seek refuge in Thee from the evil of what I did and from the evil of what I did not
6899. Ibn 'Abbas reported that Allah's Messenger () used to say: "O Allah, it is unto Thee that I surrender myself. I affirm my faith in Thee and repose my trust in Thee and turn to Thee in repentance and with Thy help fought my adversaries. O Allah, I seek refuge in Thee with Thine Power; there is no god but Thou, lest Thou leadest me astray. Thou art ever-living that dieth not, while the Jinn and mankind die
6900. Abu Huraira reported that when Allah's Messenger () set out on a journey in the morning, he used to say: "A listener listened to our praising Allah (for) His goodly trial of us. Our Lord! accompany us, guard us and bestow upon us Thy grace. I am seeker of refuge in Allah from the Fire
6901. Abu Musa Ash'ari reported on the authority of his father that Allah's Apostle () used to supplicate in these words: "O Allah, forgive me my faults, my ignorance, my immoderation in my concerns. And Thou art better aware (of my affairs) than myself. O Allah, grant me forgiveness (of the faults which I committed) seriously or otherwise (and which I committed inadvertently and deliberately. All these (failings) are in me. O Allah, grant me forgiveness from the fault which I did in haste or deferred, which I committed in privacy or in public and Thou art better aware of (them) than myself. Thou art the First and the Last and over all things Thou art Omnipotent
6902. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters
6903. Abu Huraira reported that Allah's Messenger () used to supplicate (in these words): "O Allah, set right for me my religion which is the safeguard of my affairs. And set right for me the affairs of my world wherein is my living. And set right for me my Hereafter on which depends my after-life. And make the life for me (a source) of abundance for every good and make my death a source of comfort for me protecting me against every evil
6904. Abdullah reported that Allah's Messenger () used to supplicate (in these words): "O Allah. I beg of Thee the right guidance, safeguard against evils, chastity and freedom from want
6905. This hadith has been narrated on the authority of Abu Ishaq with the same chain of transmitters but with a slight variation of wording
6906. Zaid b. Alqam reported: I am not going to say anything but only that which Allah's Messenger (may peace be upon him) used to say. He used to supplicate: "O Allah, I seek refuge in Thee from incapacity, from sloth, from cowardice, from miserliness, decrepitude and from torment of the grave. O Allah, grant to my soul the sense of righteousness and purify it, for Thou art the Best Purifier thereof. Thou art the Protecting Friend thereof, and Guardian thereof. O Allah, I seek refuge in Thee from the knowledge which does not benefit, from the heart that does not entertain the fear (of Allah), from the soul that does not feel contented and the supplication that is not responded
6907. Abdullah b. Mas'ud reported that when it was evening Allah's Messenger () used to supplicate: "We entered upon evening and the whole Kingdom of Allah also entered upon evening and praise is due to Allah. There is no god but Allah, the One Who has no partner with Him." Hasan said that Zubaid reported to him that he memorised it from Ibrahim in these very words. "His is the Sovereignty and Praise is due to Him, and He is Potent over everything. O Allah, I beg of Thee the good of this night and I seek refuge in Thee from the evil of this night and the evil which follows it. O Allah, I seek refuge in Thee from sloth, from the evil of vanity. O Allah, I seek refuge in Thee from torment in the Hell-Fire and from torment in the grave

6908. Abdullah reported that when it was evening Allah's Messenger (ﷺ) used to supplicate: "We have entered upon evening and so, too, the whole Kingdom of Allah has entered upon evening. Praise is due to Allah. There is no god but Allah, the One having no partner with Him." He (the narrator) said: I think that he also uttered (in this supplication these words): "His is the Sovereignty and to Him is praise due and He is Potent over everything. My Lord, I beg of Thee good that lies in this night and good that follows it and I seek refuge in Thee from the evil that lies in this night and from the evil of that which follows it. My Lord, I seek refuge in Thee from sloth, from the evil of vanity. My Lord, I seek refuge in Thee from torment of the Hell-Fire and from torment of the grave." And when it was morning he said like this: "We entered upon morning and the whole Kingdom of Allah entered upon morning"

6909. Abdullah reported that when it was evening Allah's Messenger (ﷺ) used to supplicate: "We have entered upon evening and so has the Kingdom of Allah entered upon evening; praise is due to Allah, there is no god but Allah the One, and there is no partner with Him. O Allah, I beg of Thee the blessing of this night and the blessing of that which lies in it. I seek refuge in Thee from the evil of it and what lies in it. O Allah, I seek refuge in Thee from sloth, from decrepitude, from the evil of vanity, from trial of the world, and from torment of the grave." Zubaid, through another chain of transmitters, has narrated on the authority of Abdullah directly this addition: "There is no god but Allah, the One, there is no partner with Him, His is the Sovereignty and to Him is praise due and He is Potent over everything"

6910. This hadith has been transmitted on the authority of Abu Huraira that Allah's Messenger (ﷺ) used to supplicate thus: "There is no god but Allah, the One Who conferred upon His armies the honour of victory and helped His servant rout the clans; there is nothing after that"

6911. Ali reported that Allah's Messenger (ﷺ) said to him: Say, "O Allah, direct me to the right path and make me adhere to the straight path," and when you make a mention of right guidance, keep in mind the right path and when you consider of the straight (path), keep in mind the straightness of the arrow"

6912. This hadith has been narrated on the authority of 'Asim b. Kulaib with the same chain of transmitters that Allah's Messenger (ﷺ) said to me: Say: "O Allah, I beg of Thee righteousness and adhering to the straight path"

6913. Juwairiya reported that Allah's Messenger (ﷺ) came out from (her apartment) in the morning as she was busy in observing her dawn prayer in her place of worship. He came back in the forenoon and she was still sitting there. He (the Holy Prophet) said to her: You have been in the same seat since I left you. She said: Yes. Thereupon Allah's Apostle (ﷺ) said: I recited four words three times after I left you and if these are to be weighed against what you have recited since morning these would outweigh them and (these words) are: "Hallowed be Allah and praise is due to Him according to the number of His creation and according to the pleasure of His Self and according to the weight of His Throne and according to the ink (used in recording) words (for His Praise)"

6914. Juwairiya reported that Allah's Messenger (ﷺ) happened to pass by her as she was observing her dawn prayer; or after she had observed her dawn prayer. The rest of the hadith is the same but with this variation that he said: "Hallowed be Allah according to the number of His creation, hallowed be Allah according to the pleasure of His Self, hallowed be Allah according to the weight of His Throne, hallowed be Allah according to the ink used in recording His words"

6915. It is reported on the authority of Ali that Fatima had corns in her hand because of working at the hand-mill. There had fallen to the lot of Allah's Apostle (ﷺ) some prisoners of war. She (Fatima) came to the Prophet (ﷺ) but she did not find him (in the house). She met A'isha and informed her (about her hardship). When Allah's Apostle (ﷺ) came, she (A'isha) informed him about the visit of Fatima. Allah's Messenger (ﷺ) came to them (Fatima and her family). They had gone to their beds. 'Ali further (reported): We tried to stand up (as a mark of respect) but Allah's Messenger (ﷺ) said: Keep to your beds, and he sat amongst us and I felt the coldness of his feet upon my chest. He then said: May I not direct you to something better than what you have asked for? When you go to your bed, you should recite Takbir (Allah-o-Akbar) thirty-four times and Tasbih (Subhan Allah) thirty-three times and Tahmid (al-Hamdu li-Allah) thirty-three times, and that is better than the servant for you"

6916. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters but. with a slight variation of wording"

6917. This hadith has been transmitted on the authority of Ibn Abi Laili but with this addition: "Ali said: Ever since I heard this (supplication) from Allah's Apostle (ﷺ), I never abandoned it. It was said to him, Not even in the night of Siffin (battle of Siffin)? He said: Yes, not even in the night of Siffin"

6918. Abu Huraira reported that Fatima came to Allah's Apostle (ﷺ) and asked for a servant and told him of the hardship of household work. He said: You would not be able to get a servant from us. May I not direct you to what is better than the servant for you? Recite Subhaana Allah thirty-three times, al-Hamdu li-Allah thirty-three times and Allah-o-Akbar thirty-four times as you go to bed. This hadith has been narrated on the authority of Suhail with the same chain of transmitters"

6919. Abu Huraira reported that Fatima came to Allah's Apostle (ﷺ) and asked for a servant and told him of the hardship of household work. He said: You would not be able to get a servant from us. May I not direct you to what is better than the servant for you? Recite Subhaana Allah thirty-three times, al-Hamdu li-Allah thirty-three times and Allah-o-Akbar thirty-four times as you go to bed. This hadith has been narrated on the authority of Suhail with the same chain of transmitters"

6920. Abu Huraira reported Allah's Messenger (ﷺ) as saying. When you listen to the crowing of the cock, ask Allah for His favour as it sees Angels and when you listen to the braying of the donkey, seek refuge in Allah from the Satan for it sees Satan"

6921. Ibn 'Abbas reported that Allah's Apostle (ﷺ) used to supplicate during the time of trouble (in these words): "There is no god but Allah, the Great, the Tolerant, there is no god but Allah, the Lord of the Magnificent Throne There is no god but Allah, the Lord of the Heaven and the earth, the Lord of the Edifying Throne"

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6922. This hadith has been narrated on the authority of Hisham with the same chain of transmitters

6923. Ibn Abbas reported that Allah's Messenger () used to supplicate (with these words) and he (uttered these words) at the time of trouble; the rest of the hadith is the same except with this difference that insted of saying:" The Lord of heaven and the earth," he said:" The Lord of the heaven and that of the earth

6924. Ibn 'Abbas reported this hadith through another chain of transmitters with a sliglit variation of wording

6925. Abu Dharr reported that Allah's Messenger () was asked as to which words were the best. He said:Those for which Allah made a choice for His Angels and His servants (and the words are):" Hallowed be Allah and praise is due to Him

6926. Abu Dharr reported that Allah's Messenger () said:Should I not inform you about the words liked most by Allah? I said: Allah's Mes- senger, do inform me about the words liked most by Allah. He said: Verily, the words liked most by Allah are:" hallowed be Allah and praise is due to Him

6927. Abu Dharr reported that Allah's Messenger () said:There is no believing servant who supplicates for his brother behind his back (in his absence) that the Angels do not say: The same be for you too

6928. Umm Darda' reported:My husband reported that he heard Allah's Mes- senger () as saying: He who supplicates for his brother behind his back (in his absence), the Angel commissioned (for carrying supplication to his Lord) says: Amen, and it is for you also

6929. Safwan (and he was Ibn 'Abdullah b. Safwan, and he had been married to Umm Darda') reported:I visited Abu Darda's house in Syria. I did not find him there but Umm Darda' (was present at the house). She said: Do you intend to perform Hajj during this year? I said: Yes. She said: Do supplicate Allah for blessings upon us, for Allah's Apostle (may peace be upon hiin) used to say: The supplication of a Muslim for his brother at his back (in his absence) is responded so long as he makes a supplica- tion for blessings for his brother and the commissioned Angel says: Amen, and says: May it be for you too I I went to the bazar and met Abfi Dardi' and he narrated like this from Allah's Messenger ()

6930. Safwan (and he was Ibn 'Abdullah b. Safwan, and he had been married to Umm Darda') reported:I visited Abu Darda's house in Syria. I did not find him there but Umm Darda' (was present at the house). She said: Do you intend to perform Hajj during this year? I said: Yes. She said: Do supplicate Allah for blessings upon us, for Allah's Apostle (may peace be upon hiin) used to say: The supplication of a Muslim for his brother at his back (in his absence) is responded so long as he makes a supplica- tion for blessings for his brother and the commissioned Angel says: Amen, and says: May it be for you too I I went to the bazar and met Abfi Dardi' and he narrated like this from Allah's Messenger ()

6931. This hadith has been narrated on the authority of Safwan b. 'Abdullah b. Safwan with the same chain of transmitters

6932. Anas b. Malik reported that Allah's Messenger () said:Allah is pleased with His servant who says: Al-Hamdu lillah while taking a morsel of food and while drinking

6933. This hadith is reported through Ishaq bin Yusuf Al-Azraq from Zakariyya bin Abi Za'ida through the same chain

6934. Abu Huraira reported that Allah's Messenger () said:The supplication of every one of you is granted if he does not grow impatient and says: I supplicated but it was not granted

6935. Abu Huraira reported Allah's Messenger () as saying:The supplication of one of you is granted if he does not grow impatient and say- I supplicated my Lord but it was not granted

6936. Abu Huraira reported Allah's Messenger () as saying:The supplication of the servant is granted in case he does not supplicate for sin or for severing the ties of blood, or he does not become impatient. It was said: Allah's Messenger, what does:" If he does not grow impatient" imply? He said: That he should say like this: I supplicated and I supplicated but I did not find it being responded. and theu he becomes frustrated and abandons supplication

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6937. Usama b. Zaid reported that Allah's Messenger (way peace be upon him) said:I stood at the door of Paradise and I found that the overwhelming majority of those who entered therein was that of poor persons and the wealthy persons were detained to get into that. The denizens of Hell were commanded to get into Hell, and I stood upon the door of Fire and the majority amongst them who entered there was that of women

6938. Ibn Abbas reported that Allah's Messenger () said:I had a chance to look into the Paradise and I found that majority of the people was poor and I looked into the Fire and there I found the majority constituted by women

6939. This hadith has been narrated on the authority of Ibn 'Abbas through another chain of transmitters

6940. Ibn 'Abbas reported that Allah's Messenger () stated like this:He looked into the Fire of Hell. The rest of the hadith is the same

6941. This hadith is narrated likewise through another chain of transmitters

6942. Imran b. Husain reported that Allah's Messenger () said:Amongst the inmates of Paradise the women would form a minority

6943. This hadith has been narrated on the authority of Mutarrif through another chain of transmitters

6944. Abdullah b. Umar reported that Allah's Messenger () supplicated in these words:" O Allah, I seek refuge in Thee from the withdrawal of Thine blessing and

the change of Thine protection (from me) and from the sudden wrath of Thine, and from every displeasure of Thine

6945. Usama b. Zaid reported Allah's Messenger () as saying:I have not left after me any (chance) of turmoil more injurious to men than the harm done to the men because of women

6946. Usama b. Zaid b. Harith and Sa'id b. Zaid b. 'Amr b. Naufal both reported Allah's Messenger () as saying:I have not left after me turmoil for the people but the harm done to men by women

6947. This hadith has been narrated on the authority of Sulaiman Taimi with the same chain of transmitters

6948. Abu Sa'id Khudri reported that Allah's Messenger () said:The world is sweet and green (alluring) and verily Allah is going to install you as vicegerent in it in order to see how you act. So avoid the allurements of women: verily, the first trial for the people of Isra'il was caused by women. And in the hadith transmitted on the authority of Ibn Bashshar the words are:" So that He should see how you act

6949. Abdullah b. 'Umar reported that Allah's Messenger () said:Three persons set out on a journey. They were overtaken by rain and they had to find protection in a mountain cave where at its mouth there fell a rock of that mountain and thus blocked them altogether. One of them said to the others: Look to your good deeds that you performed for the sake of Allah and then supplicate Allah, the Exalted, that He might rescue you (from this trouble). One of them said: O Allah, I had my parents who were old and my wife and my small children also. I tended the flock and when I came back to them in the evening, I milked them (the sheep, goats, cows, etc.) and first served that milk to my parents. One day I was obliged to go out to a distant place in search of fodder and I could not come back before evening and found them (the parents) asleep. I milked the animals as I used to milk and brought milk to them and stood by their heads avoiding to disturb them from sleep and I did not deem it advisable to serve milk to my children before serving them. My children wept near my feet. I remained there in that very state and my parents too until it was morning. And (O Allah) if Thou art aware that I did this in order to seek Thine pleasure, grant us riddance from this trouble. (The rock slipped a bit) that they could see the sky. The second one said: O Allah, I had a female cousin whom I loved more than the men love the women. I wanted to have sexual intercourse with her; she refused but on the condition of getting one hundred dinirs. It was with very great difficulty that I could collect one hundred dinirs and then paid them to her and when I was going to have a sexual intercourse with her, that she said: Servant of Allah, fear Allah and do not break the seal (of chastity) but by lawful means. I got up. O Allah, if Thou art aware that I did this in order to seek Thine pleasure, rid us from this trouble. The situation was somewhat eased for them. The third one said: Allah, I employed a workman for a measure of rice. After he had finished his work I gave him his dues (in the form of) a measure of rice, but he did not accept them. I used these rice as seeds, and that gave a bumper crop and I became rich enough to have cows and flocks (in my possession). He came to me and said: Fear Allah, and commit no cruelty upon me in regard to my dues. I said to him: Takeaway this flock of cows and sheep. He said: Fear Allah and do not make a fun of me. I said: I am not making a fun of you. You take the cows and the flocks. So he took them. O Allah, if Thou art aware that I did it for Thine pleasure, ease the situation for us. And Allah relieved them from the rest of the trouble

6950. This hadith has been transmitted on the authority of Musa b. 'Uqba but with a slight variation of wording

6951. Abdullah b 'Umar reported:I heard Allah's Messenger () as saying: Three persons belonging to the earlier Ummahs set out on a journey until they had to spend a night in a cave. The rest of the hadith is the same and the additional words are:" A person amongst them said: O Allah, I had my aged parents and I served them milk before I (served that) to my wife, children and my servants." And in case of the second one, the words are: "She avoided me until she was hard pressed because of famine and she came to me and I gave her one hundred and twenty dinars." And in case of the third one (the words are):" I invested his wages, and it brought profit and, as a result thereof, the merchandise increased and there was an abundance of goods." And he (the narrator said) that they got out of the cave and began to walk

The Book of Repentance

6952. Abu Huraira reported Allah's Messenger () as saying:Allah, the Exalted and Glorious, said: I live in the thought of My servant and I am with him as he remembers Me. (The Holy Prophet) further said: By Allah, Allah is more pleased with the repentance of His servant than what one of you would do on finding the lost camel in the waterless desert. When he draws near Me by the span of his hand. I draw near him by the length of a cubit and when he draws near Me by the length of a cubit. I draw near him by the length of a fathom and when he draws near Me walking I draw close to him hurriedly

6953. Abu Huraira reported Allah's Messenger () as saying:Allah is more pleased with the repentance of His servant when he turns penitently towards Him than one of you would be on finding the lost camel

6954. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters

6955. Harith b. Suwaid said:I went to see 'Abdullah to inquire about his health as he was sick and he narrated to us a hadith of Allah's Messenger (). He heard Allah's Messenger () as saying: Allah is more pleased with the repentance of His believing servant than a person who loses his riding beast carrying food and drink. He sleeps (being disappointed of its recovery) and then gets up and goes in search for that, until he is stricken with thirst. then comes back to the place where he had been before and goes to sleep completely exhausted placing his head upon his hands waiting for death. And when he gets up, lo! there is before him his riding beast and his provisions of food and drink. Allah is more pleased with the repentance of His servant than the recovery of this riding beast along with the provisions (of food and drink)

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6956. This hadith has been narrated on the authority of A'mash through another chain of transmitters

6957. Abdullah reported Allah's Messenger () as saying: Allah is more pleased with the repentance of a believing man. The rest of the hadith is the same

6958. Nu'man b. Bashir reported: Allah is more pleased with the repentance of a believing servant than of a person who set out on a journey with a provision of food and drink on the back of his camel. He went on until he came to a waterless desert and he felt like sleeping. So he got down under the shade of a tree and was overcome by sleep and his camel ran away. As he got up he tried to see (the camel) standing upon a mound. but did not find it. He then got upon the other mound, but could not see anything. He then climbed upon the third mound but did not see anything until he came back to the place where he had been previously. And as he was sitting (in utter disappointment) there came to him the camel, till that (camel) placed its nosestring in his hand. Allah is more pleased with the repentance of His servant than the person who found (his lost camel) in this very state. Simak reported that Sha'bi was of the opinion that Nu'min traced it to Allah's Apostle (). Simak, however, did not hear that himself

6959. Al-Bara' b. 'Azib reported Allah's Messenger () as saying that Allah's Messenger () said: What is your opinion about the delight of a person whose camel loaded with the provisions of food and drink is lost and that moves about with its nosestring trailing upon the waterless desert in which there is neither food nor drink, and lie wanders about in search of that until he is completely exhausted and then accidentally it happens to pass by the trunk of a tree and its nosestring gets entangled in that and he finds it entangled therein? He (in response to the question of the Holy Prophet) said: Allah's Messenger, he would feel highly delighted. Thereupon Allah's Messenger () said. By Allah, Allah is more delighted at the repentance of His servant than that person (as he finds his lost) camel

6960. Anas b. Malik reported that Allah's Messenger () said: Allah is more pleased with the repentance of a servant as he turns towards Him for repentance than this that one amongst you is upon the camel in a waterless desert and there is upon (that camel) his provision of food and drink also and it is lost by him, and he having lost all hope (to get that) lies down in the shadow and is disappointed about his camel and there he finds that camel standing before him. He takes hold of his nosestring and then out of boundless joy says: O Lord, Thou art my servant and I am Thine Lord. He commits this mistake out of extreme delight

6961. Anas b. Malik reported that Allah's Messenger () said: Allah is more pleased with the repentance of His servant than if one of you gets up and he finds his camel missing in a waterless desert (and then he accidentally finds it). This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters

6962. Anas b. Malik reported that Allah's Messenger () said: Allah is more pleased with the repentance of His servant than if one of you gets up and he finds his camel missing in a waterless desert (and then he accidentally finds it). This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters

6963. Abu Sirma reported that when the time of the death of Abu Ayyub Ansari drew near, he said: I used to conceal from you a thing which I heard from Allah's Messenger () and I heard Allah's Messenger () as saying: Had you not committed sins, Allah would have brought into existence a creation that would have committed sin (and Allah) would have forgiven them

6964. Abu Ayyub Ansari reported that Allah's Messenger () said: If you were not to commit sins, Allah would have swept you out of existence and would have replaced you by another people who have committed sin, and then asked forgiveness from Allah, and He would have granted them pardon

6965. Abu Huraira reported Allah's Messenger () having said: By Him in Whose Hand is my life, if you were not to commit sin, Allah would sweep you out of existence and He would replace (you by) those people who would commit sin and seek forgiveness from Allah, and He would have pardoned them

6966. Hanzala Usayyidi, who was amongst the scribes of Allah's Messenger (). reported: I met Abu Bakr. He said: Who are you? He (Hanzala) said: Hanzala has turned to be a hypocrite. He (Abu Bakr) said: Hallowed be Allah, what are you saying? Thereupon he said: I say that when we are in the company of Allah's Messenger () we ponder over Hell-Fire and Paradise as if we are seeing them with our very eyes and when we are away from Allah's Messenger () we attend to our wives, our children, our business; most of these things (pertaining to After-life) slip out of our minds. Abu Bakr said: By Allah, I also experience the same. So I and Abu Bakr went to Allah's Messenger () and said to him: Allah's Messenger, Hanzala has turned to be a hypocrite. Thereupon Allah's Messenger () said: What has happened to you? I said: Allah's Messenger, when we are in your company, we are reminded of Hell-Fire and Paradise as if we are seeing them with our own eyes, but whenever we go away from you and attend to our wives, children and business, much of these things go out of our minds. Thereupon Allah's Messenger () said: By Him in Whose Hand is my life, if your state of mind remains the same as it is in my presence and you are always busy in remembrance (of Allah), the Angels will shake hands with you in your beds and in your paths but, Hanzala, time should be devoted (to the worldly affairs) and time (should be devoted to prayer and meditation). He (the Holy Prophet) said this thrice

6967. Hanzala reported: We were in the company of Allah's Messenger () and he delivered to us a sermon and made a mention of Hell-Fire. Then I came to my house and began to laugh with my children and sport with my wife. (Hanzala) further reported: I went out and met Abu Bakr and made a mention of that to him. Thereupon he said: I have done the same as you have mentioned. So we went to see Allah's Messenger () and said to him: Allah's Messenger, Hanzala has turned to be a hypocrite. And he (the Holy Prophet) said Show respite. And then I narrated to him the story, and Abu Bakr said: I have done the same as he has done. Thereupon he (the Holy Prophet) said: Hanzala, there is a time for worldly affairs and a time for (worship and devotion), and if your state of mind is always the same as it is at the time of remembrance of Allah, the Angels would shake hands with you and would greet you on the path by saying: As-Salamu-Alaikum

6968. Hanzala Taimi Ufayyidi, the scribe of Allah's Messenger (), reported: We were in the presence of Allah's Messenger () and he brought to our minds the

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problems pertaining to Paradise and Hell-Fire. The rest of the hadith is the same

6969. Abu Huraira reported that Allah's Messenger () said: When Allah created the creation as He was upon the Throne, He put down in His Book: Verily, My mercy predominates My wrath

6970. Abu Huraira reported Allah's Messenger () as saying: Allah, the Exalted and Glorious, said: My mercy excels My wrath

6971. Abu Huraira reported Allah's Messenger () as saying: When Allah created the creation, He ordained for Himself and this document is with Him: Verily, My mercy predominates My wrath

6972. Abu Huraira reported: I heard Allah's Messenger () as saying: Allah created mercy in one hundred parts and He retained with Him ninety-nine parts, and He has sent down upon the earth one part, and it is because of this one part that there is mutual love among the creation so much so that the animal lifts up its hoof from its young one, fearing that it might harm it

6973. Abu Huraira reported Allah's Messenger () as saying: Allah created one hundred (parts of mercy) and He distributed one amongst His creation and kept this one hundred excepting one with Himself (for the Day of Resurrection)

6974. Abu Huraira reported Allah's Messenger () as saying: There are one hundred (parts of) mercy for Allah and He has sent down out of these one part of mercy upon the jinn and human beings and animals and the insects, and it is because of this (one part) that they love one another, show kindness to one another and even the beast treats its young one with affection, and Allah has reserved ninety nine parts of mercy with which He would treat His servants on the Day of Resurrection

6975. Salman Farisi reported Allah's Messenger () as saying: Verily, there are one hundred (parts of) mercy for Allah, and it is one part of this mercy by virtue of which there is mutual love between the people and ninety-nine reserved for the Day of Resurrection

6976. This hadith has been transmitted on the authority of Mu'tamir, reported on the authority of his father

6977. Salman reported that Allah's Messenger () said: Verily, Allah created, on the same very day when He created the heavens and the earth, one hundred parts of mercy. Every part of mercy is coextensive with the space between the heavens and the earth and He out of this mercy endowed one part to the earth and it is because of this that the mother shows affection to her child and even the beasts and birds show kindness to one another and when there would be the Day of Resurrection, Allah would make full (use of Mercy)

6978. Umar b. al-Khattab reported that there were brought some prisoners to Allah's Messenger () amongst whom there was also a woman, who was searching (for someone) and when she found a child amongst the prisoners, she took hold of it, pressed it against her chest and provided it suck. Thereupon Allah's Messenger () said: Do you think this woman would ever afford to throw her child in the Fire? We said: By Allah, so far as it lies in her power, she would never throw the child in Fire. ' Thereupon Allah's Messenger () said: Allah is more kind to His servants than this woman is to her child

6979. Al-'Ala' reported on the authority of his father who reported on the authority of Abu Huraira that Allah's Messenger () said: If a believer were to know the punishment (in Hell) none would have the audacity to aspire for Paradise (but he would earnestly desire to be rescued from Hell), and if a non-believer were to know what is there with Allah as a mercy, none would have been disappointed in regard to Paradise

6980. Abu Huraira reported Allah's Messenger () as saying that a person who had never done any good deed asked the members of his family to burn his dead body when he would die and to scatter half of its ashes over the land and half in the ocean. By Allah, if Allah finds him in His grip, He would torment him with a torment with which He did not afflict anyone amongst the people of the world; and when the person died, it was done to him as he had commanded (his family) to do. Allah commanded the land to collect (the ashes scattered on it) and He commanded the ocean and that collected (ashes) contained in it. Allah questioned him why he had done that. He said: My Lord, it is out of Thine fear that I have done it and Thou art well aware of it, and Allah granted him pardon:

6981. Abu Huraira reported Allah's Messenger () as saying that a person committed sin beyond measure and when he was going to die, he left this will: (When I die), burn my dead body and then cast them (the ashes) to the wind and in the ocean. By Allah, if my Lord takes hold of me, He would torment me as He has not tormented anyone else. They did as he had asked them to do. He (the Lord) said to the earth: Return what you have taken. And he was thus restored to his (original form). He (Allah) said to him: What prompted you to do this? He said: My Lord, it was Thine fear or Thine awe, and Allah pardoned him because of this. Abu Huraira reported Allah's Messenger () as saying that a woman was thrown into Hell-Fire because of a cat whom she had tied and did not provide it with food. nor did she set it free to eat vermin of the earth until it died emaciated. Az-Zuhri said: (These two ahadith) show that a person should neither feel confident (of getting into Paradise) because of his deeds, nor should he lose (all hopes) of getting into Paradise

6982. Abu Huraira reported Allah's Messenger () as saying that a person committed sin beyond measure and when he was going to die, he left this will: (When I die), burn my dead body and then cast them (the ashes) to the wind and in the ocean. By Allah, if my Lord takes hold of me, He would torment me as He has not tormented anyone else. They did as he had asked them to do. He (the Lord) said to the earth: Return what you have taken. And he was thus restored to his (original form). He (Allah) said to him: What prompted you to do this? He said: My Lord, it was Thine fear or Thine awe, and Allah pardoned him because of this. Abu Huraira reported Allah's Messenger () as saying that a woman was thrown into Hell-Fire because of a cat whom she had tied and did not provide it with food. nor did she set it free to eat vermin of the earth until it died emaciated. Az-Zuhri said: (These two ahadith) show that a person should neither feel confident (of getting into Paradise) because of his deeds, nor should he lose (all hopes) of getting into Paradise

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6983. Abu Huraira reported Allah's Messenger () as saying that a servant transgressed the limit in committing sins. The rest of the hadith is the same but there is no mention of the story of the cat in it and in the hadith transmitted on the authority of Zaid b. Aslam (the words are): "Allah, the Exalted and Glorious, said to everything which had taken a part of its ashes to return what it had taken"

6984. Abu Sa'id Khudri reported that Allah's Messenger () said that a person amongst the earlier nations before you was conferred property and children by Allah, He said to his children: "You must do as I command you to do, otherwise I will make others besides you as my inheritors. As I die, burn my body and blow my ashes in the wind as I do not find any merit of mine which would please Allah, and if Allah were to take hold of me, He would punish me. He took a pledge from them and they did as he commanded them to do. Allah said: What prompted you to do this? He said: My Lord. Thine fear, and Allah did not punish him at all"

6985. This hadith has been narrated on the authority of Shu'ba with the chain of transmitters but with a slight variation of wording and Qatada explained the word "la yajuru" as: "I find no good in store for him in the eye of Allah"

6986. Abu Huraira reported from Allah's Messenger () that his Lord, the Exalted and Glorious, thus said. A servant committed a sin and he said: O Allah, forgive me my sins, and Allah (the Exalted and Glorious) said: My servant committed a sin and then he came to realise that he has a Lord Who forgives the sins and takes to account (the sinner) for the sin. He then again committed a sin and said: My Lord, forgive me my sin, and Allah, the Exalted and High, said: My servant committed a sin and then came to realise that he has a Lord Who would forgive his sin or would take (him) to account for the sin. He again committed a sin and said: My Lord, forgive me for my sin, and Allah (the Exalted and High) said: My servant has committed a sin and then came to realise that he has a Lord Who forgives the sins or takes (him) to account for sin. O servant, do what you like. I have granted you forgiveness. 'Abd al-A'la said: I do not know whether he said thrice or four times to do "what you desire"

6987. The hadith has been narrated on the authority of 'Abd al-A'la b. Hammad with the same chain of transmitters

6988. Abu Huraira reported he heard Allah's Messenger () as saying that a servant committed a sin. The rest of the hadith is the same, but there is a slight variation of wording

6989. Abu Musa reported Allah's Messenger () as saying that Allah, the Exalted and Glorious, stretches out His Hand during the night so that the people may repent for the fault committed from dawn till dusk and He stretches out His Hand during the day so that the people may repent for the fault committed from dusk to dawn. (He would accept repentance) before the sun rises in the west (before the Day of Resurrection). A hadith like this has been narrated on the authority of Shu'ba with the same chain of transmitters

6990. Abu Musa reported Allah's Messenger () as saying that Allah, the Exalted and Glorious, stretches out His Hand during the night so that the people may repent for the fault committed from dawn till dusk and He stretches out His Hand during the day so that the people may repent for the fault committed from dusk to dawn. (He would accept repentance) before the sun rises in the west (before the Day of Resurrection). A hadith like this has been narrated on the authority of Shu'ba with the same chain of transmitters

6991. Abdullah reported Allah's Messenger () as saying: Nothing is more loveable to Allah than His praise as He has praised Himself and no one is more self-respecting than Allah Himself and it is because of this that He has prohibited abominable acts

6992. Abdullah reported Allah's Messenger () as saying: None is more self-respecting than Allah and it is because of this that He has prohibited abominable acts-both visible and invisible-and none loves His praise more than Allah Himself

6993. Abdullah b. Mas'ud reported it directly from Allah's Messenger () that he said: None is more self-respecting than Allah and it is because of this that He has prohibited abominable acts-both visible and invisible and nothing is loved by Allah more than the praise of His Ownself and it is because of this that He has praised Himself

6994. Abdullah b. Mas'ud reported that Allah's Messenger () said: None loves one's own praise more than Allah, the Exalted and Glorious, does. It is because of this that He has praised Himself, and none is more self-respecting than Allah and it is because of this that He has prohibited abominable acts and there is none who is more anxious to accept the apologies of the people than Allah Himself and it is because of this that He has revealed the Book and sent the Messengers

6995. Abu Huraira reported Allah's Messenger () as saying: Allah is self-respecting and a believer is also self-respecting and the respect of Allah is injured if a believer does what He has forbidden him to do

6996. This hadith has been narrated on the authority of Asma' daughter of Abu Bakr, through another chain of transmitters

6997. Abu Salama reported from Abu Huraira that he narrated that Allah's Messenger (may peace be upon him) said: There is none more self-respecting than Allah, the Exalted and Glorious There is no mention of the narration of Asma

6998. Asma' reported that Allah's Apostle () said: There is none more self-respecting than Allah, the Exalted and Glorious

6999. Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: A believer is self-respecting and Allah is extremely self-respecting

7000. This hadith has been narrated on the authority of Shu'ba through another chain of transmitters

7001. Abdullah b. Mas'ud reported that a person kissed a woman and he came to Allah's Apostle () and made a mention of that to him. It was (on this occasion) that this verse was revealed: "And observe prayer at the (two) ends of the day and in the first hours of the night. Surely, good deeds take away evil deeds. That is a

reminder for the mindful" (xi. 115). That person said: Allah's Messenger, does it concern me only? He (the Holy Prophet) said: It concerns every one of my Ummah, who acts according to it

7002. Abdullah reported that a person came to Allah's Apostle (ﷺ) and said: Allah's Messenger, I sported with a woman in the outskirts of Medina, and I have committed an offence short of fornication. Here I am (before you), kindly deliver verdict about me which you deem fit. Umar said: Allah concealed your fault. You had better conceal it yourself also. Allah's Apostle (ﷺ), however, gave no reply to him. The man stood up and went away and Allah's Apostle (ﷺ) sent a person after him to call him and be recited this verse: "And observe prayer at the ends of the day and in the first hours of the night. Surely, good deeds take away evil deeds. That is a reminder for the mindful" (xi. 115). A person amongst the people said: Allah's Apostle, does it concern this man only? Thereupon he (the Holy Prophet) said: No, but the people at large

7003. This hadith has been transmitted by Abu al-A'was and in this (these words are) also found: Mu'adh said: Allah's Messenger, does it concern this particular case or to all of us? And he (the Holy Prophet) said: Of course, to all of you

7004. Ibn Mas'ud reported that a person came to Allah's Messenger (ﷺ) and told him that he had kissed a woman or touched her with his hand or did something like this. He inquired of him about its expiation. It was (on this occasion) that Allah, the Exalted and Glorious, revealed this verse (as mentioned above)

7005. This hadith has been narrated on the authority of Sulaiman Taimi with the same chain of transmitters that a person had taken liberty with a woman less than fornication. He came to 'Umar b. al-Khattab and he took it to be a serious offence. Then he came to Abu Bakr and he also took it to be a serious offence. Then he came to Allah's Apostle (ﷺ) and he made a mention of this to him. The rest of the hadith is the same

7006. Anas reported that a person came to Allah's Apostle (ﷺ) said: Allah's Messenger, I have committed an offence which deserves imposition of hadd, so impose it upon me according to the Book of Allah. Thereupon he said: Were you not present with us at the time of prayer? He said: Yes. Thereupon he said: You have been granted pardon

7007. Abu Umama reported: We were sitting in the mosque in the company of Allah's Messenger (ﷺ). A person came there and said: Allah's Messenger, I have committed an offence which deserves the imposition of hadd upon me, so impose it upon me. Allah's Messenger (ﷺ) kept silent. He repeated it and said: Allah's Messenger, I have committed an offence which deserves the imposition of hadd upon me, so impose it upon me. He (the Holy Prophet) kept silent, and it was at this time that Iqama was pronounced for prayer (and the prayer was observed). And when Allah's Apostle (ﷺ) had concluded the prayer that person followed Allah's Messenger (ﷺ). Abu Umama said: I too followed Allah's Messenger (ﷺ) after he had concluded the prayer, so that I should know what answer he would give to that person. That person remained attached to Allah's Messenger (ﷺ) and said: Allah's Messenger, I have committed an offence which deserves imposition of hadd upon me, so impose it upon me. Abu Umama reported that Allah's Messenger (ﷺ) said to him: Didn't you see that as you got out of the house, you performed ablution perfectly well. He said: Allah's Messenger, of course. I did it. He again said to him: Then you observed prayer along with us. He said: Allah's Messenger, yes, it is so. Thereupon Allah's Messenger (ﷺ) said to him: Verily, Allah has exempted you from the imposition of hadd, or he said. From your sin

7008. Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying: There was a person before you who had killed ninety-nine persons and then made an inquiry about the learned persons of the world (who could show him the way to salvation). He was directed to a monk. He came to him and told him that he had killed ninety-nine persons and asked him whether there was any scope for his repentance to be accepted. He said: No. He killed him also and thus completed one hundred. He then asked about the learned persons of the earth and he was directed to a scholar, and he told him that he had killed one hundred persons and asked him whether there was any scope for his repentance to be accepted. He said: Yes; what stands between you and the repentance? You better go to such and such land; there are people devoted to prayer and worship and you also worship along with them and do not come to the land of yours since it was an evil land (for you). So he went away and he had hardly covered half the distance when death came to him and there was a dispute between the angels of mercy and the angels of punishment. The angels of mercy said: This man has come as a penitent and remorseful to Allah and the angels of punishment said: He has done no good at all. Then there came another angel in the form of a human being in order to decide between them. He said: You measure the land to which he has drawn near. They measured it and found him nearer to the land where he intended to go (the land of piety), and so the angels of mercy took possession of it. Qatada said that Hasan told him that it was said to them that as death approached him, he crawled upon his chest (and managed) to slip in the land of mercy

7009. Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying that a man killed ninety-nine persons and then he began to make an inquiry whether there was any way left for him for repentance. He came to a monk and asked him about that, and he said: There is no chance for repentance for you. He killed the monk also and then began to make an inquiry and moved from one village to another village where there lived pious persons, and as he had covered some distance, he was overtaken by death, but he managed to crawl upon his chest (to the side nearer to the place where the pious men lived). He died and then there was a dispute between the angels of mercy and the angels of punishment and (when it was measured) he was found to be nearer to the village where pious persons were living equal to the Space of a span and he was thus included among them

7010. This hadith has been narrated on the authority of Qatada with the same chain of transmitters but (with this variation of wording): "Allah commanded the earth (from where) he wanted to come out to move itself away and to the other earth (where he wanted to go) to draw nearer

7011. Abu Musa' reported that Allah's Messenger (ﷺ) said: When it will be the Day of Resurrection Allah would deliver to every Muslim a Jew or a Christian and say: That is your rescue from Hell-Fire

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7012. Abu Burda reported on the authority of his father that Allah's Apostle (ﷺ) said: No Muslim would die but Allah would admit in his stead a Jew or a Christian in Hell-Fire. 'Umar b. Abd al-'Aziz took an oath: By One besides Whom there is no god but He, thrice that his father had narrated that to him from Allah's Messenger (ﷺ)

7013. This hadith has been transmitted on the authority of 'Aun b. Utba

7014. Abu Burda reported Allah's Messenger (ﷺ) as saying: There would come people amongst the Muslims on the Day of Resurrection with as heavy sins as a mountain, and Allah would forgive them and He would place in their stead the Jews and the Christians. (As far as I think), Abu Raub said: I do not know as to who is in doubt. Abu Burda said: I narrated it to 'Umar b. 'Abd al-'Aziz, whereupon he said: Was it your father who narrated it to you from Allah's Apostle (ﷺ)? I said: Yes

7015. Safwan b. Muhriz reported that a person said to Ibn 'Umar: How did you hear Allah's Messenger (ﷺ) as saying something about intimate conversation? He said: I heard him say: A believer will be brought to his Lord, the Exalted and Glorious, on the Day of Resurrection and He would place upon him His veil (of Light) and make him confess his faults and say: Do you recognise (your faults)? He would say: My Lord, I do recognise (them). He (the Lord) would say: I concealed them for you in the world. And today I forgive them. And he would then be given the Book containing (the account of his) good deeds. And so far as the non-believers and hypocrites are concerned, there would be general announcement about them before all creation telling them that these (people, i. e. non-believers and hypocrites) told a lie about Allah

7016.

7017. Ibn Shihab reported that Allah's Messenger (ﷺ) made an expedition to Tabuk and he (the Holy Prophet) had in his mind (the idea of threatening the) Christians of Arabia in Syria and those of Rome. Ibn Shihab (further) reported that 'Abd al-Rahman b. 'Abdullah b. Ka'b informed him that Abdullah b. Ka'b who served as the guide of Ka'b b. 'Malik as he became blind that he heard Ka'b b. Malik narrate the story of his remaining behind Allah's Messenger (ﷺ) from the Battle of Tabuk. Ka'b b. Malik said: I never remained behind Allah's Messenger (ﷺ) from any expedition which he undertook except the Battle of Tabuk and that of the Battle of Badr. So far as the Battle of Badr is concerned, nobody was blamed for remaining behind as Allah's Messenger (ﷺ) and the Muslims (did not set out for attack but for waylaying) the caravan of the Quraish, but it was Allah Who made them confront their enemies without their intention (to do so). I had the honour to be with Allah's Messenger (ﷺ) on the night of 'Aqaba when we pledged our allegiance to Islam and it was more dear to me than my participation in the Battle of Badr, although Badr was more popular amongst people as compared with that (Tabuk). And this is my story of remaining back from Allah's Messenger (ﷺ) on the occasion of the Battle of Tabuk. Never did I possess means enough and (my circumstances) more favourable than at the occasion of this expedition. And, by Allah, I had never before this expedition simultaneously in my possession two rides. Allah's Messenger (ﷺ) set out for this expedition in extremely hot season; the journey was long and the land (which he and his army had to cover) was waterless and he had to confront a large army, so he informed the Muslims about the actual situation (they had to face), so that they should adequately equip themselves for this expedition, and he also told them the destination where he intended to go. And the Muslims who accompanied Allah's Messenger (ﷺ) at that time were large in numbers but there was no proper record of them. Ka'b (further) said: Few were the persons who wanted to absent themselves, and were under the impression that they could easily conceal themselves (and thus remain undetected) until revelations from Allah, the Exalted and Glorious (descended in connection with them). And Allah's Messenger (ﷺ) set out on an expedition when the fruits were ripe and their shadows had been lengthened. I had weakness for them and it was during this season that Allah's Messenger (ﷺ) made preparations and the Muslims too along with them. I also set out in the morning so that I should make preparations along with them but I came back and did nothing and said to myself: I have means enough (to make preparations) as soon as I like. And I went on doing this (postponing my preparations) until people were about to depart and it was in the morning that Allah's Messenger (ﷺ) set out and the Muslims too along with him, but I made no preparations. I went early in the morning and came back, but I made no decision. I continued to do so until they (the Muslims) hastened and covered a good deal of distance. I also made up my mind to march on and to meet them. Would that I had done that but perhaps it was not destined for me. After the departure of Allah's Messenger (ﷺ) as I went out amongst people, I was shocked to find that I did not find anyone like me but people who were labelled as hypocrites or the people whom Allah granted exemption because of their incapacity and Allah's Messenger (ﷺ) took no notice of me until he had reached Tabuk. (One day as he was sitting amongst the people in Tabuk) he said: What has happened to Ka'b b. Malik? A person from Banu 'Salama said: Allah's Messenger, the (beauty) of his cloak and his appreciation of his sides have allured him and he was thus detained. Mua'dh b. Jabal said: Woe be upon that what you contend. Allah's Messenger, by Allah, we know nothing about him but good. Allah's Messenger (ﷺ), however, kept quiet. It was during that time that he (the Holy Prophet) saw a person (dressed in all white (garment) shattering the illusion of eye (mirage). Thereupon Allah's Messenger (ﷺ) said: May he be Abu Khaithama and, lo, it was Abu Khaithama al-Ansari and he was that person who contributed a sa' of dates and was scoffed at by the hypocrites. Ka'b b. Malik farther said: When this news reached me that Allah's Messenger (ﷺ) was on his way back from Tabuk I was greatly perturbed. I thought of fabricating false stories and asked myself how I would save myself from his anger on the following day. In this connection, I sought the help of every prudent man from amongst the members of my family and when it was said to me that Allah's Messenger (ﷺ) was about to arrive, all the false ideas banished (from my mind) and I came to the conclusion that nothing could save me but the telling of truth, so I decided to speak the truth and it was in the morning that Allah's Messenger (ﷺ) arrived (in Medina). And it was his habit that as he came back from a journey he first went to the mosque and observed two Rak'ahs of nafl prayer (as a mark of gratitude) and then sat amongst people. And as he did that, those who had remained behind him began to put forward their excuses and take an oath before him and they were more than eighty persons. Allah's Messenger (ﷺ) accepted their excuses on the very face of them and accepted their allegiance and sought forgiveness for them and left their secret (intentions) to Allah, until I presented myself to him. I greeted him and he smiled and there was a tinge of anger in that. He (the Holy Prophet) then said to me: Come forward. I went forward until I sat

in front of him. He said to me: What kept you back? Could you not afford to go in for a ride? I said: Allah's Messenger, by Allah, if I were to sit in the presence of anybody else from amongst the worldly people I would have definitely saved myself from his anger on one pretext (or the other) and I have also the knack to fall into argumentation, but, by Allah, I am fully aware of the fact that if I were to put forward before you a false excuse to please you Allah would definitely provoke your wrath upon me, and if I speak the truth you may be annoyed with me, but I hope that Allah would make its end well and, by Allah, there is no valid excuse for me. By Allah, I never possessed so good means, and I never had such favourable conditions for me as I had when I stayed behind you (failed to join the expedition). Thereupon, Allah's Messenger () said: This man told the truth, so get up until Allah gives a decision in your case. I stood up and some people of Banu' Salama followed me in hot haste, and they said to me: By Allah, we do not know about you that you committed a sin prior to this. You, however, showed inability to put forward an excuse before Allah's Messenger () as those who stayed behind him have put forward excuses. It would have been enough for the forgiveness of your sin that Allah's Messenger () would have sought forgiveness for you. By Allah, they continued to incite me until I thought of going back to Allah's Messenger () and contradict myself. Then I said to them: Has anyone else also met the same fate? They said: Yes, two persons have met the same fate as has fallen to you and they have made the same statement as you have made, and the same verdict has been delivered in their case as it has been delivered in your case. I said: Who are they? They said: Murara b. ar-Rabi'a 'Amiri and Hilal b. Umayya al-Waqafi. They made a mention of these two pious persons to me who had participated in the Battle of Badr and there was an example for me in them. I went away when they named these two persons. Allah's Messenger () forbade the Muslims to talk with three of us from amongst those (persons) who had stayed behind him. The people began to avoid us and their attitude towards us underwent a change and it seemed as if the whole atmosphere had turned (hostile) against us and it was in fact the same atmosphere of which I was fully aware and in which I had lived (for a fairly long time). We spent fifty nights in this very state and my two friends confined themselves within their houses and spent (most of the) time in weeping, but as I was young and strong amongst them I got (out of my house), participated in congregational prayers, moved about in the bazar; but none spoke to me. I came to Allah's Messenger () as he sat amongst (people) after the prayer, greeted him and asked myself whether his lips stirred in response to my greetings (or not). Then I observed prayer beside him and looked at him with stealing glances and when I attended to my prayer, he looked at me and when I cast a glance at him he turned away his eyes from me. And when the harsh treatment of the Muslims towards me extended to a (considerable) length of time, I walked until I climbed upon the wall of the garden of Abu Qatada, and he was my cousin, and I had the greatest love for him. I greeted him but, by Allah, he did not respond to my greetings. I said to him: Abu Qatada, I adjure you by Allah, aren't you well aware of the fact that I love Allah and His Messenger () the most. He kept quiet. I again repeated saying: I adjure you by Allah. aren't you well aware of the fact that I love Allah and His Messenger () the most. He kept quiet. I again adjured him, whereupon he said: Allah and the Messenger () are best aware of it. My eyes began to shed tears and I came back climbing down from the wall and as I was walking in the bazar of Medina a Nabatean from amongst the Nabateans of Syria, who had come to sell foodgrains in Medina, asked people to direct him to Ka'b b. Malik. People gave him the indication by pointing towards me. He came to me and delivered to me a letter of the King of Ghassan and as I was a scribe I read that letter and it was written like this: "Coming to my point, it has been conveyed to us that your friend (the Holy Prophet) is subjecting you to cruelty and Allah has not created you for a place where you are to be degraded and where you cannot find your right place, so you come to us that we should accord you honour. As I read that letter I said: This is also a calamity, so I burnt it in the oven. When out of the fifty days, forty days had passed and Allah's Messenger () received no revelation, there came the messenger of Allah's Messenger () to me and said: Verily, Allah's Messenger () has commanded you to remain separate from your wife. I said: Should I divorce her or what (else) should I do? He said: No, but only remain separate from her and don't have sexual contact with her. The same message was sent to my companions. So I said to my wife: You better go to your parents and stay there with them until Allah gives the decision in my case. The wife of Hilal b. Umayya came to Allah's Messenger () and said: Allah's Messenger, Hilal b. Umayya is a senile person, he has no servant. Do you disapprove of my serving him? He said: No, but don't go near him. She said: By Allah, he has no such instinct in him. By Allah, he spends his time in weeping from that day to this day. Some of the members of my family said to me: Were you to seek permission from Allah's Messenger () in regard to your wife as he has granted permission to the wife of Hilal b. Umayya to serve him. I said: I would not seek permission from Allah's Messenger (), for I cannot say what Allah's Apostle may say in response to seeking my permission. Moreover, I am a young man. It was in this state that I spent ten more nights and thus fifty nights had passed that (people) had observed boycott with us. It was on the morning of the fiftieth night that I observed my dawn prayer and was sitting on one of the roofs of our houses. And I was in fact sitting in that very state which Allah, the Exalted and Glorious, has described about us in these words: "Life had become hard for myself and the earth had compressed despite its vastness," that I heard the noise of an announcer from the peak of the hill of Sal' saying at the top of his voice: Ka'b b. Malik, there is glad tidings for you. I fell down in prostration and came to realise that there was (a message of) relief for me. Allah's Messenger () had informed the people of the acceptance of our repentance by Allah as he offered the dawn prayer. So the people went on to give us glad tidings and some of them went to my friends in order to give them the glad tidings and a person galloped his horse and came from the tribe of Aslam and his horse reached me more quickly than his voice. And when he came to me whose sound I heard, he gave me the glad tidings. I took off my clothes and clothed him with them because of his bringing good news to me and, by Allah, I possessed nothing else (in the form of clothes) than these two on that occasion, and I asked one to lend me two clothes and dressed myself in them. I came to Allah's Messenger () and on my way I met groups of people who greeted me because of (the acceptance of) repentance and they said: Here is a greeting for you for your repentance being accepted by Allah. (I moved on) until I came to the mosque and Allah's Messenger () had been sitting there amongst persons. So Talha b. 'Ubaidullah got up and rushed towards me and he shook hands with me and greeted me and, by Allah, no person stood up (to greet me) from amongst the emigrants except he. Ka'b said that he never forgot (this good gesture of) Talha. Ka'b further said: I greeted Allah's Messenger () with Assalam-o-Alaikam and his face was glistening because of delight, and he said: Let there be glad tidings and blessings for you, the like of which (you have neither found nor you will find, as you find today) since your mother gave your birth. I said: Allah's Messenger. Is this acceptance of repentance

from you or from Allah? He said: No, (it is not from me), it is from Allah, and it was common with Allah's Messenger () that as he was happy his face brightened up and it looked like a part of the moon and it was from this that we recognised it (his delight). As I sat before him, I said: Allah's Messenger, am I allowed to give in charity my wealth for Allah's sake and for the sake of His Messenger ()? Thereupon Allah's Messenger () said: Keep some property with you as it is better for you. I said: I shall keep with me that part (of my property) which fell to my lot (on the occasion of the expedition of) Khaibar. I said: Allah's Messenger, verily, Allah has granted me salvation because of truth and, therefore, (I think) that repentance implies that I should not speak anything but truth as long as I live. He said: By Allah, I do not know whether anyone amongst the Muslims was put to more severe trial than I by Allah because of telling the truth. And since I made a mention of this to Allah's Messenger () up to this day I have not told any lie and, by Allah, I have decided not to tell a lie and I hope that Allah would save me (from trials) for the rest of my life and Allah, the Exalted and Glorious, revealed these verses: "Certainly, Allah has turned in Mercy to the Prophet and the emigrants and the helpers who followed him in the hour of hardship after the hearts of a part of them were about to deviate; then He turned to them in mercy. Surely, to them He is Compassionate, Merciful and (He turned in Mercy) to the three who were left behind until the earth despite its vastness became strait for them and their souls were also straitened to them." And this revelation reached up to the (words): "O you who believe, develop God consciousness, and be with the truthful" (ix. 117-118). Ka'b said: By Allah, since Allah directed me to Islam there has been no blessing more significant for me than this truth of mine which I spoke to Allah's Messenger () and if I were to tell a lie I would have been ruined as were ruined those who told lies, for in regard to those who told lies Allah used harshest words used for anyone as He descended revelation (and the words of Allah are): "They will swear by Allah to you when you return to them so that you may leave them alone. So leave them alone. Surely, they are unclean and their resort is Hell, recompense for what they earned. They will swear to you that you may be pleased with them but if you are pleased with them, yet surely Allah is not pleased with the transgressing people" (ix. 95-96). Ka'b said that the matter of us three persons was deferred as compared with those who took an oath in the presence of Allah's Messenger () and he accepted their allegiance and sought forgiveness for them and Allah did not give any decision in regard to us. It was Allah, the Exalted and Glorious, Who gave decisions in our case, three who remained behind. (The words of the Qur'an) "the three who were left behind" do not mean that we remained back from Jihad but these imply that He kept our matter behind them who took oath and presented excuse before Him. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters

7018. Ibn Shihab reported that Allah's Messenger () made an expedition to Tabuk and he (the Holy Prophet) had in his mind (the idea of threatening the) Christians of Arabia in Syria and those of Rome. Ibn Shihab (further) reported that 'Abd al-Rahman b. 'Abdullah b. Ka'b informed him that Abdullah b. Ka'b who served as the guide of Ka'b b. Malik as he became blind that he heard Ka'b b. Malik narrate the story of his remaining behind Allah's Messenger () from the Battle of Tabuk. Ka'b b. Malik said: I never remained behind Allah's Messenger () from any expedition which he undertook except the Battle of Tabuk and that of the Battle of Badr. So far as the Battle of Badr is concerned, nobody was blamed for remaining behind as Allah's Messenger () and the Muslims (did not set out for attack but for waylaying) the caravan of the Quraish, but it was Allah Who made them confront their enemies without their intention (to do so). I had the honour to be with Allah's Messenger () on the night of 'Aqaba when we pledged our allegiance to Islam and it was more dear to me than my participation in the Battle of Badr, although Badr was more popular amongst people as compared with that (Tabuk). And this is my story of remaining back from Allah's Messenger () on the occasion of the Battle of Tabuk. Never did I possess means enough and (my circumstances) more favourable than at the occasion of this expedition. And, by Allah, I had never before this expedition simultaneously in my possession two rides. Allah's Messenger () set out for this expedition in extremely hot season; the journey was long and the land (which he and his army had to cover) was waterless and he had to confront a large army, so he informed the Muslims about the actual situation (they had to face), so that they should adequately equip themselves for this expedition, and he also told them the destination where he intended to go. And the Muslims who accompanied Allah's Messenger () at that time were large in numbers but there was no proper record of them. Ka'b (further) said: Few were the persons who wanted to absent themselves, and were under the impression that they could easily conceal themselves (and thus remain undetected) until revelations from Allah, the Exalted and Glorious (descended in connection with them). And Allah's Messenger () set out on an expedition when the fruits were ripe and their shadows had been lengthened. I had weakness for them and it was during this season that Allah's Messenger () made preparations and the Muslims too along with them. I also set out in the morning so that I should make preparations along with them but I came back and did nothing and said to myself: I have means enough (to make preparations) as soon as I like. And I went on doing this (postponing my preparations) until people were about to depart and it was in the morning that Allah's Messenger () set out and the Muslims too along with him, but I made no preparations. I went early in the morning and came back, but I made no decision. I continued to do so until they (the Muslims) hastened and covered a good deal of distance. I also made up my mind to march on and to meet them. Would that I had done that but perhaps it was not destined for me. After the departure of Allah's Messenger () as I went out amongst people, I was shocked to find that I did not find anyone like me but people who were labelled as hypocrites or the people whom Allah granted exemption because of their incapacity and Allah's Messenger () took no notice of me until he had reached Tabuk. (One day as he was sitting amongst the people in Tabuk) he said: What has happened to Ka'b b. Malik? A person from Banu 'Salama said: Allah's Messenger, the (beauty) of his cloak and his appreciation of his sides have allured him and he was thus detained. Mua'dh b. Jabal said: Woe be upon that what you contend. Allah's Messenger, by Allah, we know nothing about him but good. Allah's Messenger (), however, kept quiet. It was during that time that he (the Holy Prophet) saw a person (dressed in all white (garment) shattering the illusion of eye (mirage)). Thereupon Allah's Messenger () said: May he be Abu Khaithama and, lo, it was Abu Khaithama al-Ansari and he was that person who contributed a sa' of dates and was scoffed at by the hypocrites. Ka'b b. Malik farther said: When this news reached me that Allah's Messenger () was on his way back from Tabuk I was greatly perturbed. I thought of fabricating false stories and asked myself how I would save myself from his anger on the following day. In this connection, I sought the help of every prudent man from amongst the members of my family and when it was said to me that Allah's

Messenger () was about to arrive, all the false ideas banished (from my mind) and I came to the conclusion that nothing could save me but the telling of truth, so I decided to speak the truth and it was in the morning that Allah's Messenger () arrived (in Medina). And it was his habit that as he came back from a journey he first went to the mosque and observed two Rak'ahs of nafl prayer (as a mark of gratitude) and then sat amongst people. And as he did that, those who had remained behind him began to put forward their excuses and take an oath before him and they were more than eighty persons. Allah's Messenger () accepted their excuses on the very face of them and accepted their allegiance and sought forgiveness for them and left their secret (intentions) to Allah, until I presented myself to him. I greeted him and he smiled and there was a tinge of anger in that. He (the Holy Prophet) then said to me: Come forward. I went forward until I sat in front of him. He said to me: What kept you back? Could you not afford to go in for a ride? I said: Allah's Messenger, by Allah, if I were to sit in the presence of anybody else from amongst the worldly people I would have definitely saved myself from his anger on one pretext (or the other) and I have also the knack to fall into argumentation, but, by Allah, I am fully aware of the fact that if I were to put forward before you a false excuse to please you Allah would definitely provoke your wrath upon me, and if I speak the truth you may be annoyed with me, but I hope that Allah would make its end well and, by Allah, there is no valid excuse for me. By Allah, I never possessed so good means, and I never had such favourable conditions for me as I had when I stayed behind you (failed to join the expedition). Thereupon, Allah's Messenger () said: This man told the truth, so get up until Allah gives a decision in your case. I stood up and some people of Banu' Salama followed me in hot haste, and they said to me: By Allah, we do not know about you that you committed a sin prior to this. You, however, showed inability to put forward an excuse before Allah's Messenger () as those who stayed behind him have put forward excuses. It would have been enough for the forgiveness of your sin that Allah's Messenger () would have sought forgiveness for you. By Allah, they continued to incite me until I thought of going back to Allah's Messenger () and contradict myself. Then I said to them: Has anyone else also met the same fate? They said: Yes, two persons have met the same fate as has fallen to you and they have made the same statement as you have made, and the same verdict has been delivered in their case as it has been delivered in your case. I said: Who are they? They said: Murara b. ar-Rabi'a 'Amiri and Hilal b. Umayya al-Waqafi. They made a mention of these two pious persons to me who had participated in the Battle of Badr and there was an example for me in them. I went away when they named these two persons. Allah's Messenger () forbade the Muslims to talk with three of us from amongst those (persons) who had stayed behind him. The people began to avoid us and their attitude towards us underwent a change and it seemed as if the whole atmosphere had turned (hostile) against us and it was in fact the same atmosphere of which I was fully aware and in which I had lived (for a fairly long time). We spent fifty nights in this very state and my two friends confined themselves within their houses and spent (most of the) time in weeping, but as I was young and strong amongst them I got (out of my house), participated in congregational prayers, moved about in the bazar; but none spoke to me. I came to Allah's Messenger () as he sat amongst (people) after the prayer, greeted him and asked myself whether his lips stirred in response to my greetings (or not). Then I observed prayer beside him and looked at him with stealing glances and when I attended to my prayer, he looked at me and when I cast a glance at him he turned away his eyes from me. And when the harsh treatment of the Muslims towards me extended to a (considerable) length of time, I walked until I climbed upon the wall of the garden of Abu Qatada, and he was my cousin, and I had the greatest love for him. I greeted him but, by Allah, he did not respond to my greetings. I said to him: Abu Qatada, I adjure you by Allah, aren't you well aware of the fact that I love Allah and His Messenger () the most. He kept quiet. I again repeated saying: I adjure you by Allah. aren't you well aware of the fact that I love Allah and His Messenger () the most. He kept quiet. I again adjured him, whereupon he said: Allah and the Messenger () are best aware of it. My eyes began to shed tears and I came back climbing down from the wall and as I was walking in the bazar of Medina a Nabatean from amongst the Nabateans of Syria, who had come to sell foodgrains in Medina, asked people to direct him to Ka'b b. Malik. People gave him the indication by pointing towards me. He came to me and delivered to me a letter of the King of Ghassan and as I was a scribe I read that letter and it was written like this: "Coming to my point, it has been conveyed to us that your friend (the Holy Prophet) is subjecting you to cruelty and Allah has not created you for a place where you are to be degraded and where you cannot find your right place, so you come to us that we should accord you honour. As I read that letter I said: This is also a calamity, so I burnt it in the oven. When out of the fifty days, forty days had passed and Allah's Messenger () received no revelation, there came the messenger of Allah's Messenger () to me and said: Verily, Allah's Messenger () has commanded you to remain separate from your wife. I said: Should I divorce her or what (else) should I do? He said: No, but only remain separate from her and don't have sexual contact with her. The same message was sent to my companions. So I said to my wife: You better go to your parents and stay there with them until Allah gives the decision in my case. The wife of Hilal b. Umayya came to Allah's Messenger () and said: Allah's Messenger, Hilal b. Umayya is a senile person, he has no servant. Do you disapprove of my serving him? He said: No, but don't go near him. She said: By Allah, he has no such instinct in him. By Allah, he spends his time in weeping from that day to this day. Some of the members of my family said to me: Were you to seek permission from Allah's Messenger () in regard to your wife as he has granted permission to the wife of Hilal b. Umayya to serve him. I said: I would not seek permission from Allah's Messenger (), for I cannot say what Allah's Apostle may say in response to seeking my permission. Moreover, I am a young man. It was in this state that I spent ten more nights and thus fifty nights had passed that (people) had observed boycott with us. It was on the morning of the fiftieth night that I observed my dawn prayer and was sitting on one of the roofs of our houses. And I was in fact sitting in that very state which Allah, the Exalted and Glorious, has described about us in these words: "Life had become hard for myself and the earth had compressed despite its vastness," that I heard the noise of an announcer from the peak of the hill of Sal' saying at the top of his voice: Ka'b b. Malik, there is glad tidings for you. I fell down in prostration and came to realise that there was (a message of) relief for me. Allah's Messenger () had informed the people of the acceptance of our repentance by Allah as he offered the dawn prayer. So the people went on to give us glad tidings and some of them went to my friends in order to give them the glad tidings and a person galloped his horse and came from the tribe of Aslam and his horse reached me more quickly than his voice. And when he came to me whose sound I heard, he gave me the glad tidings. I took off my clothes and clothed him with them because of his bringing good news to me and, by Allah, I possessed nothing else (in the form of clothes) than these two on that occasion, and I asked one to lend me two clothes

and dressed myself in them. I came to Allah's Messenger (ﷺ) and on my way I met groups of people who greeted me because of (the acceptance of) repentance and they said: Here is a greeting for you for your repentance being accepted by Allah. (I moved on) until I came to the mosque and Allah's Messenger (ﷺ) had been sitting there amongst persons. So Talha b. 'Ubaidullah got up and rushed towards me and he shook hands with me and greeted me and, by Allah, no person stood up (to greet me) from amongst the emigrants except he. Ka'b said that he never forgot (this good gesture of) Talha. Ka'b further said: I greeted Allah's Messenger (ﷺ) with Assalam-o-Alaikam and his face was glistening because of delight, and he said: Let there be glad tidings and blessings for you, the like of which (you have neither found nor you will find, as you find today) since your mother gave your birth. I said: Allah's Messenger. Is this acceptance of repentance from you or from Allah? He said: No, (it is not from me), it is from Allah, and it was common with Allah's Messenger (ﷺ) that as he was happy his face brightened up and it looked like a part of the moon and it was from this that we recognised it (his delight). As I sat before him, I said: Allah's Messenger, am I allowed to give in charity my wealth for Allah's sake and for the sake of His Messenger (ﷺ)? Thereupon Allah's Messenger (ﷺ) said: Keep some property with you as it is better for you. I said: I shall keep with me that part (of my property) which fell to my lot (on the occasion of the expedition of) Khaibar. I said: Allah's Messenger, verily, Allah has granted me salvation because of truth and, therefore, (I think) that repentance implies that I should not speak anything but truth as long as I live. He said: By Allah, I do not know whether anyone amongst the Muslims was put to more severe trial than I by Allah because of telling the truth. And since I made a mention of this to Allah's Messenger (ﷺ) up to this day I have not told any lie and, by Allah, I have decided not to tell a lie and I hope that Allah would save me (from trials) for the rest of my life and Allah, the Exalted and Glorious, revealed these verses: "Certainly, Allah has turned in Mercy to the Prophet and the emigrants and the helpers who followed him in the hour of hardship after the hearts of a part of them were about to deviate; then He turned to them in mercy. Surely, to them He is Compassionate, Merciful and (He turned in Mercy) to the three who were left behind until the earth despite its vastness became strait for them and their souls were also straitened to them." And this revelation reached up to the (words): "O you who believe, develop God consciousness, and be with the truthful" (ix. 117-118). Ka'b said: By Allah, since Allah directed me to Islam there has been no blessing more significant for me than this truth of mine which I spoke to Allah's Messenger (ﷺ) and if I were to tell a lie I would have been ruined as were ruined those who told lies, for in regard to those who told lies Allah used harshest words used for anyone as He descended revelation (and the words of Allah are): "They will swear by Allah to you when you return to them so that you may leave them alone. So leave them alone. Surely, they are unclean and their resort is Hell, recompense for what they earned. They will swear to you that you may be pleased with them but if you are pleased with them, yet surely Allah is not pleased with the transgressing people" (ix. 95-96). Ka'b said that the matter of us three persons was deferred as compared with those who took an oath in the presence of Allah's Messenger (ﷺ) and he accepted their allegiance and sought forgiveness for them and Allah did not give any decision in regard to us. It was Allah, the Exalted and Glorious, Who gave decisions in our case, three who remained behind. (The words of the Qur'an) "the three who were left behind" do not mean that we remained back from Jihad but these imply that He kept our matter behind them who took oath and presented excuse before Him. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters

7019. It is reported on the authority of Abdullah b. Ka'b and he was the guide of Ka'b as he lost his eyesight and he was the greatest scholar amongst his people and he retained in his mind many ahadith of the Companions of Allah's Messenger (ﷺ). He said: I heard my father Ka'b b. Malik, and he was one of those three whose repentance was accepted (by Allah). He transmitted that He never lagged behind Allah's Messenger (ﷺ) from any expedition that he undertook except two expeditions; the rest of the hadith is the same, and in the tradition narrated through another chain of transmitters the words are: "That Allah's Messenger (ﷺ) set out on an expedition with a large number of persons more than ten thousand and this could not be recorded in the census register

7020.

7021. Sa'id b. Musayyib, 'Urwa b. Zubair, 'Alqama b. Waqqas and 'Ubaidullah b. Abdullah b. 'Utba b. Mas'ud--all of them reported the story of the false allegation against 'A'isha, the wife of Allah's Apostle (ﷺ). And they (the slanderers) said what they had to say, but Allah exonerated her of this charge and all of them reported a part of the hadith and some of them who had better memories reported more and with better retention, and I tried to retain this hadith (listening) from every one of them that they reported to me and some of them attested the other. (The summarized substance of the false allegation is this): 'A'isha said: Whenever Allah's Messenger (ﷺ) intended to set out on a journey he cast lots amongst his wives and he took one with him in whose favour the lot was cast. It so happened that he cast lots amongst us while setting out on a battle and it was cast in my favour, so I set out along with Allah's Messenger (ﷺ). This relates to the period when the revelation concerning the commands of veil had been made. I was carried in a haudaj and I was brought down where we had to stay. In short, when we set out for return journey from the expedition and our caravan was near Medina, Allah's Messenger (ﷺ) commanded one night to march forward. I also got up when the command for the march was given and moved on until I went out of the encampments of the army and after relieving myself I came to my place. I touched my chest and found that my necklace which had been made of the stones of zafar had been broken. I retraced my steps and tried to search my necklace and this detained me there. The group of people who saddled my ride and placed my haudaj carrying me upon the camels marched on. They were under the impression that I was in it. The women in those days were light of weight and they did not wear much flesh, as they ate less food; so they did not perceive the weight of my haudaj as they placed it upon the camel as I was a young girl at that time. So they drove the camel and set out and I found my necklace after the army had marched. I came to my place and there was none to call and none to respond (the call). I waited at my place under the impression that when the people would riot find me they would come back. So I kept sitting at my place. I was overpowered by sleep and slept. Safwan b. Mu'attal Sulami Dhakwini, who had lagged behind the army because of taking rest came to my place walking in the latter part of the night and he saw the body of a person who was asleep. He came to me and recognised me as he had seen me before it was enjoined to observe purdah. I got up by his voice as he recited Inna lillahi wa inna ilaihi raji'un [we are for Allah and to Him we have to return.] and I covered my head with my headress. By Allah, he did not speak to me a word and I did not hear a word from him except Inna

lillahi. He made his camel kneel down and I mounted the camel as he pressed the camel's foreleg and he moved on leaning the camel by the nose string on which I was riding until we came to the army where it had encamped for rest because of extreme heat. Woe be upon those who harboured doubts about me and the most notorious among them was 'Abdullah b. Ubayy, the great hypocrite. We came to Medina and I fell sick for a month. The people had been deliberating over the statements of those who had brought these calumnies against me. I was absolutely unaware of anything concerning that. This, however, caused doubt in my mind that I did not see Allah's Messenger (may peace be upon him.) treating me with such kindness with which he treated me as I fell ill before this. The Prophet () would come and greet me with Assalam-o-'Alaikum and only ask me how I was. This caused doubt in my mind, but I was unaware of the evil. I wept outside despite my failing health and there went along with me Umm Mistah and she said the daughter of Abu Rihm b. Muttalib b. 'Abd Manaf and his mother was the daughter of Sakhr b. 'Amir, the sister of the mother of Abu Bakr Sidiq and his son was Mistah b. Uthatha b. 'Abbad b. Muttalib. I and the daughter of Abu Rahm set towards the direction of my house. Something got into the head dress of Umm Mistah and she said: Woe be upon Mistah. And I said: Woe be upon what you say. Do you curse people who had participated in Badr? She said: Innocent woman, have you not heard what he said? I said: What did he say? She conveyed to me the statement of those who had brought false allegations against me. So my illness was aggravated. I went to my house and Allah's Messenger () came to me and he greeted me and then said: How is that woman? I said: Do you permit me to go to the (house) of my parents? She (further) said: I had at that time made up my mind to confirm this news from them. Allah's Messenger () permitted me. So I came to (the house of) my parents and said to my mother: Mother, do you know what the people are talking about? She said: My daughter, you should not worry. By Allah, if there is a handsome woman who is loved by her husband and he has co-wives also they talk many a thing about her. I said: Hallowed be Allah, what are the people talking about? I wept during the whole night until it was morning and I did not have a wink of sleep and I wept even in the morning. As the revelation was delayed (in regard to this matter), so Allah's Messenger () called 'Ali ibn Abi 'Talib and Usama b. Zaid in order to seek their advice in regard to the separation of his wife. Usama b. Zaid told Allah's Messenger (may peace be upon him) about the innocence of his wives and what he knew about his love for them. He said: Allah's Messenger, they are your wives and we know nothing else about them but goodness. And as for 'Ali b. Abu Talib, he said: Allah has not put any unnecessary burden upon you (in regard to your wives). There are a number of women besides her and if you ask that maidservant (Barira) she will tell you the truth. So, Allah's Messenger () called Barira and said: Barira, did you see anything in 'A'isha which can cause doubt about her? Barira said: By Him Who sent thee with the truth, I have seen nothing objectionable in her but only this much that she is a young girl and she goes to sleep while kneading the flour and the lamb eats that. Thereupon Allah's Messenger () mounted the pulpit and sought vindication against 'Abdullah b. Ubayy b. Salul, and he further said: Who would exonerate me from imputations of that person who has troubled (me) in regard to my family? By Allah, I find nothing in my wife but goodness and the person whom the people have mentioned in this connection is, according to my knowledge, a thoroughly pious person, and he did never get into my house but along with me. Sa'd b. Mu'adh stood up and said: Allah's Messenger, I defend your honour against him. If he belong to the tribe of Aus we would strike his neck and if he belongs to the tribe of our brother Khazraj and you order us we would comply with your order. Then Sa'd b. 'Ubada stood up. He was chief of the Khazraj tribe. He was otherwise a pious man but he had some what tribal partisanship in him and he said to Sa'd b. Mu'adh: By the everlasting existence of Allah. you are not stating the fact, you will not be able to kill him and you will not have the power to do so. Thereupon, Usaid b. Hudair stood up, and he was the first cousin of Sa'd b. Mu'adh and said to Sa'd b. 'Ubada: By the everlasting existence of Allah, you are not stating the fact. We would kill him. You are a hypocrite and so you argue in defence of the hypocrites, and thus both the tribes Aus and Khazraj were flared up, until they were about to fall upon one another and Allah's Messenger () kept standing upon the pulpit and Allah's Messenger () tried to subside their anger until they became silent and thus there was silence. 'A'isha further reported: I spent the whole day in weeping and even the night and could not have a wink of sleep even next night. My parents thought that this constant weeping of mine would break my heart. I wept and they sat beside me. In the meanwhile a woman of the Ansar came to see me. I permitted her to see me and she also began to weep. And we were in this very state that Allah's Messenger () came and he greeted me and then sat down. He had never sat with me since a month when this rumour was afloat, and there was no revelation (to clarify) my case. Allah's Messenger () recited Tashahhud (there is no god but Allah and Muhammad is His Apostle) and then said: Coming to the point, 'A'isha, this is what has reached me about you and if you are innocent, Allah would Himself vindicate your honour, and if accidentally there has been a lapse on your part seek forgiveness of Allah; He will pardon thee for when a servant makes a confession of his fault and turns (to Him) penitently, Allah also turns to him (mercifully) accepting his repentance. When Allah's Messenger () talked, my tears dried up and not even a single drop of tear was perceived by me (rolling out of my eyes). I said to my father: You give a reply to Allah's Messenger () on my behalf. He said: By Allah, I do not know what I should say to Allah's Messenger (). I then said to my mother: Give a reply to Allah's Messenger () on my behalf, but she said: By Allah, I do not know what I should say to Allah's Messenger (). I was a small girl at that time and I had not read much of the Qur'an (but I said): By Allah, I perceive that you have heard about this and it has settled down in your mind and you have taken it to be true, so if I say to you that I am quite innocent, and Allah knows that I am innocent, you would never believe me to be true, and if I confess to (the alleged) lapse before you, whereas Allah knows that I am completely innocent (and I have not committed this sin at all), in that case You will take me to be true and, by Allah, I, therefore, find no other alternative for me and for you except that what the father of Yousuf said:, (My course is) comely patience. And Allah it is Whose help is to be sought for in that (predicament) which ye describe" (xii 18). After this I turned my face to the other side and lay down on my bed. By Allah, I was fully aware of this fact that I was innocent but I did not expect that Allah would descend Wahy Matlu (Qur'anic Wahy) in my case as I did not think myself so much important that Allah, the Exalted and Glorious, would speak in this matter in words to be recited. I only hoped that Allah would in vision give an indication of my innocence to Allah's Messenger () during his sleep. And, by Allah, Allah's Messenger () had not moved an inch from where he had been sitting and none from the members of my family had gone that Allah, the Exalted and Glorious, descended revelation upon Allah's Messenger () there and then and he felt the burden which he used to feel at the time of receiving revelation. He began to perspire because of the burden of words of Allah as they descended upon him even

during the winter season and there fell the drops of his sweat like silvery beads. When this state of receiving revelation was over, the Messenger of Allah (ﷺ) smiled and the first words which he spoke to me were that he said: 'A'isha, there is glad tidings for you. Verily, Allah has vindicated your honour, and my mother who had been standing by me said: Get up (and thank him, i. e. the Holy Prophet). I said: By Allah, I shall not thank him and laud him but Allah Who has descended revelation vindicating my honour. She ('A'isha) said: Allah, the Exalted and Glorious, revealed: "Verily, those who spread the slander are a gang among you" (and) ten (subsequent) verses in regard to my innocence. She further said: Abu Bakr used to give to Mistah (some stipend) as a token of kinship with him and for his poverty and he (Abu Bakr) said: By Allah, now I would not spend anything for him. 'A'isha said: It was upon this that Allah the Exalted and Glorious revealed this verse: "And let not those who possess dignity and ease among you swear to give to the near of the kin" up to "Yearn ye not that Allah may forgive you?" Hibban b. Musa' said that 'Abdullah b. Mubarak used to say: It is a verse contained in the Book which most (eminently) brightens the hope. Abu Bakr said: By Allah, I wish that Allah should pardon me. I shall never stop this stipend. So he continued to give him the stipend which he had withdrawn. 'A'isha said that Allah's Messenger (ﷺ) asked Zainab, daughter of Jahsh, the wife of Allah's Apostle (ﷺ), about me what she knew or what she had seen in me, and she said: Allah's Messenger, I shall not say anything without hearing (with my ears) and seeing with my eyes. By Allah, I find nothing in her but goodness. (And she stated this in spite of the fact) that she was the only lady who amongst the wives of Allah's Apostle (ﷺ) used to vie with me but Allah saved her in bringing false allegation against me because of her God-consciousness. Her sister Hamna bint Jahsh, however, opposed her and she was undone along with others

7022. A'isha reported: When I came under discussion what the people had to say about me, Allah's Messenger (ﷺ) stood up for delivering an address and he recited tashahhud (I bear witness to the fact that there is no god but Allah) and praised Allah, lauded Him what He rightly deserves and then said: Coming to the point. Give me an advice about them who have brought false charge about my family. By Allah, I know no evil in the members of my family and the person in connection with whom the false charge is being levelled, I know no evil in him too. And he never entered my house but in my presence and when I was away on a journey, he remained with me even in that. The rest of the hadith is the same but with this change that Allah's Messenger (ﷺ) came to my house and asked my maidservant and she said: By Allah, I know no fault in her but this that she sleeps, and goat comes and eats the kneaded flour. Some of the Companions (of the Holy Prophet) scolded her and said: State the fact before Allah's Messenger (ﷺ) and they even made a pointed reference (to this incident). She said: Galled be Allah. By Allah, I know about her as does the jeweller know about the pure piece of gold. And when this news reached the person in connection with whom the allegation was made he said: Hallowed be Allah. By Allah, I have never unveiled any woman. 'A'isha said: He fell as a martyr in the cause of Allah, and there is this addition in this hadith that the people who had brought false allegation amongst them were Mistah and Hamna and Hassan. And so far as the hypocrite 'Abdullah b. Ubayy is concerned, he was one who tried his best to gather the false news and then gave them the wind. And he was in fact a fabricator and there was Hamna, daughter of Jahsh with him

7023. Anas reported that a person was charged with fornication with the slavegirl of Allah's Messenger (ﷺ). Thereupon Allah's Messenger (ﷺ) said to 'Ali: Go and strike his neck. 'Ali came to him and he found him in a well making his body cool. 'Ali said to him: Come out, and as he took hold of his hand and brought him out, he found that his sexual organ had been cut. Hadrat 'Ali refrained from striking his neck. He came to Allah's Apostle (ﷺ) and said: Allah's Messenger, he has not even the sexual organ with him

Characteristics of The Hypocrites And Rulings Concerning Them

7024. Zaid b. Arqam reported: We set out on a journey along with Allah's Messenger (ﷺ) in which we faced many hardships. 'Abdullah b. Ubayy said to his friends: Do not give what you have in your possession to those who are with Allah's Messenger (ﷺ) until they desert him. Zubair said: That is the reciting of that person who recited as min haulahu (from around him) and the other reciting is man haulahia (who are around him). And in this case when we would return to Medina the honourable would drive out the meaner therefrom (lxiv. 8). I came to Allah's Apostle (ﷺ) and informed him about that and he sent someone to 'Abdullah b. Ubayy and he asked him whether he had said that or not. He took an oath to the fact that he had not done that and told that it was Zaid who had stated a lie to Allah's Messenger (ﷺ). Zaid said: I was much perturbed because of this until this verse was revealed attesting my truth: "When the hypocrites come" (lxiii. 1). Allah's Apostle (ﷺ) then called them in order to seek forgiveness for them, but they turned away their heads as if they were hooks of wood fixed in the wall (lxiii. 4), and they were in fact apparently good-looking persons

7025. Jabir reported Allah's Apostle (ﷺ) came to the grave of 'Abdullah b. Ubayy, brought him out from that, placed him on his knee and put his saliva in his mouth and shrouded him in his own shirt and Allah knows best

7026. Jabir b. 'Abdullah reported that Allah's Messenger (ﷺ) came to the grave of 'Abdullah b. Ubayy as he was placed in that. The rest of the hadith is the same

7027. Ibn 'Umar reported that when 'Abdullah b. Ubayy b. Salul died. His son 'Abdullah b. 'Abdullah (b. Ubayy) came to Allah's Messenger (ﷺ) and begged him that he should give him his shirt which he would use as a coffin for his father, he gave him that. He then begged that he should conduct funeral prayer for him. Allah's Messenger (ﷺ) had hardly got up to observe the prayer for him that 'Umar stood up and caught hold of the garment of Allah's Messenger (ﷺ) and said: Allah's Messenger, are you going to conduct prayer for this man, whereas Allah has forbidden you to offer prayer for him? Thereupon Allah's Messenger (ﷺ) said: Allah has given me an option as He has said: "You may beg pardon for them or you may not beg pardon for them, and even if you beg pardon for them, seventy times" (ix. 80), and I am going to make an addition to the seventy. He was a hypocrite and Allah's Messenger (ﷺ) offered prayer for him and Allah, the Exalted and Glorious, revealed this verse: "Do not offer prayer for any one of them at all and do not stand upon their graves for (offering prayer over them)" (ix)

Sahih Muslim

7028. This hadith has been narrated on the authority of 'Abdullah with the same chain of transmitters but with this addition:" He then abandoned offering (funeral) prayer for them

7029. Ibn Mas'ud reported that there gathered near the House three persons amongst whom two were Quraishi and one was a Thaqafi or two were Thaqafis and one was a Quraishi. They lacked understanding but wore more flesh. One of them said:Do you think that Allah hears as we speak? The other one said: He does hear when we speak loudly and He does not hear when we speak in undertones, and still the other one said: If He listens when we speak loudly, He also listens when we speak in undertones. It was on this occasion that this verse was revealed:" You did not conceal yourselves lest your ears, your eyes and your skins would stand witness against you" (xli)

7030. This hadith has been narrated on the authority of 'Abdullah through another chain of transmitters

7031. Zaid b. Thabit reported that Allah's Apostle (ﷺ) set out for Uhud. Some of those persons who were with them came back. The Companions of Allah's Apostle (ﷺ) were divided in two groups. One group said:We would kill them, and the other one said: No, this should not be done, and it was on this occasion that this verse was revealed:" Why should you, then, be two parties in relation to hypocrites?" (iv)

7032. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters

7033. Abu Sa'id Khudri reported that during the lifetime of Allah's Messenger (ﷺ) the hypocrites behaved in this way that when Allah's Apostle (ﷺ) set out for a battle, they kept themselves behind, and they became happy that they had managed to sit in the house contrary to (the act of) Allah's Messenger (ﷺ), and when Allah's Apostle (ﷺ) (may peace be upon him) came back, they put forward excuses and took oath and wished that people should laud them for the deeds which they had not done. It was on this occasion that this verse was revealed:" Think not that those who exult in what they have done, and love to be praised for what they have not done-think not them to be safe from the chastisement; and for them is a painful chastisement" (iii)

7034. Humaid b. 'Abd al-Rahman b. 'Auf reported that Marwan said to Rafi', his chamberlain, that he should go to Ibn 'Abbas and ask him:If every one of us be punished for his being happy upon his deed and for his being praised for what he has not done, nobody would be saved from the torment. Ibn 'Abbas said: What you have to do with this verse? It has been in fact revealed in connection with the people of the Book." Then Ibn Abbas recited this verse:" When Allah took a covenant from those who had been given the Book: You shall explain it to people and shall not conceal this" (iii. 186), and then Ibn 'Abbas recited this verse:" Think not that those who exult in what they have done and love to be praised for what they have not done" (iii. 186). Ibn 'Abbas (further) said: Allah's Apostle (ﷺ) asked them about something and then they concealed that and they told him something else and they went out and they thought that they had informed him as lie had asked them and they felt happy of what they had concealed

7035. Qais reported:I said to 'Ammar: What is your opinion about that which you have done in case (of your siding with Hadrat 'Ali)? Is it your personal opinion or something you got from Allah's Messenger (ﷺ)? 'Ammar said: We have got nothing from Allah's Messenger (ﷺ) which people at large did not get, but Hudhaifa told me that Allah's Apostle (ﷺ) had especially told him amongst his Companion, that there would be twelve hypocrites out of whom eight would not get into Paradise, until a camel would be able to pass through the needle hole. The ulcer would be itself sufficient (to kill) eight. So far as four are concerned, I do not remember what Shu'ba said about them

7036. Qais b. 'Ubad reported:We said to 'Ammar: Was your fighting (on the side of 'Ali in the Battle of Siffin) a matter of your own choice or you got its hints from Allah's Messenger (ﷺ) for it, is likely for one to err in one's own discretion or was it because of any covenant that Allah's Messenger (ﷺ) got from you? He said: It was not because of any covenant that Allah's Messenger (ﷺ) got from us which he did get from other people, and he further said that Allah's Messenger (ﷺ) said:" In my Ummah." And I think that Hudhaifa reported to me and according to Ghundar (the words are) that he said: In my Ummah, there would be twelve hypocrites and they would not be admitted to Paradise and they would not smell its odour, until the camel would pass through a needle's hole. Dubaila (ulcer) would be enough to (torment them) -a kind of flame of Fire which would appear in their shoulders and it would protrude from their chest

7037. Abu Tufail reported that there was a dispute between Hudhaifa and one from the people of Aqaba as it happens amongst people. He said:I adjure you by Allah to tell me as to how many people from Aqaba were. The people said to him (Hudhaifa) to inform him as he had asked. We have been informed that they were fourteen and If you are to be counted amongst them, then they would be fifteen and I state by Allah that twelve amongst them were the enemies of Allah and of His Messenger (ﷺ) in this world. The rest of the three put forward this excuse: We did not hear the announcement of Allah's Messenger (ﷺ) and we were not aware of the intention of the people as he (the Holy Prophet) had been in the hot atmosphere. He (the Holy Prophet) then said: The water is small in quantity (at the next station). So nobody should go ahead of me, but he found people who had gone ahead of him and he cursed them on that day

7038. Jabir b. Abdullah reported that Allah's Messenger (ﷺ) said:He who climbed this hill, the hill of Murar, his sins would be obliterated as were obliterated the sins of Bani Isra'il. So the first to take their horses were the people of Banu Khazraj. Then there was a ceaseless flow of persons and Allah's Messenger (ﷺ) said to them: All of you are those who have been pardoned except the owner of a red camel. We came to him and said to him: You also come on, so that Allah's Messenger (ﷺ) may seek forgiveness for you. But he said: By Allah, so far as I am concerned, the finding of something lost is dearer to me than seeking of forgiveness for me by your companion (the Holy Prophet), and he remained busy in finding out his lost thing

7039. Jabir b. Abdullah reported Allah's Messenger (ﷺ) as saying:He who would climb this hill of Murar. The rest of the hadith is the same but with this variation that it was a desert Arab who was finding out his lost thing

Sahih Muslim

7040. Anas b. Malik reported: There was a person amongst us who belonged to the tribe of Bani Najjar and he recited Sura al-Baqarah and Surat Al-i-Imran and he used to transcribe for Allah's Messenger (). He ran away as a rebel and joined the People of the Book. They gave it much importance and said: He is the person who used to transcribe for Muhammad and they were much pleased with him. Time rolled on that Allah caused his death. They dug the grave and buried him therein, but they found to their surprise that the earth had thrown him out over the surface. They again dug the grave for him and buried him but the earth again threw him out upon the surface. They again dug the grave for him and buried him but the earth again threw him out upon the surface. At last they left him unburied

7041. Jabir reported that Allah's Messenger () came back from a journey and as he was near Medina, there was such a violent gale that the mountain seemed to be pressed. Allah's Messenger () said: This wind has perhaps been made to blow for the death of a hypocrite, and as he reached Medina a notorious hypocrite from amongst the hypocrites had died

7042. Iyas reported on the authority of his father: We went along with Allah's Messenger () to visit a person suffering from fever. When I placed my hand upon him, I said: By Allah, I have never seen, till this day, a person running higher temperature than he. Thereupon Allah's Apostle (), turning his face to his companions, said: May I not inform you of a severer temperature than this which these two persons would run on the Day of Resurrection? And they were two hypocrites riding upon the camel turning their back towards (the Muslims)

7043. Ibn Umar reported Allah's Apostle () as saying: The similitude of a hypocrite is that of a sheep which roams aimlessly between two flocks. She goes to one at one time and to the other at another time

7044. Ibn Umar reported Allah's Apostle () saying like this but with this change of words: "She sometimes finds a way in one flock and then in another flock

Characteristics of the Day of Judgment, Paradise, and Hell

7045. Abu Huraira reported Allah's Messenger () as saying: A bulky person would be brought on the Day of judgment and he would not carry the weight to the eye of Allah equal even to that of a gnat. Nor shall We set up a balance for them on the Day of Resurrection" (xviii)

7046. Abdullah b. Mas'ud reported that a Jewish scholar came to Allah's Apostle (may peace be upon him) and said: Muhammad, or Abu al-Qasim, verily, Allah, the Exalted and Glorious would carry the Heavens on the Day of Judgment upon one finger and earths upon one finger and the mountains and trees upon one finger and the ocean and moist earth upon one finger, and in fact the whole of the creation upon one finger, and then He would stir them and say: I am your Lord, I am your Lord. Thereupon Allah's Messenger () smiled testifying what that scholar had said. He then recited this verse: "And they honour not Allah with the honour due to Him; and the whole earth will be in His grip on the Day of Resurrection and the heaven rolled up in His right hand. Glory be to Him I and highly Exalted is He above what they associate (with Him)" (Az-Zumar:)

7047. This hadith has been narrated on the authority of Mansur with the same chain of true mittm (and the words are): A Jew scholar came to Allah's Messenger (). The rest of the hadith is the same, but there is no mention of "then He would stir them." But there is this addition: "I saw Allah's Messenger () smiling so much that his front teeth appeared and testifying him (th Jew scholar) ; then Allah's Messenger () recited the verse: "And they honour not Allah with the honour due to Him" (xxxix)

7048. Abdullah reported that a person from the People of the Book came to Allah's Apostle (may peace be upon him) and said: Abu al-Qasim, verily, Allah holds the Heavens upon one finger and the earths upon one finger and the trees and moist earth upon one finger and in fact the whole of the creation upon one finger and then say: I am the King. I am the King. And he (the narrator) further said: I saw Allah's Messenger () smiling until his front teeth became visible and then he recited the verse: "And they measure not the power of Allah with His true measure" (39:)

7049. This hadith has been narrated on the authority of A'mash with the same chain of transmitters but with a slight variation of wording

7050. Abu Huraira reported Allah's Apostle () as saying: Allah, the Exalted and Glorious, will take in His grip the Earth on the Day of Judgment and He would roll up the sky in His right hand and would say: I am the Lord; where are the sovereigns of the world?

7051. Abdullah b. 'Umar reported Allah's Messenger () saying: Allah, the Exalted and Glorious, would fold the Heavens on the Day of Judgment and then He would place them on His right hand and say: I am the Lord; where are the haughty and where are the proud (today)? He would fold the 'earth (placing it) on the left hand and say: I am the Lord; where are the haughty and where are the proud (today)?

7052. Abdullah b. Miqdam reported that he saw Abdullah b. Umar as he narrated Allah's Messenger () as saying: Allah, the Exalted and Glorious, would take in His hand His Heavens and His Earth, and would say: I am Allah. And He would clench His fingers and then would open them (and say): I am your Lord. I saw the pulpit in commotion from underneath because of something (vib-ating) there. And (I felt this commotion so much) that I said (to myself): It may not fall with Allah's Messenger () upon it

7053. Abdullah b. Miqdam reported that 'Abdullah b. 'Umar reported: I saw Allah's Messenger () upon the pulpit and he was saying that the Mighty Lord, the Exalted and Glorious would take hold of the Heavens and earth in His hand. The rest of the hadith is the same

7054. Abu Huraira reported that Allah's Messenger () took hold of my hands and said: Allah, the Exalted and Glorious, created the clay on Saturday and He created the mountains on Sunday and He created the trees on Monday and He created the things entailing labour on Tuesday and created light on Wednesday

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and He caused the animals to spread on Thursday and created Adam (peace be upon him) after 'Asr on Friday; the last creation at the last hour of the hours of Friday, i. e. between afternoon and night. This hadith is narrated through another chain of transmitters

7055. Sahl b. Sa'd reported that Allah's Messenger () said: The people will be assembled on the Day of Resurrection on a white plain with a reddish tinge like the loaf of white bread with no marks set up for anyone

7056. A'isha reported: I asked Allah's Messenger () about the words of Allah, the Exalted and Glorious: "The day when the earth would be changed for another earth and Heaven would be changed for another Heaven (XIV. 48), (and inquired:) (Allah's Messenger), where would the people be on that day? He said: They would be on the Sirat

7057. Abu al-Sa'id Khudri reported Allah's Messenger () as saying that the earth would turn to be one single bread on the Day of Resurrection and the Almighty would turn it in His hand as one of you turns a loaf while on a journey. It would be a feast arranged in the honour of the people of Paradise. He (the narrator) further narrated that a person from among the Jews came and he said: Abu al-Qasim, may the Compassionate Lord be pleased with you! May I inform you about the feast arranged in honour of the people of Paradise on the Day of Resurrection? He said: Do it, of course. He said: The earth would become one single bread. Then Allah's Messenger () looked towards us and laughed until his molar teeth became visible. He then again said: May I inform you about that with which they would season it? He said: Do it, of course. He said: Their seasoning would be balim and fish. The Companions of the Prophet () said: What is this balam? He said: Ox and fish from whose excessive livers seventy thousand people would be able to eat

7058. Abu Huraira reported Allah's Messenger () as saying: If ten scholars of the Jews would follow me, no Jew would be left upon the surface of the earth who would not embrace Islam

7059. Abdullah (b. Mas'ud) reported: As I was going along with Allah's Apostle () in a cultivable land and he (the Holy Prophet) was walking with the support of a wood, a group of Jews happened to meet him. Some of them said to the others: Ask him about the Soul. They said: What is your doubt about it? There is a possibility that you may ask him about anything (the answer of) which you may not like. They said: Ask him. So one amongst them asked him about the Soul. Allah's Messenger () kept quiet and he gave no reply and I came to know that revelation was being sent to him, so I stood at my place and thus this revelation descended upon him: "They ask thee about the Soul. Say: The Soul is by the Commandment of my Lord, and of Knowledge you are given but a little" (xvii)

7060. Abdullah reported: I was walking along with Allah's Apostle () in a field of Medina. The rest of the hadith is the same, but there is a slight variation of wording

7061. Abdullah reported that Allah's Apostle () was reclining against a tree in the garden. The rest of the hadith is the same with a slight variation of wording

7062. Khabbab reported that Al-'As b. Wa'il owed debt to me. I came to him in order to demand that. He said: I will never repay you unless you belie Muhammad. I said: I would never belie Muhammad until you die and you are again raised up. He said: When I would be raised up after death, I would repay your debt when I would get my property and children back. Waki' said: This is how Al-A'mash has narrated and it was on this occasion that this verse was revealed: "Hast thou seen him who disbelieves in Our message and says: I shall certainly be given wealth and children" (xix, 77) up to "he would come to Us alone" (xix)

7063. This hadith has been narrated on the authority of Khabbib through another chain of transmitters and the words are. I in the pre-Islamic days used to work as an iron-smith. I did some work for 'As b. Wa'il and came to him for getting the remuneration of my wages

7064. Anas b. Malik reported that Abu Jahl said: O Allah, if he is true, then shower upon us the volley of stones from the sky or inflict upon us a grievous torment, and it was on this occasion that this verse was revealed: "Allah would never torment them so long as you are amongst them. And Allah is not going to torment them as long as they seek forgiveness. And why is it that Allah should not torment them and they prevent people from coming to the sacred mosque...." (viii. 34) to the end

7065. Abu Huraira reported that Abu Jahl asked (people) whether Muhammad placed his face (on the ground) in their presence. It was said to him: Yes. He said: By Lat and 'Uzza. If I were to see him do that, I would trample his neck, or I would smear his face with dust. He came to Allah's Messenger () as he was engaged in prayer and thought of trampling his neck (and the people say) that he came near him but turned upon his heels and tried to repulse something with his hands. It was said to him: What is the matter with you? He said: There is between me and him a ditch of fire and terror and wings. Thereupon Allah's Messenger (may peace be upon him) said: If he were to come near me the angels would have torn him to pieces. Then Allah, the Exalted and Glorious, revealed this verse- (the narrator) said: We do not know whether it is the hadith transmitted by Abu Huraira or something conveyed to him from another source: "Nay, man is surely inordinate, because he looks upon himself as self-sufficient. Surely to thy Lord is the return. Hast thou seen him who forbids a servant when he prays? Seest thou if he is on the right way, or enjoins observance of piety? Seest thou if he [Abu Jahl] denies and turns away? Knowest he not that Allah sees? Nay, if he desists not, We will seize him by the forelock-a lying, sinful forelock. Then let him summon his council. We will summon the guards of the Hell. Nay! Obey not thou him" (Icvi, 6-19). (Rather prostrate thyself.) Ubaidullah made this addition: It was after this that (prostration) was enjoined upon and Ibn Abd al-Ala made this addition that by "Nadiyah" he meant his people

7066. Masruq reported: We were sitting in the company of Abdullah and he was lying on the bed that a person came and said: Abd Abd al-Rabmin, a story-teller at the gates of Kinda says that the verse (of the Qur'an) which deals with the "smoke" implies that which is about to come and it would hold the breath of the infidels and would inflict the believers with cold. Thereupon Abdullah got up and said in anger. O people, fear Allah and say only that which one knows amongst you and

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do not say which he does not know and he should simply say: Allah has the best knowledge for He has the best knowledge amongst all of you. It does not behove him to say that which he does not know. Allah has the best knowledge of it. Verily Allah, the Exalted and Glorious, said to His Prophet () to state: "I do not ask from you any remuneration and I am not the one to put you in trouble," and when Allah's Messenger () saw people turning back (from religion) he said: O Allah, afflict them with seven famines as was done in the case of Yusuf, so they were afflicted with famine by which they were forced to eat everything until they were obliged to eat the hides and the dead bodies because of hunger, and every one of them looked towards the sky and he found a smoke. And Abu Sufyan came and he said: Muhammad, you have come to command us to obey Allah and cement the ties of blood-relation whereas your people are undone; supplicate Allah for them. Thereupon Allah, the Exalted and Glorious, said: "Wait for the day when there would be clear smoke from the sky which would envelop people and that would be grievous torment" up to the words: "you are going to return to (evil)." (if this verse implied the torment of the next life) could the chastisement of the next (life) be averted (as the Qur'an states): On the day when We seize (them) with the most violent seizing; surely We shall exact retribution" (xliv. 16)? The seizing (in the hadith) implies that of the Day of Badr. And so far as the sign of smoke, seizing, inevitability and signs of Rome are concerned, they have become things of the past now

7067. Masruq reported that there came to Abdullah a person and said: I have left behind in the mosque a man who explains the Qur'an according to his personal discretion and he explained this verse: "So wait for the day when the Heaven brings a clear smoke." He says that a smoke would come to the people on the Day of Resurrection and it will withhold breath and they would be inflicted with cold. 'Abdullah said: He who has knowledge should say something and he who has no knowledge should simply say: Allah is best aware. This reflects the understanding of a person that he should say about that which he does not know that it is Allah who knows best. The fact is that when the Quraish disobeyed Allah's Apostle () he supplicated Allah that they should be afflicted with famine and starvation as was done in case of Yusuf. And they were so much hard pressed that a person would ascend the sky and he would see between him and the sky something like smoke and they were so much hard pressed that they began to eat the bones, and a person came to Allah's Apostle () and said: Allah's Messenger. seek forgiveness for the tribe of Mudar for (its people) have been undone. The Messenger () said: For Mudar? You are overbold, but he supplicated Allah for them. It was upon this that this verse was revealed: "We shall remove the chastisement a little, but they will surely return to evil" (xliv. 15). The narrator said: There was a downpour of rain upon them. When there was some relief for them they returned to the same position as they had been before, and Allah, the Exalted and Glorious, revealed this verse: "So wait for the day when the heaven brings a clear smoke enveloping people. This is a grievous torment on the day when We seize them with the most violent seizing; surely, We shall exact retribution." And this (seizing) implied (Battle) of Badr

7068. Abdullah said that five signs have (become things) of the past (and have proved the truth of the Holy Prophet): (Enveloping) by the smoke, inevitable (punishment to the Meccans at Badr), (the victory of) Rome, (violent) seizing (of the Meccans at Badr) and (the splitting up of) the Moon

7069. This hadith has been narrated on the authority of A'mash with the same chain of transmitters

7070. Ubayy b. Ka'b reported that the words of Allah, the Exalted and Glorious: "We will, surely, make them taste the lesser punishment before the severer punishment (that haply they may return)" (xxxii. 21) imply the torments of the world. (victory of) Rome, seizing (of the Meccans), or smoke. And Shalba was in doubt about seizing or smoke

7071. Abu Ma'mar reported on the authority of Abdullah that the moon was split up during lifetime by Allah's Messenger () in two parts and Allah's Messenger () said: Bear testimony to this

7072. This hadith has been transmitted on the authority of Abdullah b. Mas'ud (who said): We were along with Allah's Messenger () at Mina, that moon was split up into two. One of its parts was behind the mountain and the other one was on this side of the mountain. Allah's Messenger (may peace be upon him) said to us: Bear witness to this

7073. Abdullah b. Mas'ud reported that the moon was split up in two parts during the lifetime of Allah's Messenger (). The mountain covered one of its parts and one part of it was above the mountain and Allah's Messenger () said: Bear witness to this

7074. Another chain of transmitters reported the like of this hadith

7075. This hadith has been transmitted on the authority of Shu'ba with a slight variation of wording

7076. Anas reported that the people of Mecca demanded from Allah's Messenger () that he should show them (some) signs (miracles) and he showed twice the splitting of the moon. This hadith has been narrated on the authority of Anas through another chain of transmitters

7077. Anas reported that the people of Mecca demanded from Allah's Messenger () that he should show them (some) signs (miracles) and he showed twice the splitting of the moon. This hadith has been narrated on the authority of Anas through another chain of transmitters

7078. Anas reported that the moon was split up in two parts and in the hadith recorded in Abu Dawud, the words are: "The moon was split up into two parts during the life of Allah's Messenger ()

7079. Ibn 'Abbas reported that the moon was split up during the lifetime of Allah's Messenger (may peace be upon him)

7080. Abu Musa reported that Allah's Messenger () said: There is none to show more patience at listening to the most irksome things than Allah, the Exalted and Glorious. 'Partnership is associated to Him (polytheism), and (fatherhood) of a child is attributed to Him, but in spite of this He protects them (people) and provides them sustenance.' This hadith has been transmitted on the authority of Abu Musa with a slight variation of wording

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7081. Abu Musa reported that Allah's Messenger () said: There is none to show more patience at listening to the most irksome things than Allah, the Exalted and Glorious. 'Partnership is associated to Him (polytheism), and (fatherhood) of a child is attributed to Him, but in spite of this He protects them (people) and provides them sustenance.' This hadith has been transmitted on the authority of Abu Musa with a slight variation of wording

7082. Abdullah b. Qais reported from Allah's Messenger () that none is more forbearing in listening to the most irksome things than Allah, the Exalted. They associate rivals with him, attribute sonhood to Him, but in spite of this He provides them sustenance, grants them safety, confers upon them so many things

7083. Anas b. Malik reported Allah's Messenger () as saying: Allah, the Exalted and High, would say to one who shall have to undergo the least torture (on the Day of Resurrection): Would you like to go as ransom if you had all worldly riches; he would say: Yes. Allah would say to him: When you were in the loins of Adam, I demanded from you something easier than this that you should not associate anything with Me. (The narrator says): I think He also said: I would not cause you to enter Hell-Fire but you defied and attributed Divinity (to others besides Me)

7084. This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters, but with a slight variation of wording (and the words are): I shall cause him to enter Hell." (The words subsequent to these) have not been mentioned

7085. Anas b. Malik reported that Allah's Messenger (may peace be upon him) said: It would be said to the non-believers on the Day of Resurrection: If you were to possess gold, filling the whole earth, would you like to secure your freedom by paying that? He would say: Yes. Thereupon it would be said to him: Something easier (than this) was demanded from you (but you paid no heed to it)

7086. Anas reported this hadith through another chain of transmitters and the words are: "It would be said to him: You have told a lie; what had been demanded from you was quite easier than this (the belief in the Oneness of Allah)

7087. Anas b. Malik reported that a person said: Allah's Messenger, how the non-believers be made to assemble on the Day of Resurrection (by crawling) on their faces? Thereupon he said: Is He Who is powerful to make them walk on their feet not powerful enough to make them (crawl) upon their faces on the Day of Resurrection? Qatada said: Of course, it is so. (He adjured): By the might of our Lord

7088. Anas b. Malik reported that Allah's Messenger () said that one amongst the denizens of Hell who had led a life of ease and plenty amongst the people of the world would be made to dip in Fire only once on the Day of Resurrection and then it would be said to him: O, son of Adam, did you find any comfort, did you happen to get any material blessing? He would say: By Allah, no, my Lord. And then that person from amongst the persons of the world be brought who had led the most miserable life (in the world) from amongst the inmates of Paradise. and he would be made to dip once in Paradise and it would be said to him. O, son of Adam, did you face, any hardship? Or had any distress fallen to your lot? And he would say: By Allah, no, my Lord, never did I face any hardship or experience any distress

7089. Anas b. Malik reported that Allah's Messenger () said: Verily, Allah does not treat a believer unjustly in regard to his virtues. He would confer upon him (His blessing) in this world and would give him reward in the Hereafter. And as regards a non-believer, he would be made to taste the reward (of virtue in this world) what he has done for himself so much that when it would be the Hereafter, he would find no virtue for which he should be rewarded

7090. Anas b. Malik reported that Allah's Messenger () thus told him: When a non-believer does good he is made to taste Its reward in this world. And so far as the believer is concerned, Allah stores (the reward) of his virtues for the Hereafter and provides him sustenance in accordance with his obedience to Him

7091. This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters

7092. Abu Huraira reported Allah's Messenger () as saying: The Similitude of a believer is that of (a standing) crop which the air continues to toss from one side to another; in the same way a believer always (receives the strokes) of misfortune. The similitude of a hypocrite is that of a cypress tree which does not move until it is uprooted

7093. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters, but with a slight variation of wording

7094. Ka'b reported that Allah's Messenger () said that the similitude of a believer is that of a standing crop in a field which is shaken by wind and then it comes to its original position but it stands at its roots. The similitude of a non-believer is that of a cypress tree which stands on its roots and nothing shakes it but it is uprooted (with) one (violent stroke)

7095. Ka'b b. Malik reported on the authority of his father that the similitude of a believer is that of a standing crop. The wind sometimes shakes it and sometimes raises it up and then it comes to its destined end. And the similitude of a hypocrite is that of a cypress tree which is not affected by anything but is uprooted once for all

7096. This hadith has been narrated through a couple of other chains of transmitters, one which says "the similitude of the disbeliever" instead and another which agrees with the wording of the previous hadith

7097. This hadith has been narrated on the authority of Ibn Ka'b through another chain of transmitters but with "the similitude of the disbeliever is that of a cypress tree

7098. Abdullah b. Umar reported that Allah's Messenger () said: There is a tree amongst trees, the leaves of which do not wither and that is like a Muslim; tell me which that (tree) can be? The people began to think of the trees of the forest. Abdullah said: I thought that it could be the date-palm tree, but I felt hesitant (to say

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that). They (the Companions) then said: Allah's Messenger, (kindly) tell us which that can be? Thereupon he said: It is the date-palm tree. I made a mention of that to 'Umar, whereupon he said: Had you said that it meant the date-palm tree, this statement of yours (would have been dearer to me) than such and such things

7099. Ibn Umar reported that Allah's Messenger () one day said to his Companions: Tell me about a tree which has resemblance with a believer. The people began to mention (different) trees of the forest. Ibn 'Umar said: It was instilled in my mind or in my heart and it stuck therein that it implied the date-palm tree. I made up my mind to make a mention of that but could not do that because of the presence of the elderly people there. When there was a hush amongst them (after they had expressed their views), Allah's Messenger () said: It is the date-palm tree

7100. Mujahid said: (I have had the privilege) of accompanying Ibn 'Umar up to Medina but I did not hear him narrate anything from Allah's Messenger () except one hadith. And he said: We were in the presence of Allah's Messenger () that there was brought to him the kernel of a date. The rest of the hadith is the same

7101. Mujahid reported: I heard Ibn 'Umar as saying: There was brought to Allah's Messenger () the kernel. The rest of the hadith is the same

7102. Ibn Umar reported: We were in the company of Allah's Messenger () that he said: Tell me of a tree which has resemblance to a Muslim and the leaves of which do not wither. Ibrahim said that perhaps Imam Muslim had stated like this: It constantly bears fruit but I have, however, seen [It does not bear fruit constantly]. Ibn Umar said: It crossed my mind that it could be the date-palm tree, but as I saw Aba Bakr and Umar observe silence, I did not deem it fit that I should speak or I should say something. 'Umar said: Had you said so, it would have been dearer to me than such and such thing

7103. Jabir reported: I heard Allah's Apostle () as saying: Verily, the Satan has lost all hopes that the worshippers would ever worship (him) in the peninsula of Arabia, but he (is hopeful) that he would sow the seed of dissension amongst them

7104. This hadith has been narrated on the authority of A'mash with the same chain of transmitters

7105. Jabir reported: I heard Allah's Messenger (way peace be upon him) as saying: The throne of Iblis is upon the ocean and he sends detachments (to different parts) in order to put people to trial and the most important figure in his eyes is one who is most notorious in sowing the seed of dissension

7106. Jabir reported that Allah's Messenger () said: Iblis places his throne upon water; he then sends detachments (for creating dissension); the nearer to him in rank are those who are most notorious in creating dissension. One of them comes and says: "I did so and so." And he says: "You have done nothing." Then one amongst them comes and says: "I did not spare so and so until I sowed the seed of discord between a husband and a wife." The Satan goes near him and says: "You have done well." A'mash said: He then embraces him

7107. Jabir reported that Allah's Apostle (may peace be upon him) said: The Satan sends detachments of his own in order to put people to trial and the highest in rank, in his eyes, is one who is most notorious in sowing the seed of dissension

7108. Abdullah b. Mas'ud reported that Allah's Messenger () said: There is none amongst you with whom is not an attaché from amongst the jinn (devil). They (the Companions) said: Allah's Messenger, with you too? Thereupon he said: Yes, but Allah helps me against him and so I am safe from his hand and he does not command me but for good

7109. This hadith has been narrated on the authority of Mansiir with the same chain of transmitters but with a slight variation of wording

7110. A'isha the wife of Allah's Apostle (), reported that one day Allah's Messenger () came out of her (apartment) during the night and she felt jealous. Then he came and he saw me (in what agitated state of mind) I was. He said: A'isha, what has happened to you? Do you feel jealous? Thereupon she said: How can it be (that a woman like me) should not feel jealous in regard to a husband like you. Thereupon Allah's Messenger () said: It was your devil who had come to you, and she said: Allah's Messenger, is there along with me a devil? He said: Yes. I said: Is a devil attached to everyone? He said: Yes. I (Aisha) again said: Allah's Messenger, is it with you also? He said: Yes, but my Lord has helped me against him and as such I am absolutely safe from his mischief

7111. Abu Huraira reported Allah's Messenger () as saying: None amongst you would attain salvation purely because of his deeds. A person said: Allah's Messenger, even you? Thereupon he said: Yes, not even I except that Allah wraps me in Mercy, but you should act with moderation. This hadith has been transmitted on the authority of Bukair b. al-Ashajj with a slight variation of wording

7112. Abu Huraira reported Allah's Messenger () as saying: None amongst you would attain salvation purely because of his deeds. A person said: Allah's Messenger, even you? Thereupon he said: Yes, not even I except that Allah wraps me in Mercy, but you should act with moderation. This hadith has been transmitted on the authority of Bukair b. al-Ashajj with a slight variation of wording

7113. Abu Huraira reported Allah's Messenger () as saying: There is none whose deeds alone would entitle him to get into Paradise. It was said to him: And, Allah's Messenger, not even you? Thereupon he said: Not even I, but that my Lord wraps me in Mercy

7114. Abu Huraira reported Allah's Messenger () as saying: There is none amongst you whose deeds alone would attain salvation for him. They (the Companions) said: Allah's Messenger, not even you? He (the Holy Prophet) said: Not even I, but that Allah wraps me in Mercy and He grants me pardon. Ibn 'Aun pointed towards his head with his hand saying: Not even I, but that Allah wraps me in His Forgiveness and Mercy

7115. Abu Huraira reported Allah's Messenger () as saying: There is none whose deeds alone can secure salvation for him. They said: Allah's Messenger, not even you? Thereupon he said: Not even I, but that, the Mercy of Allah should take hold of me

7116. Abu Huraira reported Allah's Messenger () as saying: None amongst you can get into Paradise by virtue of his deeds alone. They said: Allah's Messenger,

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not even you? Thereupon he said: Not even I, but that Allah should wrap me in His Grace and Mercy

7117. Abu Huraira reported Allah's Messenger () as saying: Observe moderation in deeds (and if it is not possible, try to be near moderation) and understand that none amongst you can attain salvation because of his deeds alone. They said: Allah's Messenger, not even you? Thereupon he said: Not even I, but that Allah should wrap me in His Mercy and Grace

7118. This hadith has been narrated on the authority of Jabir through another chain of transmitters

7119. A hadith like this has been narrated on the authority of A'mash through two other chains of transmitters. The wording is, however, the same

7120. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters with this addition: "Give them glad tidings

7121. Jabir reported: I heard Allah's Apostle () as saying: None of you would get into Paradise because of his good deeds alone, and he would not be rescued from Fire, not even I, but because of the Mercy of Allah

7122. A'isha, the wife of Allah's Apostle (), reported that Allah's Messenger () used to say: Observe moderation (in doing deeds), and if you fail to observe it perfectly, try to do as much as you can do (to live up to this ideal of moderation) and be happy for none would be able to get into Paradise because of his deeds alone. They (the Companions of the Holy Prophet) said: Allah's Messenger, not even you? Thereupon he said: Not even I, but that Allah wraps me in His Mercy, and bear this in mind that the deed loved most by Allah is one which is done constantly even though it is small

7123. This hadith has been narrated on the authority of Musa b. 'Uqba with the same chain of transmitters and he did not make a mention of: "Be happy

7124. Mughira b. Shu'ba reported that Allah's Apostle () worshipped so much that his feet were swollen. It was said to him: (Why do you undergo so much hardship despite the fact that) Allah has pardoned for you your earlier and later sins? Thereupon he said: May I not (prove myself) to be a grateful servant (of Allah)?

7125. This hadith has been transmitted on the authority of Mughira b. Shu'ba and the words are: Allah's Apostle () kept standing in prayer (for such long hours) that his feet were swollen. They (his Companions) said: Verily, Allah has pardoned for thee the earlier and the later of thine sins. Thereupon he said: Should I not prove myself to be a grateful servant (of Allah)?

7126. A'isha reported that when Allah's Messenger () occupied himself in prayer, he observed such a (long) qiyam (posture of standing in prayer) that his feet were swollen. A'isha said: Allah's Messenger you do this (in spite of the fact) that your earlier and later sins have been pardoned for you? Thereupon, he said. A'isha should I not prove myself to be a thanksgiving servant (of Allah)?

7127. Shaiq reported: We were sitting at the door of Abdullah (b. Mas'ud) waiting for him (to come out and deliver a sermon to us). It was at this time that there happened to pass by us Yazid b. Mu'awiya an-Nakha'i. We said: Inform him ('Abdullah b. Mas'ud) of our presence here. He went in and Abdullah b. Mas'ud lost no time in coming out to us and said: I was informed of your presence here but nothing hindered me to come out to you but the fact that I did not like to bore you (by stuffing your minds with sermons) as Allah's Messenger () did not deliver us sermon on certain days fearing that it might prove to be boring for us

7128. This hadith has been narrated on the authority of 'Abdullah through other chains of transmitters

7129. Shaiq b. Wi'il reported that 'Abdullah used to give us sermon on every Thursday. A person said: Abu 'Abd al-Rahman, we love your talk and so we yearn (to listen to you) and earnestly desire that you should deliver us lecture every day. Thereupon he said: There is nothing to hinder me in giving you talk (every day) but the fact that you may be bored. Allah's Messenger () did not deliver sermons on certain days (fearing that we might be bored)

The Book of Paradise, its Description, its Bounties and its Inhabitants

7130. Anas b. Malik reported: The Paradise is surrounded by hardships and the Hell-Fire is surrounded by temptations

7131. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters

7132. Abu Huraira reported Allah's Apostle () as saying that: Allah the Exalted and Glorious, said: I have prepared for My pious servants which no eye has ever seen, and no ear has ever heard, and no human heart has ever perceived but it is testified by the Book of Allah. He then recited: "No soul knows what comfort has been concealed from them, as a reward for what they did". (xxxii)

7133. Abu Huraira reported that Allah's Apostle () said: Allah, the Exalted and Glorious, said: I have prepared for My pious servants which no eye (has ever) seen, no ear has (ever) heard and no human heart has ever perceived those bounties leaving apart (those bounties) about which Allah has informed you

7134. Abu Huraira reported Allah's Messenger () said that Allah, the Exalted and Glorious, said: I have prepared for My pious servants which the eye has seen not, and the ear has heard not and no human heart has ever perceived such bounties leaving aside those about which Allah has informed you. He then recited: "No soul knows what comfort has been hidden for them

7135. Sahl b. Sa'd as-Sa'idi reported: I was in the company of Allah's Messenger () that he gave a description of Paradise and then Allah's Apostle () concluded with these words: There would be bounties which the eye has not seen and the ear has not heard and no human heart has ever perceived them. He then recited this verse: "They forsake (their) beds, calling upon their Lord in fear and in hope, and spend out of what We have given them. So no soul knows what refreshment of the eyes is hidden for them: a reward for what they did" (xxxii)

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7136. Abu Huraira reported Allah's Messenger () as saying: In Paradise, there is a tree under the shadow of which a rider can travel for a hundred years

7137. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters with the addition of these words: "He will not be able to cover this distance

7138. Sahl b. Sa'd reported Allah's Messenger () as saying: In Paradise, there is a tree under the shadow of which a rider can travel for a hundred years without covering (the distance) completely. This hadith has also been transmitted on the authority of Abu Sa'id al-Khudri that Allah's Apostle () is reported to have said: In Paradise, there is a tree under the shadow of which a rider of a fine and swift-footed horse would travel for a hundred years without covering the distance completely. There would be the pleasure of Allah for the inmates of Paradise and He would never be annoyed with them

7139. Sahl b. Sa'd reported Allah's Messenger () as saying: In Paradise, there is a tree under the shadow of which a rider can travel for a hundred years without covering (the distance) completely. This hadith has also been transmitted on the authority of Abu Sa'id al-Khudri that Allah's Apostle () is reported to have said: In Paradise, there is a tree under the shadow of which a rider of a fine and swift-footed horse would travel for a hundred years without covering the distance completely. There would be the pleasure of Allah for the inmates of Paradise and He would never be annoyed with them

7140. Abu Sa'id al-Khudri reported that Allah's Apostle () said that Allah would say to the inmates of Paradise: O, Dwellers of Paradise, and they would say in response: At thy service and pleasure, our Lord, the good is in Thy Hand. He (the Lord) would say: Are you well pleased now? They would say: Why should we not be pleased, O Lord, when Thou hast given us what Thou hast not given to any of Thy creatures? He would, however, say: May I not give you (something) even more excellent than that? And they would say: O Lord, what thing can be more excellent than this? And He would say: I shall cause My pleasure to alight upon you and I shall never be afterwards annoyed with you

7141. Sahl b. Sa'd reported Allah's Messenger () as saying: The inmates of Paradise will look to the upper apartment of Paradise as you see the planets in the sky. I narrated this hadith to Nu'man b. Abi 'Ayyash and he said: I heard Abu Sa'id al-Khudri as saying: As you see the shining planets in the eastern and western (sides of) horizon

7142. Sahl b. Sa'd reported Allah's Messenger () as saying: The inmates of Paradise will look to the upper apartment of Paradise as you see the planets in the sky. I narrated this hadith to Nu'man b. Abi 'Ayyash and he said: I heard Abu Sa'id al-Khudri as saying: As you see the shining planets in the eastern and western (sides of) horizon

7143. Abu Sa'id al-Khudri reported Allah's Messenger () as saying: The inmates of Paradise would see the inmates of the apartment over them just as you see the shining planets which remain in the eastern and the western horizon because of the superiority some have over others. They said: Allah's Messenger, would in these abodes of Apostles others besides them not be able to reach? He said: Yes, they will, by Him, in Whose hand is my life, those who believe in God and acknowledge the Truth, will reach them

7144.

7145. Abu Huraira reported Allah's Messenger () as saying: The people most loved by me from amongst my Ummah would be those who would come after me but everyone amongst them would have the keenest desire to catch a glimpse of me even at the cost of his family and wealth

7146. Anas b. Malik reported that Allah's Messenger () said: In Paradise there is a street to which they would come every Friday. The north wind will blow and would scatter fragrance on their faces and on their clothes and would add to their beauty and loveliness, and then they would go back to their family after having an added lustre to their beauty and loveliness, and their family would say to them: By Allah, you have been increased in beauty and loveliness after leaving us, and they would say: By Allah, you have also increased in beauty and loveliness after us

7147. Muhammad reported that some (persons) stated with a sense of pride and some discussed whether there would be more men in Paradise or more women. It was upon this that Abu Huraira reported that Abu'l Qasim (the Holy Prophet) () said: The (members) of the first group to get into Paradise would have their faces as bright as full moon during the night, and the next to this group would have their faces as bright as the shining stars in the sky, and every person would have two wives and the marrow of their shanks would glimmer beneath the flesh and there would be none without a wife in Paradise

7148. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters

7149. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters that Allah's Messenger () said: The (members of the) first group which would get into Paradise will have their faces as bright as stars in the sky. They would neither pass water, nor void excrement, nor will they suffer from catarrh, nor will they spit, and their combs would be made of gold, and their sweat will be musk, the fuel of their brazier will be aloes, and their wives will be large-eyed maidens and their form would be alike as one single person after the form of their father (Adam) sixty cubits tall

7150. Abu Huraira reported Allah's Messenger () as saying: The first group of my Ummah to get into Paradise would be like a full moon in the night. Then those who would be next to them; they would be like the most significantly glittering stars in regard to brightness, then after them (others) in ranks. They would neither void excrement, nor pass water, nor suffer from catarrh, nor would they spit. And their combs would be made of gold, and the fuel of their braziers would be aloes and their sweat would be musk and their form would be the form of one single person according to the length of their father sixty cubits tall. This hadith has been transmitted on the authority of Ibn Abi Shaiba with a slight variation of wording

7151. Hammam b. Munabbih reported: These are some of the ahadith which Abu Huraira reported from Allah's Messenger () and one is this that he is reported to

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have said: The (members of the) first group that would be admitted to Paradise would have their faces as bright as full moon during the night. They would neither spit nor suffer catarrh, nor void excrement. They would have their utensils and their combs made of gold and silver and the fuel of their braziers would be aloes and their sweat would be musk and every one of them would have two spouses (so beautiful) that the marrow of their shanks would be visible through the flesh. There would be no dissension amongst them and no enmity in their hearts. Their hearts would be like one heart, glorifying Allah morning and evening

7152. Jabir reported: I heard Allah's Apostle (ﷺ) as saying that the inmates of Paradise would eat and drink but would neither spit, nor pass water, nor void excrement, nor suffer catarrh. It was said: Then, what would happen with food? Thereupon he said: They would belch and sweat (and it would be over with their food), and their sweat would be that of musk and they would glorify and praise Allah as easily as you breathe

7153. This hadith has been transmitted on the authority of A'mash with a slight variation of wording

7154. Jabir b. Abdullah reported that Allah's Messenger (ﷺ) said that the inmates of Paradise would eat therein and they would also drink, but they would neither void excrement, nor suffer catarrh, nor pass water, and their eating (would be digested) in the form of belching and their sweat would be musk aged they would glorify and praise Allah as easily as you breathe

7155. This hadith has been transmitted on the authority of Jabir with a slight variation of wording

7156. Abu Huraira reported Allah's Apostle (ﷺ) as saying: He who would get into Paradise (would be made to enjoy such an everlasting) bliss that he would neither become destitute, nor would his clothes wear out, nor his youth would decline

7157. Abu Sa'id al-Khudri and Abu Huraira both reported Allah's Messenger (ﷺ) as saying: There would be an announcer (in Paradise) who would make this announcement: Verily I there is in store for you (everlasting) health and that you should never fall ill and that you live (for ever) and do not die at all. And that you would remain young and never grow old. And that you would always live in affluent circumstances and never become destitute, as words of Allah, the Exalted and Glorious, are: "And it would be announced to them: This is the Paradise. You have been made to inherit it for what you used to do". (VII;)

7158. Abu Bakr b. Abdullah b. Qais reported on the authority of his father that Allah's Messenger (ﷺ) said that in Paradise there would be for a believer a tent of a single hollowed pearl the breadth of which would be sixty miles. It would be meant for a believer and the believers would go around it and none would be able to see the others

7159. Abu Bakr b. Abdullah b. Qais reported on the authority of his father that Allah's Messenger (ﷺ) said that in Paradise there would be a tent made of a single hollowed pearl, the breadth of which would be sixty miles from all sides and there would live a family in each corner and the other would not be able to see the believer who goes around them

7160. This hadith has been transmitted on the authority of Abu Bakr b. Abu Musa b. Qais who, on the authority of his father, reported the Apostle (ﷺ) to have said that there would be a tent made of a pearl whose height towards the sky would be sixty miles. In each corner, there would be a family of the believer, out of sight for the others

7161. Abu Huraira reported Allah's Messenger (ﷺ) as saying: Saihan, Jaihan, Euphrates and Nile are all among the rivers of Paradise

7162. Abu Huraira reported Allah's Messenger (ﷺ) as saying: There would enter Paradise people whose hearts would be like those of the hearts of birds

7163. Abu Huraira reported Allah's Messenger (ﷺ) as saying: Allah, the Exalted and Glorious, created Adam in His image with His length of sixty cubits, and as He created him He told him to greet that group, and that was a party of angels sitting there, and listen to the response that they give him, for it would form his greeting and that of his offspring. He then went away and said: Peace be upon you! They (the angels) said: May there be peace upon you and the Mercy of Allah, and they made an addition of "Mercy of Allah". So he who would get into Paradise would get in the form of Adam, his length being sixty cubits, then the people who followed him continued to diminish in size up to this day

7164. Abdullah b. Mas'ud reported Allah's Messenger (ﷺ) as saying: Hell would be brought on that day (the Day of Judgment) with seventy thousand bridles, and seventy thousand angels dragging each bridle

7165. Abu Huraira reported Allah's Apostle (ﷺ) as saying: The fire which sons of Adam burn is only one-seventieth part of the Fire of Hell. His Companions said: By Allah, even ordinary fire would have been enough (to burn people). Thereupon he said: It is sixty-nine parts in excess of (the heat of) fire in this world each of them being equivalent to their heat

7166. This hadith has been narrated on the authority of Abn Huraira through another chain of transmitters with a slight variation of wording

7167. Abu Huraira reported: We were in the company of Allah's Messenger (ﷺ) that we heard a terrible sound. Thereupon Allah's Apostle (ﷺ) said: Do you know what (sound) is this? We said: Allah and His Messenger know best. Thereupon he said: That is a stone which was thrown seventy years before in Hell and it has been constantly slipping down and now it has reached its base

7168. This hadith has been narrated on the authority of Abfi Huraira with the same chain of transmitters but with this change of wording that the Prophet (may peace be upon him) said: It reached at its base and you heard its sound

7169. Samura b. Jundub reported Allah's Apostle (ﷺ) (may peace be upon him) as saying: There will be some to whose ankles the fire will reach, some to whose knees, some to whose waist the fire will reach, and some to whose collar-bone the fire will reach

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7170. Samura b. Jundub reported Allah's Messenger () as saying: There would be among them those to whom the fire will reach up to their ankles and to some of them the fire would reach their knees and to some it would reach their waists and to some it would reach up to their collar-bones

7171. This hadith has been narrated on the authority of Sa'id with the same chain of transmitters but with a slight variation of wording

7172. Abu Huraira reported Allah's Messenger () as saying: There was a dispute between the Hell and the Paradise and it (the Hell) said: The haughty and the proud would find abode in me. And the Paradise said: The meek and the humble would find their abode in me. Thereupon Allah, the Exalted and Glorious, (addressing the Hell) said: You are (the means) of My punishment by which I punish those of My servants whom I wish. (And addressing the Paradise) He said: You are only My Mercy by means of which I shall show mercy to those whom I wish, but each one of you would be full

7173. Abu Huraira reported Allah's Messenger () as saying: The Hell and the Paradise fell into dispute and the Hell said: I have been distinguished by the proud and the haughty. And the Paradise said: What is the matter with me that the meek and the humble amongst people and the downtrodden and the simple enter me? Thereupon Allah said to the Paradise: You are (the means) of My Mercy whereby I show mercy to those of My servants whom I wish, and He said to the Hell: You are (the means) of punishment whereby I punish those of My servants whom I wish. Both of you will be full. The Hell will not be filled up until Allah puts down His foot in it. The Hell would say: Enough, enough, enough, and at that time it will be filled up, all its parts integrated together

7174. Abu Huraira reported Allah's Apostle () as saying: The Paradise and the Hell disputed with each other. The rest of the hadith is the same

7175. Hammam b. Munabbih reported that Abu Huraira narrated to them some ahadith of Allah's Messenger () and one of them is this that Allah's Messenger () said: The Paradise and the Hell fell into dispute and the Hell said: I have been distinguished for accommodating (the haughty and proud in me), and the Paradise said: What is the matter that the meek and the humble and the downtrodden and simple would find an abode in me? Thereupon Allah said to Paradise: You are a (means) of My Mercy. I shall show mercy through you to one whom I will from amongst My servants. And he said to the Hell: You are a (sign) of My chastisement and I shall chastise through you anyone whom I will from amongst My servants and both of you, would be full. And as regards the Hell it would not be full until Allah, the Exalted and Glorious, places His foot therein, and it would say: Enough, enough, enough, and it would be then full and the one part would draw very close to the other one and Allah would not treat unjustly anyone amongst His creation and He would create another creation for the Paradise (to accommodate it)

7176. Abu Sa'id al-Khudri reported that Allah's Messenger () said: The Paradise and the Hell disputed with each other. The rest of the hadith is the same as transmitted by Abu Huraira up to the words'. It is essential for Me to fill up both of you

7177. Anas b. Malik reported that Allah's Apostle () said that the Hell would continue to say: Is there anything more, until Allah, the Exalted and High, would place His foot therein and that would say: Enough, enough, by Your Honour, and some parts of it would draw close to the other

7178. This hadith has been narrated on the authority of Anas through another chain of transmitters

7179. Abd al-Wahhab b. Ata' reported in connection with the words of Allah, the Exalted and the Glorious: We would say to Hell on the Day of Resurrection: Have you been completely filled up? and it would say: Is there anything more? And he stated on the authority of Anas b. Malik that Allah's Apostle () said: (The sinners) would be thrown therein and it would continue to say: Is there anything more, until Allah, the Exalted and Glorious, would keep His foot therein and some of its part would draw close to the other and it would say: Enough, enough, by Thy Honour and by Thy Dignity, and there would be enough space in Paradise until Allah would create a new creation and He would make them accommodate that spare place in Paradise

7180. Anas reported Allah's Apostle () as saying: There would be left some space in Paradise as Allah would like that to be left. Then Allah would create another creation as He would like

7181. Abu Sa'id reported Allah's Messenger () as saying: Death would be brought on the Day of Resurrection. in the form of a white-coloured ram. Abu Kuraib made this addition: Then it would be made to stand between the Paradise and the Hell. So far as the rest of the hadith is concerned there is perfect agreement (between the two narrators) and it would be said to the inmates of Paradise: Do you recognise this? They would raise up their necks and look towards it and say: Yes, 'it is death. Then it would be said to the inmates of Hell-Fire.. Do you recognise this? And they would raise up their necks and look and say: Yes, it is death. Then command would be given for slaughtering that and then it would be said: O inmates of Paradise,, there is an everlasting life for you and no death. And then (addressing) to the inmates of the Hell-Fire, it would be said: O inmates of Hell-Fire, there is an everlasting living for you and no death. Allah's Messenger (may peace be upon him) then recited this verse pointing with his hand to this (material) world: "Warn them, this Day of dismay, and when their affairs would be decided and they would be unmindful and they believe not" (xix)

7182. Abu Sa'id reported Allah's Messenger () as saying: When the inmates of Paradise would be admitted to Paradise and the inmates of Hell would be admitted to Hell, it would be said (to the inmates of Paradise): O inmates of Paradise. The rest of the hadith is the same but with this variation (that he only) said. That is the word of Allah, the Exalted. And he did not say: Then Allah's Messenger () recited, and he did not make a mention of his having pointed with his hand towards the (material) world

7183. Abdullah reported that Allah's Messenger () said: Allah would admit the inmates of Paradise into Paradise and the inmates of Hell into Hell. Then the announcer would stand between them and say: O inmates of Paradise, there is no death for you, O inmates of Hell, there is no death for you. You would live for ever therein

7184. Umar b. Muhammad b. Zaid b. 'Abdullah b. 'Umar b. al-Khattab reported on the authority of his father 'Abdullah b. 'Umar that Allah's Messenger ()

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said:When the inmates of Paradise would go to Paradise and the inmates of Hell would go to Hell, death would be called and it would be placed between the Paradise and the Hell and then slaughtered and then the announcer would announce: O inmates of Paradise, no death. O inmates of Hell-Fire, no death. And it would increase the delight of the inmates of Paradise and it would increase the grief of the inmates of Hell-Fire

7185. It is transmitted on the authority of Abu Huraira that Allah's Messenger () said:The molar tooth of an unbeliever or the canine teeth of an unbeliever will be like Uhud and the thickness of his skin a three night's journey

7186. Abu Huraira reported directly from Allah's Messenger () that he said:The distance of the two shoulders of the non-believer in Hell will be a three-day journey for a swift rider

7187. Haritha b. Wahb reported that he heard Allah's Apostle () as saying:May I not inform you about the inmates of Paradise? They said: Do this, of course. Thereupon Allah's Apostle () said: Every humble person who is considered to be humble if he were to adjure In the name of Allah, He would fulfil it. He then said: May I not inform you about the denizens of Hell-Fire? They said: Yes. And he said: Every haughty, fat and proud (person)

7188. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters but with a slight variation of wording

7189. Haritha b. Wahb al-Khuzali reported Allah's Messenger () as saying:May I not inform you about the inmates of Paradise? (And then informing about them) said: Every meek person who is considered to be humble and if they were to adjure in the name of Allah, Allah would certainly fulfil it. May I not inform you about the inmates of Hell-Fire? They are all proud, mean and haughty

7190. Abu Huraira reported Allah's Messenger () as say- ing:Many a people with dishevelled hair are driven away from the door (but they are so pious) that if they are to swear in the name of Allah, He would definitely fulfil that

7191. Abdullah b. Zam'a reported that Allah's Messenger () delivered an address and he made a mention of the dromedary and also made a mention of one (base person) who cut off Its hind legs, and he recited:" When the basest of them broke forth with mischief" (xei. 12). When A mischievous person, strong even because of the strength of a family like Abu Zam'a, broke forth. He then delivered instruction in regard to the women saying: There is amongst you who beats his woman, and in the narration on the authority of Abu Bakr, the words are: He flogs her like a slave-girl. And in the narration of Abu Kuraib (the words are): He flogs like a slave and then comforts his bed with the help of that at the end of the day, and he then advised in regard to laughing of people at the breaking of wind and said: One of you laughs at that which you yourself do

7192. Abu Huraira reported Allah's Messenger () as say- ing:I saw 'Amr b. Luhayy b. Qam'a b. Khindif, brother of Bani Ka'b, dragging his Intestines in Fire

7193. Sa'id b. Musayyib explained" al-bahira" as that animal which is not milked but for the idols. and none amongst the people milks them, and" as-sa'iba" as that animal which is let loose for the deities. Nothing is loaded over it, and Ibn Musayyib narrated that Abu Huraira stated that Allah's Messenger () said:I saw 'Amr b. 'Amir al-Khuzili dragging his intestines in fire and he was the first who devoted animals to deity

7194. Abu Huraira reported Allah's Messenger () as saying:Two are the types amongst the denizens of Hell, the one possessing whips like the tail of an ox and they flog people with their help. (The second one) the women who would be naked in spite of their being dressed, who are seduced (to wrong paths) and seduce others with their hair high like humps. These women would not get into Paradise and they would not perceive the odour of Paradise, although its frag- rance can be perceived from such and such distance (from great distance)

7195. Abu Huraira reported Allah's Messenger () as saying:If you survive for a time you would certainly see people who would have whips in their hands like the tail of an ox. They would get up in the morning under the wrath of Allah and they would get into the evening with the anger of Allah

7196. Abu Huraira reported Allah's Messenger () as saying:If you live for a time, you would certainly see people get up (in the morning) in the wrath of Allah and getting into the evening under the curse of Allah, and there would be in their hands (whips) like the tail of an ox

7197. This hadith has been narrated through five different chains of transmitters and all of them are narrated on the authority of Mustaurid, brother of Bani Fihri, that Allah's Messenger () said:By Allah, this world (is so insigni- ficant in comparison) to the Hereafter that if one of you should dip his finger- (and while saying this Yahy pointed with his forefinger) -in the ocean and then he should see as to what has stuck to it. This hadith has been narrated through another chain of transmitters also but with a slight variation of wording

7198. A'isha reported that she heard Allah's Messenger () as saying:The people would be assembled on the Day of Resurrection barefooted, naked and uncircumcised. I said: Allah's Messenger, will the male and the female be together on the Day and would they be looking at one another? Upon this Allah's Messenger () said: 'A'isha, the matter would be too serious for them to look to one another

7199. This hadith has been narrated on the authority of Hatim b. Abi Saghira with the same chain of transmitters and there is no mention of the word" uncircum- cised

7200. Ibn Abbas reported that he heard Allah's Messenger () deliver an address and he was saying that they would meet Allah barefooted, naked and uncircumcised

7201. This hadith has been narrated through other chains of transmitters on the authority of Ibn Abbas, (and) the words are:While Allah's Messenger () stood up to deliver a sermon, he said: O people, Allah would make you assemble barefooted, naked and uncircumcised (and then recited the words of the Qur'an):" As We

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created you for the first time, We shall repeat it. (It is) a promise (binding) upon us. Lo! We are to perform it, and the first person who would be clothed on the Day of Resurrection would be (Hadrat) Ibrahim (peace be upon him)" and, behold! some persons of my Ummah would be brought and taken to the left and I would say: My Lord, they are my companions, and it would be said: You do not know what they did after you, and I would say just as the pious servant (Hadrat 'Isa) said:; I was a witness regarding them as I remained among them and Thou art a witness over everything, so if Thou chastisest them, they are Thy servants and if Thou for- givest them, Thou art Mighty, Wise" (v. 117-118). And it would be said to him: They constantly turned to their heels since you left them. This hadith has been transmitted on the authority of Waki' and Mu'adh (and the words are):" What new things they fabricated

7202. Abu Huraira reported Allah's Apostle (ﷺ) as saying, The people will be assembled in three categories. Those desirous (of Paradise), fearing (Hell), coming two upon the camel, three upon the camel, four upon the camel, ten upon the camel and the rest will be assembled, Hell-Fire being with them when they are at midday where they would spend the night and where they would spend the morning and where they would spend the evening

7203. Ibn 'Umar reported Allah's Apostle (ﷺ) as saying:When the people stand before Allah, the Lord of the worlds, each one of them would stand submerged into perspiration up to half of his ears, and there is no mention of the "day" in the hadith transmitted on the authority of Ibn Muthanni

7204. This hadith has been transmitted on the authority of Ibn 'Umar but with a slight variation of wording (and the words are):" One of them would be completely submerged in perspiration up to half of his ears

7205. Abu Huraira reported Allah's Messenger (ﷺ) as say- ing:The perspiration would spread on the Day of Resurrection upon the earth to the extent of seventy cubits and it would reach up to their mouths or up to their ears. Thaur is not sure (which words) he used (mouth or ears)

7206. Miqdad b. Aswad reported:I heard Allah's Messenger (may peace be upon him) as saying: On the Day of Resurrection, the sun would draw so close to the people that there woum be left only a distance of one mile. Sulaim b. Amir said: By Allah, I do not know whether he meant by" mile" the mile of the (material) earth or dn instrument used for applying collyrium to the eye. (The Prophet is, however, reported to have said): The people would be submerged in perspiration according to their deeds, some up to their. knees, Some up to the waist and some would have the bridle of perspiration and, while saying this, Allah's Apostle (ﷺ) pointed his hand towards his mouth

7207. Iyad b. Him-ar reported that Allah's Messenger (ﷺ), while delivering a sermon one day, said:Behold, my Lord commanded me that I should teach you which you do not know and which He has taught me today. (He has instructed thus): The property which I have conferred upon them is lawful for them. I have created My servants as one having a natural inclination to the worship of Allah but it is Satan who turns them away from the right religion and he makes unlawful what has been declared lawful for them and he commands them to ascribe partnership with Me, although he has no justification for that. And verily, Allah looked towards the people of the world and He showed hatred for the Arabs and the non-Arabs, but with the exception of some remnants from the People of the Book. And He (further) said: I have sent thee (the Holy Prophet) in order to put you to test and put (those to test) through you. And I sent the Book to you which cannot be washed away by water, so that you may recite it while in the state of wakefulness or sleep. Verily, Allah commanded me to burn (kill) the Quraish. I said: My Lord, they would break my head (like the tearing) of bread, and Allah said: You turn them out as they turned you out, you fight against them and We shall help you in this, you should spend and you would be conferred upon. You send an army and I would send an army five times greater than that. Fight against those who disobey you along with those who obey you. The inmates of Paradise are three: One who wields authority and is just and fair, one who Is truthful and has been endowed with power to do good deeds. And the person who is merciful and kind hearted towards his relatives and to every pious Muslim, and one who does not stretch his hand in spite of having a large family to support. And He said: The inmates of Hell are five: the weak who lack power to (avoid evil), the (carefree) who pursue (everything irrespective of the fact that it is good or evil) and who do not have any care for their family or for their wealth. And those dishonest whose greed cannot be concealed even in the case of minor things. And the third. who betray you. morning and evening, in regard to your family and your property. He also made a mention of the miser and the liar and those who are in the habit of abusing people and using obscene and foul language. Abu Ghassan in his narration did not make mention of" Spend and there would be spent for you

7208. This hadith has been narrated on the authority of Qatada with the same chain of transmitters but with a slight variation of wording

7209. This hadith has been transmitted on the authority of 'Iyad b. Himar that Allah's Messenger (ﷺ) gave an address one day. The rest of the hadith is the same

7210. Iyad. b. Himar reported that, while Allah's Messenger (ﷺ) was delivering an address, he stated that Allah commanded me The rest of the hadith is the same, and there is an addition in it:" Allah revealed to me that we should be humble amongst ourselves and none should show pride upon the others, And it does not behove one to do so, and He also said: There are among you people to follow not caring a bit for their family and property. Qatada said: Abu Abdullah, would this happen? Thereupon he said: Yes. By Allah, I found this in the days of ignorance that a person grazed the goat of a tribe and did not find anyone but their slave-girl (and he did not spare her) but committed adultery with her

7211. Ibn 'Umar reported Allah's Messenger (ﷺ) as say- ing:When any one of you dies, he is shown his seat (in the Hereafter) morning and evening; if he is amongst the inmates of Paradise (he is shown the seat) from amongst the inmates of Paradise and if he is one from amongst the denizens of Hell (he is shown the seat) from amongst the denizens of Hell, and it would be said to him: That is your seat until Allah raises you on the Day of Resurrection (and sends you to your proper seat)

7212. Ibn Umar reported that Allah's Apostle (ﷺ) said:When a person dies, he is shown his seat morning and evening. If he is one amongst the inmates of Paradise

(he is shown his seat) in Paradise and if he is one amongst the denizens of Hell-Fire (he is shown his seat) in the Hell-Fire. Then it is said to him: That is your seat where you would be sent on the Day of Resurrection

7213. Abu Sa'id al-Khudri reported: I did not hear this hadith from Allah's Apostle (ﷺ) directly but it was Zaid b. Thabit who narrated it from him. As Allah's Apostle (ﷺ) was going along with us towards the dwellings of Bani an-Najjar, riding upon his pony, it shied and he was about to fall. He found four, five or six graves there. He said: Who amongst you knows about those lying in the graves? A person said: It is I. Thereupon he (the Holy Prophet) said: In what state did they die? He said: They died as polytheists. He said: These people are passing through the ordeal in the graves. If it were not the reason that you would stop burying (your dead) in the graves on listening to the torment in the grave which I am listening to, I would have certainly made you hear that. Then turning his face towards us, he said: Seek refuge with Allah from the torment of Hell. They said: We seek refuge with Allah from the torment of Hell. He said: Seek refuge with Allah from the torment of the grave. They said: We seek refuge with Allah from the torment of the grave. He said: Seek refuge with Allah from turmoil, its visible and invisible (aspects), and they said: We seek refuge with Allah from turmoil and its visible and invisible aspects and he said: Seek refuge with Allah from the turmoil of the Dajjal, and they said We seek refuge with Allah from the turmoil of the Dajjal

7214. Anas reported Allah's Apostle (ﷺ) as saying: If you were not (to abandon) the burying of the dead (in the grave), I would have certainly supplicated Allah that He should make you listen the torment of the grave

7215. This hadith has been narrated on the authority of Abu Ayyub through some other chains of transmitters (and the words are): "Allah's Messenger (ﷺ) went out after the sun had set and he heard some sound and said: It is the Jews who are being tormented in their graves

7216. Anas b. Malik reported Allah's Apostle (ﷺ) having said: When the servant is placed in his grave, his companions retrace their steps, and he hears the noise of their footsteps, two angels come to him and make him sit and say to him: What you have to say about this person (the Prophet)? If he is a believer, he would say: I bear testimony to the fact that he is a servant of Allah and His Messenger. Then it would be said to him: Look to your seat in the Hellfire, for Allah has substituted (the seat of yours) with a seat in Paradise. Allah's Messenger (ﷺ) said: He would be shown both the seats. Qatada said: It was mentioned to us that his grave (the grave of a believer) expands to seventy cubits and is full with verdure until the Day when they would be resurrected

7217. Anas b. Malik reported that Allah's Messenger (ﷺ) said: When the dead body is placed in the grave, he listens to the sound of the shoes (as his friends and relatives return after burying him)

7218. Anas b. Malik reported that Allah's Apostle (ﷺ) said: When the servant is placed in his grave and his friends retrace their steps. The rest of the hadith is the same as transmitted by Qatada

7219. Al-Bara' b. 'Azib reported Allah's Apostle (ﷺ) as saying: This verse: "Allah grants steadfastness to those who believe with firm word," was revealed in connection with the torment of the grave. It would be said to him: Who is your Lord? And he would say: Allah is my Lord and Muhammad is my Apostle (ﷺ), and that is (what is implied) by the words of Allah, the Exalted: "Allah keeps steadfast those who believe with firm word in this world and in the Hereafter

7220. Al-Bara' b. 'Azib reported that this verse: "Allah keeps those who believe steadfast with firm word in this world and the Hereafter" was revealed in connection with the torment of the grave

7221. Abu Huraira reported: When the soul of a believer would go out (of his body) it would be received by two angels who would take it to the sky. Hammad (one of the narrators in the chain of transmitters) mentioned the sweetness of its odour, (and further said) that the dwellers of the sky say: Here comes the pious soul from the side of the earth Let there be blessings of Allah upon the body in which it resides. And it is carried (by the angels) to its Lord, the Exalted and Glorious. He would say: Take it to its destined end. And if he is a nonbeliever and as it (the soul) leaves the body-Hammad made a mention of its foul smell and of its being cursed-the dwellers of the sky say: There comes a dirty soul from the side of the earth, and it would be said: Take it to its destined end. Abu Huraira reported that Allah's Messenger (ﷺ) put a thin cloth which was with him upon his nose while making a mention (of the foul smell) of the soul of a non-believer

7222. Anas b. Malik reported: We were along with Umar between Mecca and Medina that we began to look for the new moon. And I was a man with sharp eyesight, so I could see it, but none except me saw it. I began to say to 'Umar: Don't you see it? But he would not see it. Thereupon Umar said: I would soon be able to see it (when it will shine more brightly). I lay upon bed. He then made a mention of the people of Badr to us and said: Allah's Messenger (ﷺ) showed us one day before (the actual battle) the place of death of the people (participating) in (the Battle) of Badr and he was saying: This would be the place of death of so and so tomorrow, if Allah wills. Umar said: By Him Who sent him with truth, they did not miss the places (of their death) which Allah's Messenger (ﷺ) had pointed for them. Then they were all thrown in a well one after another. Allah's Messenger (ﷺ) then went to them and said: O, so and so, the son of so and so; O so and so, the son of so and so, have you found correct what Allah and His Messenger had promised you? I have, however, found absolutely true what Allah had promised with me. Umar said: Allah's Messenger, how are you talking with the bodies without soul in them. Thereupon he said: You cannot hear more distinctly than (their hearing) of what I say, but with this exception that they have not power to make any reply

7223. Anas b. Malik reported that Allah's Messenger (ﷺ) let the dead bodies of the unbelievers who fought in Badr (lie unburied) for three days. He then came to them and sat by their side and called them and said: O Abu Jahl b. Hisham, O Umayya b. Khalaf, O Utba b. Rab'ila, O Shaiba b. Rabi'a, have you not found what your Lord had promised with you to be correct? As for me, I have found the promises of my Lord to be (perfectly) correct. Umar listened to the words of Allah's Apostle (ﷺ) and said: Allah's Messenger, how do they listen and respond to you? They are dead and their bodies have decayed. Thereupon he (the Holy Prophet) said: By

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Him in Whose Hand is my life, what I am saying to them, even you cannot hear more distinctly than they, but they lack the power to reply. Then he commanded that they should be buried in the well of Badr

7224. Abi Talha reported: When it was the Day of Badr and Allah's Apostle (ﷺ) had gained victory over them (the Meccans), he commanded more than twenty persons, and in another hadith these are counted as twenty-four persons, from the non-believers of the Quraish to be thrown into the well of Badr. The rest of the hadith is the same

7225. A'isha reported that Allah's Messenger (ﷺ) said: He who is taken to account on the Day of Resurrection is in fact put to torment. I said: Has Allah, the Exalted and Glorious, not said this: 'He will be made subject to an easy reckoning' (Ixxiv. 8)? Thereupon he said: (What it implies) is not the actual reckoning, but only the presentation of one's deeds to Him. He who is thoroughly examined in reckoning is put to torment

7226. This hadith has been narrated on the authority of Ayyub with the same chain of transmitters

7227. A'isha reported Allah's Apostle (ﷺ) as saying: Everyone who is reckoned thoroughly is undone. I said: Allah's Messenger, has Allah not called (reckoning) as easy reckoning? Thereupon he said:.. It implies only presentation of (one's deeds to Him), but if one is thoroughly examined in reckoning, he in fact is undone

7228. A'isha reported Allah's Apostle (ﷺ) as saying: He who is examined thoroughly in reckoning is undone

7229. Jabir reported: I heard Allah's Apostle (ﷺ) as saying three days before his death: None of you should court death but only hoping good from Allah

7230. This hadith has been narrated on the authority of A'mash with the same chain of transmitters

7231. Jabir b. 'Abdullah al-Ansari reported: I heard Allah's Messenger (ﷺ) say three days before his death: None of you should die but hoping only good from Allah, the Exalted and Glorious

7232. Jabir reported: I heard Allah's Apostle (ﷺ) as saying. Every servant would be raised (in the same very state) in which he dies

7233. This hadith has been transmitted on the authority of A'mash but with a slight variation of wording

7234. Abdullah b. Umar reported: I heard Allah's Messenger (ﷺ) as saying: When Allah intends to chastise a people, He chastises all of them then they would be raised according to their deeds

The Book of Tribulations and Portents of the Last Hour

7235. Zainab bint Jahsh reported that Allah's Apostle (ﷺ) got up from sleep saying: There is no being worthy of worship except Allah; there is a destruction in store for Arabia because of turmoil which is at hand, the barrier of Gog and Magog has opened so much. And Sufyan made a sign of ten with the help of his hand (in order to indicate the width of the gap) and I said: Allah's Messenger, would we be perished in spite of the fact that there would be good people amongst us? Thereupon he said: Of course, but only when the evil predominates

7236. This hadith has been narrated on the authority of Zainab bint Jahsh with a slight variation in the chain of transmitters

7237. Zainab bint Jahsh, the wife of Allah's Apostle (ﷺ), reported that one day Allah's Messenger (ﷺ) came out in a state of excitement with his face quite red. And he was saying: There is no god but Allah; there is a destruction in store for Arabia because of the turmoil which is near at hand as the barrier of Gog and Magog has been opened like it, and he (in order to explain it) made a ring with the help of his thumb and forefinger. I said: Allah's Messenger, would we be destroyed despite the fact that there would be pious people amongst us? He said: Yes, when evil would be predominant

7238. This hadith has been narrated on the authority of Zuhri with a different chain of transmitters

7239. Abu Huraira reported Allah's Apostle (ﷺ) as saying: Today the wall (barrier) of Gog and Magog has been opened so much, and Wuhaib (in order to explain it) made the figure of ninety with the help of his hand

7240. Harith b Abi Rabi'a and 'Abdullah b. Safwan both went to Umm Salama, the Mother of the Faithful, and they asked her about the army which would be sunk in the earth, and this relates to the time when Ibn Zubair (was the governor of Mecca). She reported that Allah's Messenger (ﷺ) had said that a seeker of refuge would seek refuge in the Sacred House and an army would be sent to him (in order to kill him) and when it would enter a plain ground, it would be made to sink. I said: Allah's Messenger, what about him who would be made to accompany this army willy nilly? Thereupon he said: He would be made to sink along with them but he would be raised on the Day of Resurrection on the basis of his intention. Abu Ja'far said: ' This plain, ground means the plain ground of Medina

7241. This hadith has been narrated on the authority of 'Abdullah b. Rufai, with the same chain of transmitters (but with the addition of these words): " When I met Abu Ja'far I told him that she (simply) meant the plain ground. Thereupon Abu Ja'far said: No, by God, she meant the plain ground of Medina

7242. Abdullah b. Safwan reported that Hafsa told him that she had heard Allah's Apostle (ﷺ) as saying: An army would attack this House in order to fight against the inhabitants of this House and when it would be at the plain ground the ranks in the centre of the army would be sunk and the vanguard would call the rear flanks of the army and they would also be sunk and no flank would be left except some people who would go to inform them (their kith and kin). A person (who had been listening to this hadith from Abdullah b. Safwan) said: I bear testimony in regard to you that you are not imputing a lie to Hafsa. And I bear testimony to the fact that Hafsa is not telling a lie about Allah's Apostle (ﷺ)

7243. Abdullah b. Safwan reported the Mother of the Faithful as saying that Allah's Messenger (ﷺ) said: They would soon seek protection in this House, viz. Ka'ba

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(the defenceless), people who would have nothing to protect themselves in the shape of weapons or the strength of the people. An army would be sent to fight (and kill) them and when they would enter a plain ground the army would be sunk in it. Yusuf (one of the narrators) said: It was a people of Syria (hordes of Hajjaj) who had been on that day coming towards Mecca for an attack (on 'Abdullah b. Zubair) and Abdullah b. Safwan said: By God, it does not imply this army

7244. A'isha reported that Allah's Messenger (ﷺ) was startled in the state of sleep. We said: Allah's Messenger, you have done something in the state of your sleep which you never did before, Thereupon he said: Strange it is that some people of my Ummah would attack the House (Ka'ba) (for killing) a person who would belong to the tribe of the Quraish and he would try to seek protection in the House. And when they would reach the plain ground they would be sunk. We said: Allah's Messenger, all sorts of people throng the path. Thereupon he said: Yes, there would be amongst them people who would come with definite designs and those who would come under duress and there would be travellers also, but they would all be destroyed through one (stroke) of destruction. though they would be raised in different states (on the Day of Resurrection). Allah would, however, raise them according to their intention

7245. Usama reported that Allah's Messenger (ﷺ) climbed up a battlement amongst the battlements of Medina and then said: You do not see what I am seeing and I am seeing the places of turmoil between your houses as the places of rainfall

7246. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters

7247. Abu Huraira reported Allah's Messenger (ﷺ) as saying: There will be soon a period of turmoil in which the one who sits will be better than one who stands and the one who stands will be better than one who walks and the one who walks will be better than one who runs. He who would watch them will be drawn by them. So he who finds a refuge or shelter against it should make it as his resort

7248. This hadith has been transmitted on the authority of Abu Huraira but with this variation of wording that in the hadith transmitted on the authority of Abu Bakr, there is an addition of these words: "There is a prayer among prayers ('Asr) and one who misses it is as if his family and property have been ruined

7249. Abu Huraira reported Allah's Apostle (ﷺ) as saying: There would be turmoil and the one who would sleep would be better than who would be awake and the one who would be awake would be better than one who would stand and one who would stand would be better than one who would run. So he who finds refuge or shelter should take that refuge or shelter

7250. Abu Bakra reported Allah's Messenger (ﷺ) as saying: There would soon be turmoil. Behold! there would be turmoil in which the one who would be seated would be better than one who would stand and the one who would stand would be better than one who would run. Behold! when the turmoil comes or it appears, the one who has camel should stick to his camel and he who has sheep or goat should stick to his sheep and goat and he who has land should stick to the land. A person said: 'Allah's Messenger, what is your opinion about one who has neither camel nor sheep nor land? Thereupon, he said: He should take hold of his sword and beat its edge with the help of stone and then try to find a way of escape. O Allah, I have conveyed (Thy Message) ; O Allah, I have conveyed (Thy Message) ; O Allah, I have conveyed (Thy Message). A person said: Allah's Messenger, what is your opinion if I am drawn to a rank in spite of myself, or in one of the groups and made to march and a man strikes with his sword or there comes an arrow and kills me? Thereupon he said: He will bear the punishment of his sin and that of yours and he would be one amongst the denizens of Hell

7251. This hadith has been transmitted on the authority of Waki' with a slight variation of wording

7252. Ahnaf b. Qais reported: I set out with the intention of helping this person (Hadrat 'Ali) when Abu Bakra met me. He said: Ahnaf, where do you intend to go? I said: I intend to help the cousin of Allah's Messenger (ﷺ), viz. 'Ali. Thereupon he said to me: Ahnaf, go back, for I heard Allah's Messenger (ﷺ) as saying: When two Muslims confront one another with swords (in hand) both the slayer and the slain would be in Fire. He (Ahnaf) said: I said, or it was said: Allah's Messenger, it may be the case of one who kills. but what about the slain (why he would be put in Hell-Fire)? Thereupon he said: He also intended to kill his companion

7253. Ahnaf b. Qais reported on the authority of Abu Bakra that Allah's Messenger (ﷺ) said: When two Muslims confront each other with their swords, both the slayer and the slain are doomed to Hell-Fire

7254. This hadith has been narrated on the authority of Hammad through another chain of transmitters

7255. Abu Bakra reported Allah's Messenger (ﷺ) as saying: When two Muslims (confront each other) and the one amongst them attacks his brother with a weapon, both of them are at the brink of Hell-Fire. And when one of them kills his companion, both of them get into Hell-Fire

7256.

7257. Abu Huraira reported Allah's Messenger (ﷺ) as saying: The last Hour will not come unless there is much bloodshed. They said: What is harj? Thereupon he said: Bloodshed. bloodshed

7258. Thauban reported that Allah's Messenger (ﷺ) said: Allah drew the ends of the world near one another for my sake. And I have seen its eastern and western ends. And the dominion of my Ummah would reach those ends which have been drawn near me and I have been granted the red and the white treasure and I begged my Lord for my Ummah that it should not be destroyed because of famine, nor be dominated by an enemy who is not amongst them to take their lives and destroy them root and branch, and my Lord said: Muhammad, whenever I make a decision, there is none to change it. I grant you for your Ummah that it would not be destroyed by famine and it would not be dominated by an enemy who would not be amongst it and would take their lives and destroy them root and branch even if all the people from the different parts of the world join hands together (for this purpose), but it would be from amongst them, viz. your Ummah, that some people would kill the others or imprison the others

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7259. Thauban reported that Allah's Messenger () said. Verily, Allah drew the ends of the world near me until I saw its east and west, and He bestowed upon me two treasures, the red and the white. The rest of the hadith is the same

7260. Amir b. Sa'd reported on the authority of his father that one day Allah's Messenger () came from a high, land. He passed by the mosque of Banu Mu'awiya, went in and observed two rak'ahs there and we also observed prayer along with him and he made a long supplication to his Lord. He then came to us and said:I asked my Lord three things and He has granted me two but has withheld one. I begged my Lord that my Ummah should not be destroyed because of famine and He granted me this. And I begged my Lord that my Ummah should not be destroyed by drowning (by deluge) and He granted me this. And I begged my Lord that there should be no bloodshed among the people of my Ummah, but He did not grant it

7261. Amir b. Sa'd reported on the authority of his father that Allah's Messenger () came with a group of his Companions and he passed by the mosque of Banu Mu'awiya. The rest of the hadith is the same

7262. Hudhaifa b. al-Yaman reported:By Allah, I have the best knowledge amongst people about every turmoil which is going to appear in the period intervening me and the Last Hour; and it is not for the fact that Allah's Messenger () told me something confidentially pertaining to it and he did not tell anybody else about it, but it is because of the fact that I was present in the assembly in which he had been describing the turmoil. and he especially made a mention of three turmoils which would not spare anything and amongst these there would be turmoils like storms in the hot season. Some of them would be violent and some of them would be comparatively mild. Hudhaifa said: All (who were present) except I have gone (to the next world)

7263. Hudhaifa reported that Allah's Messenger () stood before us one day and he did not leave anything unsaid (that he had to say) at that very spot which would happen (in the shape of turmoil) up to the Last Hour. Those who had to remember them preserved them in their minds and those who could not remember them forgot them. My friends knew them and there are certain things which slip out of my mind, but I recapitulate them when anyone makes a mention of them just as a person is lost from one's mind but is recalled to him on seeing his face

7264. This hadith has been narrated on the authority of A'mash with the same chain of transmitters up to the words:And he forgot who had to forget that and. he did not make a mention of what follows after this

7265. Hudhaifa reported:Allah's Messenger () informed me of what is going to happen before the approach of the Last Hour. And there is nothing that I did not ask him in this connection except this that I did not ask him as to what would turn the people of Medina out from Medina

7266. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters

7267. Abu Zaid (viz. Amr b. Akhtab) reported:Allah's Messenger () led us in the dawn prayer and then mounted the pulpit and addressed us until it was (time for the) noon prayer. He then came down the pulpit and observed prayer and then again mounted the pulpit and again addressed us until it was time for the 'Asr prayer. He then again came down and observed the prayer and again mounted the pulpit and addressed us until the sun was set and he informed (about) everything (pertaining to turmoil) that lay hidden in the past and what lies in (the womb) of the future and the most learned amongst us is one who remembers them well

7268. Hudhaifa reported:We were one day in the company of 'Umar that he said: Who amongst you has preserved in his mind most perfectly the hadith of Allah's Messenger () in regard to the turmoil as he told about it? I said: It is I. Thereupon he said: You are bold (enough to make this claim). And he further said: How? I said: I heard Allah's Messenger () as saying: There would (first) be turmoil for a person in regard to his family, his property, his own self, his children, his neighbours (and the sins committed in their connection) would be expiated by fasting, prayer, charity, enjoining good and prohibiting evil. Thereupon 'Umar said: I do not mean (that turmoil on a small scale) but that one which would emerge like the mounting waves of the ocean. I said: Commander of the Faithful, you have nothing to do with it, for the door is closed between you and that. He said: Would that door be broken or opened? I said: No, it would be broken. Thereupon he said: Then it would not be closed despite best efforts. We said to Hudhaifa: Did Umar know the door? Thereupon he said: Yes, he knew it (for certain) just as one knows that night precedes the next day. And I narrated to him something in which there was nothing fabricated. Shaqiq (one of the narrators) said: We dared not ask Hudhaifa about that door. So we requested Masruq to ask him. So he asked him and he said: (By that door, he meant) 'Umar

7269. This hadith has been narrated on the authority of Hudhaifa through other chains of transmitters also

7270. Hudhaifa reported that Umar said:Who would narrate to us (the ahadith pertaining to turmoil) and he reported a hadith similar to these ahadith

7271. Jundub reported:I came on the day of Jara'a that a person was (found) sitting. I said: They would shed their blood today. That person said: By Allah. not at all. I said: By Allah, of course, they would do it. He said: By Allah, they would not do it. I said: By Allah, of course, they would do it. He said: By Allah, they would not do it, and I have heard a hadith of Allah's Messenger () which I am narrating to you in this connection. I said: You are a bad seat fellow. I have been opposing you since morning and you are listening to me in spite of the fact that you have heard a hadith from Allah's Apostle () (contrary to my statement). I myself felt that there was no use of this annoyance. (He could tell me earlier that it was a hadith of the Prophet (may peace be upon him), and I would not have opposed him at all.) I turned my face toward him and asked him and he was Hadrat Hudhaifa

7272. Abu Huraira reported Allah's Messenger () as saying:The Last Hour would not come before the Euphrates uncovers a mountain of gold, for which people would fight. Ninety-nine out of each one hundred would die but every man amongst them would say that perhaps he would be the one who would be saved (and thus possess this gold)

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7273. This hadith has been narrated on the authority of Suhail with the same chain of transmitters but with this addition:" My father said: If you see that, do not even go near it

7274. Abu Huraira reported Allah's Messenger () as saying:The Last Hour would not come unless the Euphrates would uncover a treasure of gold, so he who finds it should not take anything out of that

7275. Abu Huraira reported Allah's Messenger () as saying:The Euphrates would soon uncover a mountain of gold but he who is present there should not take anything from that

7276. Abdullah b. Harith b. Naufal reported:I was standing along with Ubayy b. Ka'b and he said: The opinions of the people differ in regard to the achievement of worldly ends. I said: Yes, of course. Thereupon he said: I heard Allah's Messenger () as saying: The Euphrates would soon uncover a mountain of gold and when the people would hear of it they would flock towards it but the people who would possess that (treasure) (would say): If we allow these persons to take out of it they would take away the whole of it. So they would fight and ninety-nine out of one hundred would be killed. Abu Kamil in his narration said: I and Ubayy b. Ka'b stood under the shade of the battlement of Hassan

7277. Abu Huraira reported Allah's Messenger () as saying:Iraq would withhold its dirhams and qafiz; Syria would withhold its mudd and dinar and Egypt would withhold its irdab and dinar and you would recoil to that position from where you started and you would recoil to that position from where you started and you would recoil to that position from where you started, the flesh and blood of Abu Huraira would bear testimony to it

7278. Abu Huraira reported Allah's Messenger () as saying:The Last Hour would not come until the Romans would land at al-A'maq or in Dabiq. An army consisting of the best (soldiers) of the people of the earth at that time will come from Medina (to counteract them). When they will arrange themselves in ranks, the Romans would say: Do not stand between us and those (Muslims) who took prisoners from amongst us. Let us fight with them; and the Muslims would say: Nay, by Allah, we would never get aside from you and from our brethren that you may fight them. They will then fight and a third (part) of the army would run away, whom Allah will never forgive. A third (part of the army) which would be constituted of excellent martyrs in Allah's eye, would be killed and the third who would never be put to trial would win and they would be conquerors of Constantinople. And as they would be busy in distributing the spoils of war (amongst themselves) after hanging their swords by the olive trees, the Satan would cry: The Dajjal has taken your place among your family. They would then come out, but it would be of no avail. And when they would come to Syria, he would come out while they would be still preparing themselves for battle drawing up the ranks. Certainly, the time of prayer shall come and then Jesus (peace be upon him) son of Mary would descend and would lead them. When the enemy of Allah would see him, it would (disappear) just as the salt dissolves itself in water and if he (Jesus) were not to confront them at all, even then it would dissolve completely, but Allah would kill them by his hand and he would show them their blood on his lance (the lance of Jesus Christ)

7279. Mustaurid al-Qurashi reported:I heard Allah's Messenger () as saying: The Last Hour would come (when) the Romans would form a majority amongst people. 'Amr said to him (Mustaurid Qurashi): See what you are saying? He said: I say what I heard from Allah's Messenger (). Thereupon he said: If you say that, it is a fact for they have four qualities. They have the patience to undergo a trial and immediately restore themselves to sanity after trouble and attack again after flight. They (have the quality) of being good to the destitute and the orphans, to the weak and, fifthly, the good quality in them is that they put resistance against the oppression of kings

7280. Mustaurid Qurashi reported:I heard Allah's Messenger () as saying: The Last Hour would come when the Romans would form a majority amongst people. This reached 'Amr b. al-'As and he said: What are these ahadith which are being transmitted from you and which you claim to have heard from Allah's Messenger ()? Mustaurid said to him: I stated only that which I heard from Allah's Messenger (). Thereupon 'Amr said: If you state this (it is true), for they have the power of tolerance amongst people at the time of turmoil and restore themselves to sanity after trouble, and are good amongst people so far as the destitute and the weak are concerned

7281. Yusair b. Jabir reported:Once there blew a red storm in Kufah that there came a person who had nothing to say but (these words): 'Abdullah b. Mas'ud, the Last Hour has come. He ('Abdullah b. Mas'ud) was sitting reclining against something, and he said: The Last Hour would not come until shares of inheritance are not distributed and there is no rejoicing over spoils of war. Then he said pointing towards Syria, with the gesture of his hand like this: The enemy shall muster strength against Muslims and the Muslims will muster strength against them (Syrians). I said: You mean Rome? And he said: Yes, and there would be a terrible fight and the Muslims would prepare a detachment (for fighting unto death) which would not return but victorious. They will fight until night will intervene them; both the sides will return without being victorious and both will be wiped out. The Muslims will again prepare a detachment for fighting unto death so that they may not return but victorious. When it would be the fourth day, a new detachment out of the remnant of the Muslims would be prepared and Allah will decree that the enemy should be routed. And they would fight such a fight the like of which would not be seen, so much so that even if a bird were to pass their flanks, it would fall down dead before reaching the end of them. (There would be such a large scale massacre) that when counting would be done, (only) one out of a hundred men related to one another would be found alive. So what can be the joy at the spoils of such war and what inheritance would be divided! They would be in this very state that they would hear of a calamity more horrible than this. And a cry would reach them: The Dajjal has taken your place among your offspring. They will, therefore, throw away what would be in their hands and go forward sending ten horsemen, as a scouting party. Allah's Messenger () said: I know their names and the names of their forefathers and the color of their horses. They will be the best horsemen on the surface of the earth on that day or amongst the best horsemen on the surface of the earth on that day

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7282. Jabir reported:I was in the company of Ibn Mas'ud that there blew a red storm. The rest of the hadith is the same

7283. Jabir reported:I was in the house of 'Abdullah b. Mas'ud and the house was fully packed that a red storm blew in Kufah

7284. Nafi' b. Utba reported:We were with Allah's Messenger () in an expedition that there came a people to Allah's Apostle () from the direction of the west. They were dressed in woollen clothes and they stood near a hillock and they met him as Allah's Messenger () was sitting. I said to myself: Better go to them and stand between him and them that they may not attack him. Then I thought that perhaps there had been going on secret negotiation amongst them. I however, went to them and stood between them and him and I remember four of the words (on that occasion) which I repeat (on the fingers of my hand) that he (Allah's Messenger) said: You will attack Arabia and Allah will enable you to conquer it, then you would attack Persia and He would make you to conquer it. Then you would attack Rome and Allah will enable you to conquer it, then you would attack the Dajjal and Allah will enable you to conquer him. Nafi' said: Jabir, we thought that the Dajjal would appear after Rome (Syrian territory) would be conquered

7285. Hudhaifa b. Usaid al-Ghifari reported:Allah's Messenger () came to us all of a sudden as we were (busy in a discussion). He said: What do you discuss about? They (the Companions) said. We are discussing about the Last Hour. Thereupon he said: It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), the Gog and Magog, and land-slides in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly

7286. Hudhaifa b. Usaid reported:Allah's Apostle () was in an apartment and we were beneath that, that he peeped in and said to us: What are you discussing about? We said: (We are discussing about the Last) Hour. Thereupon he said: The Last Hour would not come until the ten signs appear: land-sliding in the east, and land-sliding in the west, and land-sliding in the peninsula of Arabia, the smoke, the Dajjal, the beast of the earth, Gog and Magog, the rising of the sun from the west and the fire which would emit from the lower part of 'Adan. Shu'ba said that 'Abd al-'Aziz b. Rufai' reported on the authority of Abu Tufail who reported on the authority of Abu Sariha a hadith like this that Allah's Apostle () did not make a mention of (the tenth sign) but he said that out of the ten one was the descent of Jesus, son of Mary (peace be upon him), and in another version it is the blowing of the violent gale which would drive the people to the ocean

7287. Abu Sariha reported:Allah's Messenger () was in an (upper) apartment and we were standing lower to him and discussing (about the Last Hour). The rest of the hadith is the same, and Shu'ba said: I think he also said these words: The fire would descend along with them where they would land and where they would take rest (during midday (it would also cool down for a while). Shu'ba said: This hadith has been transmitted to me through Abu Tufail and Abu Sariha and none could trace it back directly to Allah's Apostle (). However, there is a mention of the descent of Jesus Christ son of Mary in one version and in the other there is a mention of the blowing of a violent gale which would drive them to the ocean

7288. Another chain of transmitters reports the like of the previous two chains. Abu Sariha reported:We were discussing (the Last Hour) that Allah's Apostle () looked towards us. The rest of the hadith is the same and the tenth (sign) was the descent of Jesus Christ son of Mary, and Shu'ba said: 'Abd al-'Aziz did not trace it directly to Allah's Apostle ()

7289. Abu Huraira reported that Allah's Messenger () said:The Last Hour would not come until fire emits from the earth of Hijaz which would illuminate the necks of the camels of the Busra

7290. Abu Huraira reported that Allah's Messenger () said:(The Last Hour would not come) until the habitations of Medina would extend to Ihab or Yahab. Zubair said: I said to Suhail how far these were from Medina. He said: So and so miles

7291. Abu Huraira reported Allah's Messenger () as saying:The famine would not break out because of drought, but there would be famine despite heavy rainfall as nothing would grow from the earth

7292. Ibn 'Umar reported that he heard Allah's Messenger () as saying (in a state) that he had turned his face towards the east:Behold, turmoil would appear from this side, from where the horns of Satan would appear

7293. Ibn 'Umar reported that Allah's Messenger () stood by the door (of the apartment of) Hafsa and, pointing towards the east, he said:The turmoil would appear from this side, viz. where the horns of Satan would appear, and he uttered these words twice or thrice and 'Ubaidullah b. Sa'id in his narration said: The Messenger of Allah () had been standing by the door of 'A'isha

7294. Salim b. Abdullah reported on the authority of his father that Allah's Messenger (), while turning his face towards the east, said:The turmoil would appear from this side; verily, the turmoil would appear from this side; verily, the turmoil would appear from this side - the side where appear the horns of Satan

7295. Ibn Umar reported that Allah's Messenger () came out from the house of 'Aisha and said:It would be from this side that there would appear the height of unbelief, viz. where appear the horns of Satan, i.e. the east

7296. Ibn Umar reported:I heard Allah's Messenger () as saying while pointing his hands towards the east: The turmoil would appear from this side; verily, the turmoil would appear from this side (he repeated it thrice) where appear the horns of Satan

7297. Ibn Fudail reported on the authority of his father that he heard Salim b. 'Abdullah b. 'Umar as saying:O people of Iraq, how strange it is that you ask about the minor sins but commit major sins? I heard from my father 'Abdullah b. 'Umar, narrating that he heard Allah's Messenger () as saying while pointing his hand towards the east: Verily, the turmoil would come from this side, from where appear the horns of Satan and you would strike the necks of one another; and Moses

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killed a person from among the people of Pharaoh unintentionally and Allah, the Exalted and Glorious, said: "You killed a person but We relieved you from the grief and tried you with (many a) trial" (xx. 40). Ahmad b. `Umar reported this hadith from Salim, but he did not make a mention of the words: "I heard

7298. Abu Huraira reported Allah's Messenger () as saying: The Last Hour would not come until the women of the tribe of Daus would be seen going round Dhi al-Khalasa (for worship) and Dhi al-Khalasa is a place in Tabala, where there was a temple in which the people of the tribe of Daus used to worship the idol

7299. A'isha reported: I heard Allah's Messenger () as saying: The (system) of night and day would not end until the people have taken to the worship of Lat and 'Uzza. I said: Allah's Messenger, I think when Allah has revealed this verse: "He it is Who has sent His Messenger with right guidance, and true religion, so that He may cause it to prevail upon all religions, though the polytheists are averse (to it)" (ix. 33), it implies that (this promise) is going to be fulfilled. Thereupon he (Allah's Apostle) said: It would happen as Allah would like. Then Allah would send the sweet fragrant air by which everyone who has even a mustard grain of faith in Him would die and those only would survive who would have no goodness in them. And they would revert to the religion of their forefathers

7300. This hadith has been narrated on the authority of Ibn Ja'far with the same chain of transmitters

7301.

7302. Abu Huraira reported Allah's Messenger () as saying: By Him, in Whose hand is my life, the world would not come to an end until a person would pass by a grave, would roll over it and express the desire that he should be in the place of the occupant of that grave not because of religious reasons but because of this calamity

7303. Abu Huraira reported Allah's Messenger () as saying: By Him in Whose Hand is my life, a time would come when the murderer would not know why he has committed the murder, and the victim would not know why he has been killed

7304. Abu Huraira reported Allah's Messenger () as saying: The world would not come to an end until a day would come to the people on which the murderer would not know as to why he has killed and the slain would not know as to why he has been murdered. It would be said: Why would it happen? To which he replied: It would be because of general massacre and bloodshed. And the slaughterers and the slain would be in Fire, and in the narration of Ibn Aban, the name of Abu Isma'il has been mentioned

7305. Abu Huraira reported Allah's Messenger () as saying: The Ka'ba would be destroyed by an Abyssinian having two small shanks

7306. (The above mentioned) hadith has been narrated on the authority of Abu Huraira through another chain of transmitters

7307. Abu Huraira reported Allah's Messenger () as saying: It would be an Abyssinian having two small shanks who would destroy the House of Allah, the Exalted and Glorious

7308. Abu Huraira reported Allah's Messenger () as saying: The Last Hour would not come before a person of Qahtan comes forth driving people with his stick

7309. Abu Huraira reported Allah's Messenger () as saying: The day and the night would not come to an end before a man called al-Jahjah would occupy the throne

7310. Abu Huraira reported Allah's Messenger () as saying: The Last Hour would not come unless you fight with people whose faces are like hammered shields and the Last Hour would not come until you would fight against those wearing the shoes of hair

7311. Abu Huraira reported Allah's Messenger () as saying: The Last Hour would not come until a people wearing shoes of hair fight against you having their faces like hammered shields

7312. Abu Huraira reported Allah's Messenger () as saying: The Last Hour would not come until you fight with a people wearing shoes of hair and the Last Hour would not come until you fight with a people having small eyes and broad snub noses

7313. Abu Huraira reported Allah's Messenger () as saying: The Last Hour would not come until the Muslims fight with the Turks-a people whose faces would be like hammered shields wearing clothes of hair and walking (with shoes) of hair

7314. Abu Huraira reported Allah's Messenger () as saying: You shall fight in the hours to come against a nation wearing shoes made of hair and faces like hammered shields, with red complexion and small eyes

7315. Abu Nadra reported: "We were in the company of Jabir b. 'Abdullah that he said it may happen that the people of Iraq may not send their qafiz and dirhams (their measures of food stuff and their money). We said: Who would be responsible for it? He said: The non-Arabs would prevent them. He again said: There is the possibility that the people of Syria may not send their dinars and mudds. We said: Who would be responsible for it? He said this prevention would be made by the Romans. He (Jabir b. 'Abdullah) kept quiet for a while and then reported Allah's Messenger () having said there would be a caliph in the last (period) of my Ummah who would freely give handfuls of wealth to the people without counting it. I said to Abu Nadra and Abu al-'Ala: Do you mean 'Umar b. 'Abd al-Aziz? They said: No (he would be Imam Mahdi)

7316. This hadith has been narrated by Sa'id with the same chain of transmitters

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7318. Abu Sa'id reported that Allah's Messenger (may peace be upon him) I said: There would be amongst your caliphs a caliph who would give handfuls of wealth

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to the people, but would not count it. In the narration transmitted on the authority of Ibn Hujr, there is a slight variation of wording

7319. Abu Sa'id and Jabir b. Abdullah reported that Allah's Messenger () said: There would be in the last phase of the time a caliph who would distribute wealth but would not count

7320. Abu Sa'id Khudri reported: One who is better than I informed me, that Allah's Messenger () said to 'Ammar as he was digging the ditch (on the occasion of the Battle of the Ditch) wiping over his head: O son of Summayya, you will be involved in trouble and a group of the rebels would kill you

7321. This hadith has been transmitted on the same authority but with this variation that the hadith transmitted on the authority of Nabra (the words are): One who is better than I informed me, and he was Abu Qatada, and in the hadith transmitted on the authority of Khalid instead of the word 'bu'us' there is 'wayys' or 'ya wayys', i.e., " how sad it is

7322. This hadith has been transmitted on the authority of Umm Salama that Allah's Messenger () said to 'Ammar: A group of rebels would kill you

7323. This hadith has been narrated on the authority of Umm Salama through another chain of transmitters

7324. Umm Salama reported that Allah's Messenger () said: A band of rebels would kill 'Ammar

7325.

7326. Abu Huraira reported that Allah's Apostle () as saying: This tribe of the Quraish would kill (people) of my Ummah. They (the Companions) said: What do you command us to do (in such a situation)? Thereupon he said: Would that the people remain aside from them (and not besmear their hands with the blood of the Muslim). This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters

7327. Abu Huraira reported that Allah's Messenger () said: Kisra (Khusrau king of Persia) would die and Qaisar (Caesar King of Rome) would die; there would be no Qaisar after him, but, by the One in Whose Hand is my life, you would spend their treasures in the cause of Allah. This hadith has been transmitted on the authority of Zuhri

7328. Hammam b. Munabbih reported: This is what Abu Huraira reported from Allah's messenger () and in this connection he reported so many hadith (and one of them was this): Allah's Messenger () said: Kisra would die and then there would be no Kisra after him. Qaisar would die and there would be no Qaisar after him, but you will distribute their treasures in the cause of Allah

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7344. Abdullah reported: We were along with Allah's Messenger () that we happened to pass by children amongst whom there was Ibn Sayyad. The children made their way but Ibn Sayyad kept sitting there (and it seemed) as if Allah's Messenger () did not like it (his sitting with the children) and said to him: May your nose be besmeared with dust, don't you bear testimony to the fact that I am the Messenger of Allah? Thereupon he said: No, but you should bear testimony that I am the messenger of Allah. Thereupon 'Umar b. al-Khattab said: Allah's Messenger, permit me that I should kill him. Thereupon Allah's Messenger () said: If he is that person who is in your mind (Dajjal), you will not be able to kill him

7345. Abdullah reported: We were walking with Allah's Messenger () that Ibn Sayyad happened to pass by him. Allah's Messenger () said to him: I have concealed for you (something to test you, so tell me that). He said: It is Dukh. Thereupon Allah's Messenger () said to him: Be off. You cannot get farther than your rank, whereupon 'Umar said: Allah's Messenger, permit me to strike his neck. Thereupon Allah's Messenger () said: Leave him; if he is that one (Dajjal) whom you apprehend, you will not be able to kill him

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7346. Abu Sa'id reported that Allah's Messenger (ﷺ) met him (Ibn Sayyad) and so did Abu Bakr and 'Umar on some of the roads of Medina. Allah's Messenger (ﷺ) said: Do you bear testimony to the fact that I am the Messenger of Allah? Thereupon he said: Do you bear testimony to the fact that I am the messenger of Allah? Thereupon Allah's Messenger (ﷺ) said: I affirm my faith in Allah and in His Angels and in His Books, and what do you see? He said: I see the throne over water. Whereupon Allah's Messenger (ﷺ) said: You see the throne of Iblis upon the water, and what else do you see? He said: I see two truthfals and a liar or two liars and one truthful. Thereupon Allah's Messenger (ﷺ) said: Leave him He has been confounded

7347. Jabir b 'Abdullah reported that Allah's Messenger (ﷺ) met Ibn Sa'id (Sayyad) and there were with him Abu Bakr and 'Umar and Ibn Sayyad was in the company of children. The rest of the hadith is the same

7348. Abu Sa'id reported: I accompanied Ibn Sayyad to Mecca and he said to me: What I have gathered from people is that they think that I am Dajjal. Have you not heard Allah's Messenger (may peace upon him) as saying: He will have no children, I said: Yes, of course. Thereupon he said: But I have children. Have you not heard Allah's Messenger (ﷺ) as saying: He would not enter Mecca and Medina? I said: Yes, of course. Thereupon he said I have been once in Medina and now I intend to go to Mecca. And he said to me at the end of his talk: By Allah, I know his place of birth his abode where he is just now. He (Abu Sa'id) said: This caused confusion in my mind (in regard to his identity)

7349. Abu Sa'id Khudri reported: Ibn Sa'id said to me something for which I felt ashamed. He said: I can excuse others; but what has gone wrong with you, O Companions of Muhammad, that you take me as Dajjal? Has Allah's Apostle (ﷺ) not said that he would be a Jew whereas I am a Muslim and he also said that he would not have children, whereas I have children, and he also said: verily, Allah has prohibited him to enter Mecca whereas I have performed Pilgrimage, and he went on saying this that I was about to be impressed by his talk. He (however) said this also: I know where he (Dajjal) is and I know his father and mother, and it was said to him: Won't you feel pleased if you would be the same person? Thereupon he said: If this offer is made to me, I would not resent that

7350. Abu Sa'id al-Khudri reported: We came back after having performed Pilgrimage or 'Umra and Ibn Sa'id was along with us. And we encamped at a place and the people dispersed and I and he were left behind. I felt terribly frightend from him as it was said about him that he was the Dajjal. He brought his goods and placed them by my luggage and I said: It is intense heat. Would you not place that under that tree? And he did that. Then there appeared before us a flock of sheep. He went and brought a cup of milk and said: Abu Sa'id, drink that. I said it is intense heat and the milk is also hot (whereas the fact was) that I did not like to drink from his hands or to take it from his hand and he said: Abu Sa'id, I think that I should take a rope and suspend it by the tree and then commit suicide because of the talks of the people, and he further said. Abu Sa'id he who is ignorant of the saying of Allah's Messenger (ﷺ) (he is to be pardoned), but O people of Ansar, is this hadith of Allah's Messenger (ﷺ) concealed from you whereas you have the best knowledge of the hadith of Allah's Messenger (ﷺ) amongst people? Did Allah's Messenger (ﷺ) not say that he (Dajjal) would be a non believer whereas I am a believer? Did Allah's Messenger (ﷺ) not say he would be barren and no child would be born to him, whereas I have left my children in Medina? Did Allah's Messenger (may peace upon him) not say: He would not get into Medina and Mecca whereas I have been coming from Medina and now I intend to go to Mecca? Abu Sa'id said: I was about to accept the excuse put forward by him. Then he said: I know the place where he would be born and where he is now. So I said to him: May your whole day be spent

7351. This hadith has transmitted on the authority of Abu Sa'id that Allah's Messenger (ﷺ) asked Ibn Sa'id about the earth of Paradise. Thereupon he said: Abu'l-Qasim, It is like a fine white musk, whereupon he (the Holy Prophet) said: 'You have told the the truth

7352. Abu Sa'id reported that Ibn Sayyad asked Allah's Messenger (ﷺ) about the earth of Paradise. Whereupon he said: It is like white shining pure musk

7353. Muhammad b. Munkadir reported: As I saw Jabir b. 'Abdullah taking an oath in the name of Allah that it was Ibn Sa'id who was the Dajjal I said: Do you take an oath in the name of Allah? Thereupon he said: I heard 'Umar taking an oath in the presence of Allah's Apostle (ﷺ) to this effect but Allah's Apostle (ﷺ) did not disapprove of it

7354. Abdullah b. Umar reported: 'Umar b. al-Khattab went along with Allah's Messenger (ﷺ) in the company of some persons to Ibn Sayyad that he found him playing with children near the battlement of Bani Maghala and Ibn Sayyad was at that time just at the threshold of adolescence and he did not perceive (the presence of Holy Prophet) until Allah's Messenger (ﷺ) struck his back with his hands. Allah's Messenger (ﷺ) said: Ibn Sayyad, don't you bear witness that I am the messenger of Allah? Ibn Sayyad looked toward him and he said: I bear witness to the fact that you the messenger of the unlettered. Ibn Sayyad said to the Allah's Messenger (ﷺ): Do you bear witness to the fact that I am the messenger of Allah? Allah's Messenger (ﷺ) rejected this and said: I affirm my faith in Allah and in His messengers. Then Allah's Messenger (ﷺ) said to him: What do you see? Ibn Sayyad said: It is a Dukh. Thereupon Allah's Messenger (ﷺ) said: May you be disgraced and dishonoured, you would not not be able to go beyond your rank. 'Umar b. al-Khattab said: Allah's Messenger, permit me that I should strike his neck. Thereupon Allah's Messenger (ﷺ) said: If he is the same (Dajjal) who would appear near the Last Hour, you would not be able to overpower him, and if he is not that there is no good for you to kill him. 'Abdullah b. 'Umar further narrated that after some time Allah's Messenger (ﷺ) and Ubayy b. Ka'b went towards the palm trees where Ibn Sayyad was. When Allah's Messenger (ﷺ) went near the tree he hid himself behind a tree with the intention of hearing something from Ibn sayyad before Ibn Sayyad could see him, but Allah's Messenger (ﷺ) saw him on a bed with a blanket around him from which a murmuring sound was being heard and Ibn Sayyad's mother saw Allah's Messenger (ﷺ) behind the trunk of the palm tree. She said to Ibn Sayyad: Saf (that being his name), here is Muhammad. Thereupon Ibn Sayyad jumped up murmuring and Allah's Messenger (ﷺ) said: If she had left him alone he would have made things clear. Abdullah b. Umar told that Allah's Messenger (ﷺ) stood up amongst the people and lauded Allah as He deserved, then he made a mention of the Dajjal and said: I warn you of him and there is no Prophet who has not warned his people against the Dajjal. Even Noah warned (against him) but I am going to tell you a thing which no Prophet told his people. You must know

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that he (the Dajjal) is one-eyed and Allah, the Exalted and Glorious, is not one-eyed. Ibn Shihab said: 'Umar b. Thabit al-Ansari informed me that some of the Companions of Allah's Messenger () informed him that the day when Allah's Messenger () warned people against the Dajjal, he also said: There would be written between his two eyes (the word) Kafir (infidel) and everyone who would resent his deeds would be able to read or every Muslim would be about to read, and he also said: Bear this thing in mind that none amongst you would be able to see Allah, the Exalted and Glorious, until he dies

7355. Abdullah b. Umar reported: 'Umar b. Khattab went along with Allah's Messenger () in the company of some persons to Ibn Sayyad that he found him playing with children near the battlement of Bani Maghala and Ibn Sayyad was at that time just at the threshold of adolescence and he did not perceive (the presence of Holy Prophet) until Allah's Messenger () struck his back with his hands. Allah's Messenger () said: Ibn Sayyad, don't you bear witness that I am the messenger of Allah? Ibn Sayyad looked toward him and he said: I bear witness to the fact that you the messenger of the unlettered. Ibn Sayyad said to the Allah's Messenger (): Do you bear witness to the fact that I am the messenger of Allah? Allah's Messenger () rejected this and said: I affirm my faith in Allah and in His messengers. Then Allah's Messenger () said to him: What do you see? Ibn Sayyad said: It is a Dukh. Thereupon Allah's Messenger () said: May you be disgraced and dishonoured, you would not not be able to go beyond your rank. 'Umar b. Khattab said: Allah's Messenger, permit me that I should strike his neck. Thereupon Allah's Messenger () said: If he is the same (Dajjal) who would appear near the Last Hour, you would not be able to overpower him, and if he is not that there is no good for you to kill him. 'Abdullah b. 'Umar further narrated that after some time Allah's Messenger () and Ubayy b. Ka'b went towards the palm trees where Ibn Sayyad was. When Allah's Messenger () went near the tree he hid himself behind a tree with the intention of hearing something from Ibn sayyad before Ibn Sayyad could see him, but Allah's Messenger () saw him on a bed with a blanket around him from which a murmuring sound was being heard and Ibn Sayyad's mother saw Allah's Messenger () behind the trunk of the palm tree. She said to Ibn Sayyad: Saf (that being his name), here is Muhammad. Thereupon Ibn Sayyad jumped up murmuring and Allah's Messenger () said: If she had left him alone he would have made things clear. Abdullah b. Umar told that Allah's Messenger () stood up amongst the people and lauded Allah as He deserved, then he made a mention of the Dajjal and said: I warn you of him and there is no Prophet who has not warned his people against the Dajjal. Even Noah warned (against him) but I am going to tell you a thing which no Prophet told his people. You must know that he (the Dajjal) is one-eyed and Allah, the Exalted and Glorious, is not one-eyed. Ibn Shihab said: 'Umar b. Thabit al-Ansari informed me that some of the Companions of Allah's Messenger () informed him that the day when Allah's Messenger () warned people against the Dajjal, he also said: There would be written between his two eyes (the word) Kafir (infidel) and everyone who would resent his deeds would be able to read or every Muslim would be about to read, and he also said: Bear this thing in mind that none amongst you would be able to see Allah, the Exalted and Glorious, until he dies

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7357. Abdullah b. Umar reported that Allah's Messenger () went along with him in the company of some persons and there was Umar b. Khattab also amongst them till they saw Ibn Sayyad as a young boy just on the threshold of adolescence playing with children near the battlement of Bani Mu'awiya; the rest of the hadith is the same but with these concluding words: "Had his mother left him (to murmur) his matter would have become clear

7358. Ibn 'Umar reported that Allah's Messenger () happened to pass by Ibn Sayyad along with his Companions including 'Umar b. Khattab as he was playing with children near the battlement of Bani Maghala and he was also a child by that time. The rest of the hadith is the same as narrated by Ibn Umar (in which there is a mention of) setting out of Allah's Apostle () along with Ubayy b. Ka'b towards the date-palm trees

7359. Nafi' reported that Ibn 'Umar met Ibn Si'id on some of the paths of Medina and he said to him a word which enraged him and he was so much swollen with anger that the way was blocked. Ibn 'Umar went to Hafsa and informed her about this. Thereupon she said: May Allah have mercy upon you, why did you incite

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Ibn Sayyad in spite of the fact that you knew it would be the extreme anger which would make Dajjal appear in the world?

7360. Nafi' reported that Ibn 'Umar said: I met Ibn Sayyad twice and said to some of them (his friends): You state that it was he (the Dajjal). He said: By Allah, it is not so. I said: You have not told me the truth; by Allah some of you informed me that he would not die until he would have the largest number of offspring and huge wealth and it is he about whom it is thought so. Then Ibn Sayyad talked to us. I then departed and met him again for the second time and his eye had been swollen. I said: What has happened to your eye? He said: I do not know. I said: This is in your head and you do not know about it? He said: If Allah so wills He can create it (eye) in your staff. He then produced a sound like the braying of a donkey. Some of my companions thought that I had struck him with the staff as he was with me that the staff broke into pieces, but, by Allah, I was not conscious of it. He then came to the Mother of the Faithful (Hafsa) and narrated it to her and she said: What concern you have with him? Don't you know that Allah's Apostle (ﷺ) said that the first thing (by the incitement of which) he would come out before the public would be his anger?

7361. Ibn Umar reported that Allah's Messenger (ﷺ) made a mention of Dajjal in the presence of the people and said: Allah is not one-eyed and behold that Dajjal is blind of the right eye and his eye would be like a floating grape

7362. This hadith has been narrated on the authority of Ibn 'Umar through another chain of transmitters

7363. Anas b. Malik reported that Allah's Messenger (ﷺ) said: There is never a prophet who has not warned the Ummah of that one-eyed liar; behold he is one-eyed and your Lord is not one-eyed. On his forehead are the letters k f. r. (Kafir)

7364. Anas b. Malik reported that Allah's Messenger (ﷺ) said: There would be written three letters k. f. r., i. e. Kafir, between the eyes of the Dajjal

7365. Anas b. Malik reported that Allah's Messenger (ﷺ) said: Dajjal is blind of one eye and there is written between his eyes the word "Kafir". He then spelled the word as k. f. r., which every Muslim would be able to read

7366. Hudhaifa reported that Allah's Messenger (ﷺ) said: Dajjal is blind of left eye with thick hair and there would be a garden and fire with him and his fire would be a garden and his garden would be fire

7367. It was narrated that Hudhaifah said: The Messenger of Allah said: 'I know what the Dajjal will have with him. He will have two flowing rivers, one that appears to the eye to be clear water, and one that appears to the eye to be flaming fire. If anyone sees that, let him go to the river which he thinks is fire and close his eyes, then lower his head and drink from it, for it is cool water. The Dajjal has one blind eye, with a layer of thick skin over it, and between his eyes is written "disbeliever," which every believer will read, whether he is literate or illiterate

7368. Hudhaifa reported Allah's Messenger (ﷺ) as saying: the Dajjal would have with him water and fire and his fire would have the effect of cold water and his water would have the effect of fire, so don't put yourself to ruin. Abu Mas'ud reported: I also heard it from Allah's Messenger (ﷺ)

7369. Uqba b. 'Amr Abu Mas'ud al-Ansari reported: I went to Hudhaifa b. Yaman and said to him: Narrate what you have heard from Allah's Messenger (ﷺ) pertaining to the Dajjal. He said that the Dajjal would appear and there would be along with him water and fire and what the people would see as water that would be fire and that would burn and what would appear as fire that would be water and any one of you who would see that should plunge in that which he sees as fire for it would be sweet, pure water, and 'Uqba said: I also heard it, testifying Hudhaifa

7370. Hudhaifa and Ibn Mas'ud met together. Hudhaifa said: I know more than you as to what there would be along with the Dajjal. There would be along with him two canals (one flowing with water) and the other one (having) fire (within it), and what you would see as fire would be water and what you would see as water would be fire. So he who amongst you is able to see that and is desirous of water should drink out of that which he sees as fire

7371.

7372. Abu Huraira reported Allah's Messenger (ﷺ) as saying: May I not inform you about the Dajjal what no Apostle of Allah narrated to his people? He would be blind and he would bring along with him an Image of Paradise and Hell-Fire and what he would call as Paradise that would be Hell-Fire and I warn you as Noah warned his people

7373. An-Nawwas b. Sam'an reported that Allah's Messenger (ﷺ) made a mention of the Dajjal one day in the morning. He (ﷺ) sometimes described him to be insignificant and sometimes described (his turmoil) as very significant (and we felt) as if he were in the cluster of the date-palm trees. When we went to him (to the Holy Prophet) in the evening and he read (the signs of fear) in our faces, he (ﷺ) said: What is the matter with you? We said: Allah's Messenger, you made a mention of the Dajjal in the morning (sometimes describing him) to be insignificant and sometimes very important, until we began to think as if he were present in some (near) part of the cluster of the date-palm trees. Thereupon he (ﷺ) said: I harbor fear in regard to you in so many other things besides the Dajjal. If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah would take care of every Muslim on my behalf (and safeguard him against his evil). He (Dajjal) would be a young man with twisted, contracted hair, and a blind eye. I compare him to 'Abd-ul-'Uzza b. Qatan. He who amongst you would survive to see him should recite over him the opening verses of Sura Kahf (xviii). He would appear on the way between Syria and Iraq and would spread mischief right and left. O servant of Allah! adhere (to the path of Truth). We said: Allah's Messenger, how long would he stay on the earth? He (ﷺ) said: For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days. We said: Allah's Messenger, would one day's prayer suffice for the prayers of day equal to one year? Thereupon he (ﷺ) said: No, but you must make an estimate of time (and then observe prayer). We said: Allah's Messenger, how quickly would he walk upon the earth? Thereupon he (ﷺ) said:

Like cloud driven by the wind. He would come to the people and invite them (to a wrong religion) and they would affirm their faith in him and respond to him. He would then give command to the sky and there would be rainfall upon the earth and it would grow crops. Then in the evening, their pasturing animals would come to them with their humps very high and their udders full of milk and their flanks stretched. He would then come to another people and invite them. But they would reject him and he would go away from them and there would be drought for them and nothing would be left with them in the form of wealth. He would then walk through the waste land and say to it: Bring forth your treasures, and the treasures would come out and collect (themselves) before him like the swarm of bees. He would then call a person brimming with youth and strike him with the sword and cut him into two pieces and (make these pieces lie at a distance which is generally) between the archer and his target. He would then call (that young man) and he will come forward laughing with his face gleaming (with happiness) and it would be at this very time that Allah would send Jesus, son of Mary, and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he would lower his head, there would fall beads of perspiration from his head, and when he would raise it up, beads like pearls would scatter from it. Every non-believer who would smell the odor of his self would die and his breath would reach as far as he would be able to see. He would then search for him (Dajjal) until he would catch hold of him at the gate of Ludd and would kill him. Then a people whom Allah had protected would come to Jesus, son of Mary, and he would wipe their faces and would inform them of their ranks in Paradise and it would be under such conditions that Allah would reveal to Jesus these words: I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Tur. And then Allah would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tiberias and drink out of it. And when the last of them would pass, he would say: There was once water there. Jesus and his companions would then be besieged here (at Tur, and they would be so much hard pressed) that the head of the ox would be dearer to them than one hundred dinars and Allah's Apostle, Jesus, and his companions would supplicate Allah, Who would send to them insects (which would attack their necks) and in the morning they would perish like one single person. Allah's Apostle, Jesus, and his companions would then come down to the earth and they would not find in the earth as much space as a single span which is not filled with their putrefaction and stench. Allah's Apostle, Jesus, and his companions would then again beseech Allah, Who would send birds whose necks would be like those of Bactrian camels and they would carry them and throw them where God would will. Then Allah would send rain which no house of clay or (the tent of) camels' hairs would keep out and it would wash away the earth until it could appear to be a mirror. Then the earth would be told to bring forth its fruit and restore its blessing and, as a result thereof, there would grow (such a big) pomegranate that a group of persons would be able to eat that, and seek shelter under its skin and milch cow would give so much milk that a whole party would be able to drink it. And the milch camel would give such (a large quantity of) milk that the whole tribe would be able to drink out of that and the milch sheep would give so much milk that the whole family would be able to drink out of that and at that time Allah would send a pleasant wind which would soothe (people) even under their armpits, and would take the life of every Muslim and only the wicked would survive who would commit adultery like asses and the Last Hour would come to them

7374. This hadith has been narrated on the authority of Jabir with the same chain of transmitters but with this addition that Gog and Magog would walk until they would reach the mountain of al-Khamar and it is a mountain of Bait-ul-Maqdis and they would say: We have killed those who are upon the earth. Let us now kill those who are in the sky and they would throw their arrows towards the sky and the arrows would return to them besmeared with blood. And in the narration of Ibn Hujr (the words are): "I have sent such persons (Gog and Magog) that none would dare fight against them

7375. Abu Sa'id al-Khudri reported that Allah's Messenger (ﷺ) one day gave a detailed account of the Dajjal and in that it was also included: He would come but would not be allowed to enter the mountain passes to Medina. So he will alight at some of the barren tracts near Medina, and a person who would be the best of men or one from amongst the best of men would say to him: I bear testimony to the fact that you are Dajjal about whom Allah's Messenger (ﷺ) had informed us. The Dajjal would say: What is your opinion if I kill this (person), then I bring him back to life; even then will you harbour doubt in this matter? They would say: No. He would then kill (the man) and then bring him back to life. When he would bring that person to life, he would say: By Allah, I had no better proof of the fact (that you are a Dajjal) than at the present time (that you are actually so). The Dajjal would then make an attempt to kill him (again) but he would not be able to do that. Abu Ishaq reported that it was said: That person would be Khadir (Allah be pleased with him)

7376. This hadith has been narrated by Zuhri with the same chain of transmitters

7377. Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying: The Dajjal would come forth and a person from amongst the believers would go towards him and the armed men of the Dajjal would meet him and they would say to him: Where do you intend to go? He would say: I intend to go to this one who is coming forth. They would say to him: Don't you believe in our Lord? He would say: There is nothing hidden about our Lord. They would say: Kill him. Then some amongst them would say: Has your master (Dajjal) not forbidden you to kill anyone without (his consent)? And so they would take him to the Dajjal and when the believer would see him, he would say: O people, he is the Dajjal about whom Allah's Messenger (ﷺ) has informed (us). The Dajjal would then order for breaking his head and utter (these words): Catch hold of him and break his head. He would be struck even on his back and on his stomach. Then the Dajjal would ask him: Don't you believe in me? He would say: You are a false Masih. He would then order him to be torn (into pieces) with a saw from the parting of his hair up to his legs. After that the Dajjal would walk between the two pieces. He would then say to him: Stand, and he would stand erect. He would then say to him: Don't you believe in me? And the person would say: It has only added to my insight concerning you (that you are really the Dajjal). He would then say: O people, he would not behave with anyone amongst people (in such a manner) after me. The Dajjal would try to catch hold of him so that he should kill him (again). The space between his neck and collar bone would be turned into copper and he would find no means to kill him. So he would catch hold of him by his hand and feet and throw him (into the air) and the people would think as if he had been thrown in the Hell-Fire whereas he would be thrown in Paradise. Thereupon Allah's Messenger (ﷺ) said: He

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would be the most eminent amongst persons in regard to martyrdom in the eye of the Lord of the world

7378. Mughira b. Shu'ba reported: No one asked Allah's Messenger (ﷺ) more about Dajjal than I asked him. He said: He should not be a source of worry to you for he would not be able to do any harm to you. I said: Allah's Messenger, it is alleged that he would have along with him (abundance of) food and water. Thereupon he said: He would be very insignificant in the eye of Allah (even) with all this

7379. Mughira b. Shu'ba reported that none asked Allah's Apostle (ﷺ) about Dajjal more than I asked him. I (one of the narrators other than Mughira b. Shu'ba) said: What did you ask? Mughira replied: I said that the people alleged that he would have a mountain load of bread and mutton and rivers of water. Thereupon he said: He would be more insignificant in the eye of Allah compared with all this

7380. This hadith has been narrated on the authority of Isma'il through other chains of transmitters with a slight variation of wording

7381. Abdullah b. 'Amr reported that a person came to him and said: What is this hadith that you narrate that the Last Hour would come at such and such time? Thereupon he said: Hallowed be Allah, there is no god but Allah (or the words to the same effect). I have decided that I would not narrate anything to anyone now. I had only said that you would see after some time an important event that the (sacred) House (Ka'ba) would be burnt and it would happen and definitely happen. He then reported that Allah's Messenger (ﷺ) said: The Dajjal would appear in my Ummah and he would stay (in the world) for forty - I cannot say whether he meant forty days, forty months or forty years. And Allah would then send Jesus son of Mary who would resemble 'Urwa b Mas'ud. He (Jesus Christ) would chase him and kill him. Then people would live for seven years that there would be no rancour between two persons. Then Allah would send cold wind from the side of Syria that none would survive upon the earth having a speck of good in him or faith in him but he would die, so much so that even if some amongst you were to enter the innermost part of the mountain, this wind would reach that place also and that would cause his death. I heard Allah's Messenger (ﷺ) as saying: Only the wicked people would survive and they would be as careless as birds with the characteristics of beasts. They would never appreciate the good nor condemn evil. Then Satan would come to them in human form and would say: Don't you respond? And they would say: What do you order us? And he would command them to worship the idols but, in spite of this, they would have abundance of sustenance and lead comfortable lives. Then the trumpet would be blown and no one would hear that but he would bend his neck to one side and raise it from the other side and the first one to hear that trumpet would be the person who would be busy in setting right the tank meant for providing water to the camels. He would swoon and the other people would also swoon, then Allah would send or He would cause to send rain which would be like dew and there would grow out of it the bodies of the people. Then the second trumpet would be blown and they would stand up and begin to look (around). Then it would be said: O people, go to your Lord, and make them stand there. And they would be questioned. Then it would be said: Bring out a group (out of them) for the Hell-Fire. And then it would be asked: How much? It would be said: Nine hundred and ninety-nine out of one thousand for the Hell-Fire and that would be the day which would make the children old because of its terror and that would be the day about which it has been said: "On the day when the shank would be uncovered" (lxviii)

7382. Ya'qub b. 'Asim b. Urwa b. Mas'ud reported: I heard a person saying to 'Abdullah b. Amr: You say that the Last Hour would come at such and such time, whereupon he said: I had made up my mind that I would not narrate anything to you. I only said: But you would soon see after some time a very significant affair, for example the burning of the House (Ka'ba). Shu'ba said like this and 'Abdullah b Amr reported Allah's Messenger (ﷺ) having said: The Dajjal would appear in my Ummah. And in another hadith (the words are): None would survive who would have even a speck of faith in his heart, but he would be dead. Muhammad b. Ja'far reported that Shu'ba narrated to him this hadith many a time and I also read it out to him many a time

7383. Abdullah b. 'Amr reported: I committed to memory a hadith from Allah's Messenger (ﷺ) and I did not forget it after I had heard Allah's Messenger (ﷺ) as saying: The first sign (out of the signs of the appearance of the Dajjal) would be the appearance of the sun from the west, the appearance of the beast before the people in the forenoon and which of the two happens first, the second one would follow immediately after that

7384. Abu Zur'a reported that three persons amongst Muslims had been sitting in Medina in the presence of Marwan b. Hakam and they heard him narrate these signs from him and the first amongst them was the appearance of the Dajjal. 'Abdullah b. 'Amr reported that Marwan said nothing (particular in this connection). I, however, heard a hadith from Allah's Messenger (ﷺ) and I did not forget that after I had heard that from Allah's Apostle (ﷺ) and he reported a hadith like the foregoing

7385. Abu Zur'a reported that there was a discussion in the presence of Marwan about the Last Hour, and Abdullah b. 'Amr said: I heard Allah's Messenger (ﷺ) as saying. The rest of the hadith is the same, but there is no mention of forenoon

7386. Amir b. Sharahil Sha'bi Sha'b Hamdan reported that he asked Fatima, daughter of Qais and sister of ad-Dahhak b. Qais and she was the first amongst the emigrant women: Narrate to me a hadith which you had heard directly from Allah's Messenger (ﷺ) and there is no extra link in between them. She said: Very well, if you like, I am prepared to do that, and he said to her: Well, do It and narrate that to me. She said: I married the son of Mughira and he was a chosen young man of Quraish at that time, but he fell as a martyr in the first Jihad (fighting) on the side of Allah's Messenger (ﷺ). When I became a widow, 'Abd al-Rahman b. Auf, one amongst the group of the Companions of Allah's Messenger (ﷺ), sent me the proposal of marriage. Allah's Messenger (ﷺ) also sent me such a message for his freed slave Usama b. Zaid. And it had been conveyed to me that Allah's Messenger (ﷺ) had said (about Usama): He who loves me should also love Usama. When Allah's Messenger (ﷺ) talked to me (about this matter), I said: My affairs are in your hand. You may marry me to anyone whom you like. He said: You better shift now to the house of Umm Sharik, and Umm Sharik was a rich lady from amongst the Ansar. She spent generously for the cause of Allah and entertained guests very hospitably. I said: Well, I will do as you like. He said: Do not do that for Umm Sharik is a woman who is very frequently visited by guests and I do not like that

your head may be uncovered or the cloth may be removed from your shank and the strangers may catch sight of them which you abhor. You better shift to the house of your cousin 'Abdullah b. 'Amr b. Umm Maktum and he is a person of the Bani Fihri branch of the Quraish, and he belonged to that tribe (to which Fatima) belonged. So I shifted to that house, and when my period of waiting was over, I heard the voice of an announcer making an announcement that the prayer would be observed in the mosque (where) congregational prayer (is observed). So I set out towards that mosque and observed prayer along with Allah's Messenger () and I was in the row of the women which was near the row of men. When Allah's Messenger () had finished his prayer, he sat on the pulpit smiling and said: Every worshipper should keep sitting at his place. He then said: Do you know why I had asked you to assemble? They said: Allah and His Messenger know best. He said: By Allah. I have not made you assemble for exhortation or for a warning, but I have detained you here, for Tamim Dari, a Christian, who came and accepted Islam, told me something, which agrees with what I was telling, you about the Dajjal. He narrated to me that he had sailed in a ship along with thirty men of Bani Lakhm and Bani Judham and had been tossed by waves in the ocean for a month. Then these (waves) took them (near) the land within the ocean (island) at the time of sunset. They sat in a small side-boat and entered that island. There was a beast with long thick hair (and because of these) they could not distinguish his face from his back. They said: Woe to you, who can you be? Thereupon it said: I am al-Jassasa. They said: What is al-Jassasa? And it said: O people, go to this person in the monastery as he is very much eager to know about you. He (the narrator) said: When it named a person for us we were afraid of it lest it should be a devil. Then we hurriedly went on till we came to that monastery and found a well-built person there with his hands tied to his neck and having iron shackles between his two legs up to the ankles. We said: Woe be upon thee, who are you? And he said: You would soon come to know about me. but tell me who are you. We said: We are people from Arabia and we embarked upon a boat but the sea-waves had been driving us for one month and they brought us near this island. We got into the side-boats and entered this island and here a beast met us with profusely thick hair and because of the thickness of his hair his face could not be distinguished from his back. We said: Woe be to thee, who are you? It said: I am al-Jassasa. We said: What is al-Jassasa? And it said: You go to this very person in the monastery for he is eagerly waiting for you to know about you. So we came to you in hot haste fearing that that might be the Devil. He (that chained person) said: Tell me about the date-palm trees of Baisan. We said: About what aspect of theirs do you seek information? He said: I ask you whether these trees bear fruit or not. We said: yes. Thereupon he said: I think these would not bear fruits. He said: Inform me about the lake of Tabariyya? We said: Which aspect of it do you want to know? He said: Is there water in it? They said: There is abundance of water in it. Thereupon he said: I think it would soon become dry. He again said: Inform me about the spring of Zughar. They said: Which aspect of it you want to know? He (the chained person) said: Is there water in it and does it irrigate (the land)? We said to him: Yes, there is abundance of water in it and the inhabitants (of Medina) irrigate (land) with the help of it, He said: Inform me about the unlettered Prophet; what has he done? We said: He has come out from Mecca and has settled in Yathrib (Medina). He said: Do the Arabs fight against him? We said: Yes. He said: How did he deal with them? We informed him that he had overcome those in his neighbourhood and they had submitted themselves before him. Thereupon he said to us: Has it actually happened? We said: Yes. Thereupon he said: If it is so that is better for them that they should show obedience to him. I am going to tell you about myself and I am Dajjal and would be soon permitted to get out and so I shall get out and travel in the land, and will not spare any town where I would not stay for forty nights except Mecca and Medina as these two (places) are prohibited (areas) for me and I would not make an attempt to enter any one of these two. An angel with a sword in his hand would confront me and would bar my way and there would be angels to guard every passage leading to it; then Allah's Messenger () striking the pulpit with the help of the end of his staff said: This implies Taiba meaning Medina. Have I not, told you an account (of the Dajjal) like this? The people said: Yes, and this account narrated by Tamim Dari was liked by me for it corroborates the account which I gave to you in regard to him (Dajjal) at Medina and Mecca. Behold he (Dajjal) is in the Syrian sea (Mediterranean) or the Yemen sea (Arabian sea). Nay, on the contrary, he is in the east, he is in the east, he is in the east, and he pointed with his hand towards the east. I (Fatima bint Qais) said: I preserved it in my mind (this narration from Allah's Messenger ())

7387. Al-Sha'bi reported: We visited Fatima b. Qais and she served us fresh dates which are called rutab and she also served us barley. I asked her about that woman in whose case three divorces had been pronounced as to how much time she should count as the waiting period. She said: My husband pronounced three divorces in my case and Allah's Messenger () permitted me to spend any waiting period in my family. (It was during this period) that announcement was made for the people to observe prayer in the bigger Mosque. I went there along with people and I was in the front row meant for women and it was adjacent to the last row of men and I heard Allah's Messenger () deliver sermon sitting on the pulpit. He said: The cousin of Tamim (Dari) sailed in the ocean. The rest of the hadith is the same but with this addition: " (I see) as if I am looking to Allah's Apostle () pointing his rod towards the land (and saying): It is Taiba, i. e. Medina

7388. Tamim Dari came to Allah's Messenger () and informed Allah's Messenger () that he sailed in an ocean and his ship lost direction and thus landed at an island. They moved about in that land in search of water. There they saw a person who had been pulling his hair. The rest of the hadith is the same. And he (Dajjal) said: If I were to be permitted to set out I would have covered all the lands except Taiba. Then Allah's Messenger () brought (Tamim Dari) before the public and he narrated to them and said: That is Taiba and that is the Dajjal

7389. Fatima b. Qais reported that Allah's Messenger () sat on the pulpit and said: O people, Tamim Dari has reported to me that some persons of his tribe sailed in the ocean in a boat and it capsized and then some of them travelled on one of the planks of the boat and they went to an island in the ocean. The rest of the hadith is the same

7390. Anas b. Malik reported that Allah's Messenger () said: There will be no land which would not be covered by the Dajjal but Mecca and Medina, and there would be no passage out of the passages leading to them which would not be guarded by angels arranged in rows. Then he (the Dajjal) would appear in a barren place adjacent to Medina and it would rock three times that every unbeliever and hypocrite would get out of it towards him

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7391. This hadith has been transmitted on the authority of Anas that Allah's Messenger () said this but with this addition that (the Dajjal would come) and pitch his tent in the waste-land of Juruf and thus there would come out of (the city) every hypocrite, man and woman
7392. Anas b. Malik reported that Allah's Messenger () said: The Dajjal would be followed by seventy thousand Jews of Isfahan wearing Persian shawls
7393. Umm Sharik reported: I heard Allah's Messenger () as saying: The people would run away from the Dajjal seeking shelter in the mountains. She said: Where would be the Arabs then in that day? He said: They would be small in number
7394. This hadith has been narrated on the authority of Ibn Juraij with the same chain of transmitters
7395. Abu Qatada reported: We used to go to Imran b. Husain passing in front of Hisham b. 'Amir. He, one day, said: You pass by me (in order) to go to some persons, but (amongst the living persons) none remained in the company of Allah's Messenger () more than I and none knows more ahadith than I. I heard Allah's Messenger () as saying: There would be no creation (creating more trouble) than the Dajjal right from the creation of Adam to the Last Hour
7396. This hadith has been transmitted on the authority of 'Imran b. Husain with a slight variation of wording
7397. Abu Huraira reported Allah's Messenger () having said: Hasten to do good deeds before six things happen: the rising of the sun from the west, the smoke, the Dajjal, the beast and (the death) of one of you or the general turmoil
7398. Abu Huraira reported Allah's Messenger () as saying: Hasten in performing these good deeds (before these) six things (happen): (the appearance) of the Dajjal, the smoke, the beast of the earth, the rising of the sun from the west, the general turmoil (leading to large-scale massacre) and death of masses and individuals
7399. This hadith has been narrated on the authority of Qatada through another chain of transmitters
7400. Ma'qil b. Yasar reported Allah's Apostle () as saying: Worshiping during the period of widespread turmoil is like emigration towards me
7401. The previous hadith is narrated through Abu Kamil from Hammad with the same chain
7402. Abdullah reported Allah's Apostle () as saying: The Last Hour would affect (most terribly) the wicked persons
7403. This hadith has been reported by Sahl b. Sa'd that he heard Allah's Messenger () as saying: I and the Last Hour are (close to each other) like this (and he, in order to explain it) pointed (by joining his) forefinger, (one) next to the thumb and the middle finger (together)
7404. Anas b. Malik reported that Allah's Messenger (way peace be upon him) said: I and the Last Hour have been sent like this. Shu'ba said: I heard Qatada as saying in his narration: The excellence of one over the other. And I do not know whether he narrated it from Anas or Qatada himself said so
7405. Shu'ba reported: I heard Qatada and Abu Tayyab narrating that both of them heard Anas as narrating that Allah's Messenger () said: I and the Last Hour have been sent like this, and Shu'ba drew his forefinger and middle finger near each other while narrating it
7406. This hadith has been narrated on the authority of Anas through another chain of transmitters
7407. Anas reported Allah's Apostle () as saying like this, but he narrated it through another chain of transmitters
7408. Anas reported Allah's Messenger () as saying: I and the Last Hour have been sent like this and (he while doing it) joined the forefinger with the middle finger
7409. A'isha reported that when the desert Arabs came to Allah's Messenger () they asked about the Last Hour as to when that would come. And he looked towards the youngest amongst them and said: If he lives he would not grow very old that he would find your Last Hour coming to you (he would see you dying)
7410. Anas reported that a person asked Allah's Messenger () as to when the Last Hour would come. He had in his presence a young boy of the Ansar who was called Muhammad. Allah's Messenger () said: If this young boy lives, he may not grow very old till (he would see) the Last Hour coming to you
7411. Anas b. Malik reported that a person asked Allah's Apostle (): When would the Last Hour come? Thereupon Allah's Messenger (way peace be upon him) kept quiet for a while. Then looked at a young boy in his presence belonging to the tribe of Azd Shanu'a and he said: If this boy lives he would not grow very old till the Last Hour would come to you. Anas said that this young boy was of our age during those days
7412. Anas reported: A young boy of Mughira b. Shu'ba happened to pass by (the Holy Prophet) and he was of my age. Thereupon Allah's Apostle () said: If he lives long he would not grow very old till the Last Hour would come (to the old people of this generation)
7413. Abu Huraira reported Allah's Messenger () as saying: The Last Hour would come (so sudden) that a person would be milking the she- camel and the (milk) would not reach the brim of the vessel that the Last Hour would come, and the two persons would be engaged in buying and selling of the clothes and their bargain would not be struck before the Last Hour would come. And someone would be setting his tank in order and he would have hardly set it right when the Last Hour would come
7414. Abu Huraira reported Allah's Messenger () as saying: Between the two blowings of the trumpet (there would be an interval of forty). They said: Abu Huraira, do you mean forty days? He said: I cannot say anything. They said: Do you mean forty months? He said: I cannot say anything. They said: Do you mean forty years? He said: I cannot say anything. Then Allah would cause the water to, descend from the sky and they (people) will sprout like vegetable. The only thing in a man which would not decay would be one bone (the tailbone) from which the whole frame would be reconstituted on the Day of Resurrection

7415. Abu Huraira reported Allah's Messenger (ﷺ) as saying: The earth would consume all of the son of Adam except his tailbone. From it he was created, and from it he will be recreated (on the Day of Resurrection)

7416. Abu Huraira reported so many ahadith from Allah's Apostle (ﷺ) and amongst these one was this that Allah's Messenger (ﷺ) said: There is a bone in the human being which the earth would never consume and it is from this that new bodies would be reconstituted (on the Day of Resurrection). They said: Allah's Messenger, which bone is that? Thereupon he said: It is the spinal bone

The Book of Zuhd and Softening of Hearts

7417. Abu Huraira reported Allah's Messenger (ﷺ) as saying: The world is a prison-house for a believer and Paradise for a non-believer

7418. Jabir b. Abdullah reported that Allah's Apostle (ﷺ) happened to walk through the bazar coming from the side of 'Aliya and the people were on both his sides. There he found a dead lamb with very short ears. He took hold of his ear and said: Who amongst you would like to have this for a dirham? They said: We do not like to have it even for less than that as it is of no use to us. He said: Do you wish to have it (free of any cost)? They said: By Allah, even if it were alive (we would not have liked to possess that), for there is defect in it as its ear is very short; now it is dead also. Thereupon Allah's Messenger (ﷺ) said: By Allah, this world is more insignificant in the eye of Allah than it (this dead lamb) is in your eye

7419. Jabir reported Allah's Apostle (ﷺ) narrating a hadith like this with a slight variation of wording

7420. Mutarrif reported on the authority of his father: I came to Allah's Apostle (ﷺ) as he was reciting: "Abundance diverts you" (cii. 1). He said: The son of Adam claims: My wealth, my wealth. And he (the Holy Prophet) said: O son of Adam. is there anything as your belonging except that which you consumed, which you utilised, or which you wore and then it was worn out or you gave as charity and sent it forward?

7421. Mutarrif reported on the authority of his father: I went to Allah's Apostle (ﷺ). The rest of the hadith is the same

7422. Abu Huraira reported Allah's Messenger (ﷺ) as saying: A servant says, My wealth. my wealth, but out of his wealth three things are only his: whatever he eats and makes use of or by means of which he dresses himself and it wears out or he gives as charity, and this is what he stored for himself (as a reward for the Hereafter), and what is beyond this (it is of no use to you) because you are to depart and leave it for other people

7423. This hadith has been narrated on the authority of al-'Ala' b. 'Abd al-Rahman with the same chain of transmitters

7424. Anas b. Malik reported Allah's Messenger (ﷺ) as saying: Three things follow the bier of a dead man. Two of them come back and one is left with him: the members of his family, wealth and his good deeds. The members of his family and wealth come back and the deeds alone are left with him

7425. Amr b. `Auf, who was an ally of Banu `Amir b. Luwayy (and he was one amongst them) who participated in Badr along with Allah's Messenger (ﷺ) reported that, Allah's Messenger (ﷺ) sent Abu `Ubaida b. Al-Jarrah to Bahrain for collecting Jizya and Allah's Messenger (ﷺ) had made a truce with the people of Bahrain and had appointed `Ala' b. Hadrami and Abu `Ubaida (for this purpose). They came with wealth from Bahrain and the Ansar heard about the arrival of Abu `Ubaida and they had observed the dawn prayer along with Allah's Messenger (ﷺ). When Allah's Messenger (ﷺ) had finished the prayer, they (the Ansar) came before him and Allah's Messenger (ﷺ) smiled as he saw them and then said: I think you have heard about the arrival of Abu `Ubaida with goods from Bahrain. They said: Allah's Messenger, yes, it is so. Thereupon he said: Be happy and be hopeful of that which gives you delight. By Allah, it is not the poverty about which I fear in regard to you but I am afraid in your case that (the worldly) riches may be given to you as were given to those who had gone before you and you begin to vie with one another for them as they vied for them, and these may destroy you as these destroyed them

7426. This hadith has been narrated on the authority of Zuhri as reported by Yunus with a slight variation of wording

7427. Abdullah b. `Amr b. al-`As reported that Allah's Messenger (ﷺ) said: How would you be, O people, when Persia and Rome would be conquered for you? `Abd ar-Rahman b `Auf said: We would say as Allah has commanded us and we would express our gratitude to Allah. Thereupon Allah's Messenger (ﷺ) said: Nothing else besides it? You would (in fact) vie with one another, then you would feel jealous, then your relations would be estranged and then you will bear enmity against one another, or something to the same effect. Then you would go to the poor emigrants and would make some the masters of the others

7428. Abu Huraira reported that Allah's Messenger (ﷺ) said: When one of you looks at one who stands at a higher level than you in regard to wealth and physical structure he should also see one who stands at a lower level than you in regard to these things (in which he stands) at a higher level (as compared to him)

7429. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters

7430. Abu Huraira reported Allah's Messenger (ﷺ) as saying: Look at those who stand at a lower level than you but don't look at those who stand at a higher level than you, for that is better-suited that you do not disparage Allah's favors. In the chain narrated by Abu Mu'awiya's he said: Upon you

7431. Abu Huraira, narrated that he heard Allah's Messenger (ﷺ) as saying: There were three persons in Bani Isra'il, one suffering from leprosy, the other bald-headed and the third one blind. Allah decided to test them. So He sent an angel who came to the one who was suffering from leprosy and said: Which thing do you like most? He said: Beautiful colour and fine skin and removal of that which makes me detestable in the eye of people. He wiped him and his illness was no more and he was conferred upon beautiful colour and beautiful skin. He (the angel) again said: Which property do you like most? He said: Camels, or he said: The cow the narrator is, however, doubtful about it, but (out of the persons) suffering from leprosy or baldness one of them definitely said: The camel. And the other one said: Cow. And he (one who demanded camel) was bestowed upon a she-camel, in an advanced stage of pregnancy, and while giving he said: May Allah bless

you in this. Then he came to the bald-headed person and said: Which thing do you like most? He said: Beautiful hair and that (this baldness) may be removed from me because of which people hate me. He wiped his body and his illness was removed and he was bestowed upon beautiful hair, and the angel said: Which wealth do you like most? He said: The cow. And he was given a pregnant cow and while handing it over to him he (the angel) said: May Allah bless you in this. Then he came to the blind man and he said: Which thing do you like most? He said: Allah should restore my eyesight so that I should be able to see people with the help of that. He wiped his body and Allah restored to him his eyesight, and he (the angel) also said: Which wealth do you like most? He said: The flock of sheep. And he was given a pregnant goat and that gave birth to young ones and it so happened that one valley abounded in camels and the other one in cows and the third one in sheep. He then came to the one who had suffered from leprosy in his (old) form and shape and he said: I am a poor person and my provision has run short in my journey and there is none to take me to my destination except with the help of Allah and your favour. I beg of you in His name Who gave you fine colour and fine skin, and the camel in the shape of wealth (to confer upon me) a camel which should carry me in my journey. He said: I have many responsibilities to discharge. Thereupon he said: I perceive as if I recognise you. Were you not suffering from leprosy whom people hated and you were a destitute and Allah conferred upon you (wealth)? He said: I have inherited this property from my forefathers. Thereupon he said: If you are a liar may Allah change you to that very position in which you had been. He then came to the one who was bald-headed in his (old) form and said to him the same what he had said to him (one suffering from leprosy) and he gave him the same reply as he had given him and he said: If you are a liar, may Allah turn you to your previous position in which you had been. And then he came to the blind man in his (old) form and shape and he said: I am a destitute person and a wayfarer. My provision have ran short and today there is no way to reach the destination but with the help of Allah and then with your help and I beg of you in the (name) of One Who restored your eyesight and gave you the flock of sheep to give me a sheep by which I should be able to make my provisions for the journey. He said: I was blind and Allah restored to me my eyesight; you take whatever you like and leave whatever you like. By Allah, I shall not stand in your way today for what you take in the name of God. Thereupon, he said: You keep with you what you have (in your possession). The fact is that you three were put to test and Allah is well pleased with you and He is annoyed with your companions

7432. It is reported on the authority of Amir b. Sa'd that Sa'd b. Abi Waqqas was in the fold of his camels that his son 'Umar came to him. When Sa'd saw him he said: I seek refuge with Allah from the mischief of this rider. And as he got down he said to him: You are busy with your camels and your sheep and you have abandoned people who are contending with one another for kingdom. Sa'd struck his chest and said: Keep quite. I heard Allah's Messenger () as saying: Allah loves the servant who is God-conscious and is free from want and is hidden (from the view of people)

7433. Sa'd b. Abu Waqqas is reported to have, said: By Allah, I am the first person amongst the Arabs to throw an arrow in the cause of Allah and we used to go with Allah's Messenger () and there was no food for us to eat but only the leaves of hubla and samur trees (they are wild trees) and as a result thereof one amongst us would relieve himself as does the goat. (How strange it is) that now the people of Banu Asad (the progeny of Zubair) instruct me in religion and try to impose punishment upon me (in regard to it). If it is so (that I am so ignorant of religion), then indeed, I am undone and my deeds have been lost. Ibn Numair, however, did not make a mention of the word (idhan) thus? (in his narration)

7434. This hadith has been narrated on the authority of Isma'il b. Khalid with the same chain of transmitters and the words are: "One amongst us would relieve himself as the goats do without anything mixing with its excrement

7435. Umair al-'Adawi reported: 'Utba b. Ghazwan delivered us a sermon and he praised Allah and lauded Him, then said: Now coming to the point, verily the world has been given the news of its end and that too quite early. Nothing would be left out of it but only water left in the utensil which its owner leaves, and you are going to shift to an abode which knows no end, and you should shift with the good before you, for we have been told that a stone would be thrown at one side of the Hell and it would go down even for seventy years but would not be able to reach its bottom. By Allah, it would be fully packed. Do you find it something strange, and it has been mentioned that there yawns a distance which one would be able to cover in forty years from one end to another of Paradise, and a day would come when it would be fully packed and you must be knowing that I was the seventh amongst seven who had been with Allah's Messenger () and we had nothing to eat but the leaves of the tree until the corners of the mouth were injured. We found a sheet which we tore in two and divided between myself and Sa'd b. Malik. I made the lower garment with half of it and so did Sa'd make the lower garment with half of it and today there is none amongst us who has not become the governor of a city from amongst the cities (of the Islamic Commonwealth) and I seek refuge with Allah that I should consider myself great whereas I am insignificant in the eye of Allah. Prophethood does not remain for ever and its impact fades with the result that it changes eventually into kingship, and you would soon come to know and experience those rulers who would come after us and see (how far they are from religion)

7436. Khalid b. 'Umair reported and he had seen the pre-Islamic days also, that 'Uqba b. Ghazwan delivered this address and he was the governor of Basra. The rest of the hadith is the same as transmitted by Shaiban

7437. Khalid b. 'Umair reported: I heard Uqba b. Ghazwan as saying: I found myself as the seventh amongst the seven who had been along with Allah's Messenger (). We had nothing to eat but the leaves of hubla (a wild tree) until the corners of our mouths were injured

7438. Abu Huraira reported that they (the Companions of the Holy Prophet) said: Allah's Messenger, will we be able to see our Lord on the Day of Judgment? He said: Do you feel any difficulty in seeing the sun in the noon when there is no cloud over it? They said: No. He again said: Do you feel any difficulty in seeing the moon on the fourteenth night when there is no cloud over it? They said: No. Thereupon he said: By Allah Who is One in Whose Hand is my life. you will not face any difficulty in seeing your Lord but only so much as you feel in seeing one of them. Then Allah would sit in judgment upon the servant and would say: O, so and

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so, did I not honour you and make you the chief and provide you the spouse and subdue for you horses, camels, and afforded you an opportunity to rule over your subjects? He would say: Yes. And then it would be said: Did you not think that you would meet Us? And he would say: No. Thereupon He (Allah) would say: Well, We forget you as you forgot Us. Then the second person would be brought for judgment. (And Allah would) say: O, so and so. did We not honour you and make you the chief and make you pair and subdue for you horses and camels and afford you an opportunity to rule over your subjects? He would say: Yes, my Lord. And He (the Lord) would say: Did you not think that you would be meeting Us? And he would say: No. And then He (Allah) would say: Well, I forget you today as you forgot Us. Then the third -one would be brought and He (Allah) would say to him as He said before. And he (the third person) would say: O, my Lord, I affirmed my faith in Thee and in Thy Book and in Thy Messenger and I observed prayer and fasts and gave charity, and he would speak in good terms like this as he would be able to do. And He (Allah) would say: Well, We will bring our witnesses to you. And the man would think in his mind who would bear witness upon him and then his mouth would be sealed and it would be said to his thighs, to his flesh and to his bones to speak and his thighs. flesh and bones would bear witness to his deeds and it would be done so that he should not be able to make any excuse for himself and he would be a hypocrite and Allah would be annoyed with him

7439. Anas b. Malik reported:We were in the company of Allah's Messenger () when he smiled, and said: Do you know why I laughed? We said: Allah and His Messenger, know best. Thereupon he said: It was because (there came to my mind the) talk which the servant would have with his Lord (on the Day of judgment). He would say: My Lord, have you not guaranteed me protection against injustice? He would say: Yes. Then the servant would say: I do not deem valid any witness against me but my own self, and He would say: Well, enough would be the witness of your self against you and that of the two angels who had been appointed to record your deeds. Then the seal would be set upon his mouth and it would be said to his hands and feet to speak and they would speak of his deeds. Then the mouth would be made free to talk, he would say (to the hands and feet): Be away, let there be curse of Allah upon you. It was for your safety that I contended

7440. Abu Huraira reported Allah's Messenger () as saying:O Allah, make for the family of Muhammad the provision which is a bare subsistence

7441. Abu Huraira reported Allah's Messenger () as saying:O Allah, provide for the, family of Muhammad their subsistence, and in the narration transmitted on the authority of 'Amr (the words are):" O Allah, provide us subsistence

7442. Umara b. al-Qa'qa' reported this hadith with the same chain of transmitters but instead of the word" qut" (bare subsistence) there has been used the word" Kafaf" (adequate means to meet the needs)

7443. A'isha reported:Never had the family of Muhammad () eaten to the fill since their, arrival in Medina with the bread of wheat for three successive nights until his (Holy Prophet's) death

7444. A'isha reported Allah's Messenger () as saying:Never did Allah's Messenger () eat to his fill the bread of wheat for three successive days until he had run the course of his life

7445. A'isha reported:Never did the family of Muhammad () eat to the fill the bread of barley for two successive days until Allah's Messenger () died

7446. A'isha reported:Never could the family of Muhammad () (afford to eat to the fill) the bread of wheat beyond three days (successively)

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7464. Abdullah b. Umar reported that Allah's Messenger () said in connection with the people of Hijr (Thamud): Do not enter but weepingly (the habitations) of these people who had been punished by (Allah), and in case you do not feel inclined to weep, then do not enter (these habitations) that you may not meet the same calamity as had fallen to their lot

7465. Ibn Shihab reported, and he had been talking about the stony abodes of Thamud, and he said: Salim b. 'Abdullah reported that 'Abdullah b. Umar said: We were passing along with Allah's Messenger () through the habitations of Hijr, and Allah's Messenger () said: Do not enter but weepingly the habitations of these persons who committed tyranny among themselves, lest the same calamity should fall upon you as it fell upon them. He then urged his mount to proceed quickly and pass through that valley hurriedly

7466. Abdullah b. 'Umar reported that the people encamped along with Allah's Messenger () in the valley of Hijr, the habitations of Thamud, and they quenched their thirst from the wells thereof and kneaded the flour with it. Thereupon Allah's Messenger () commanded that the water collected for drinking should be spilt and the flour should be given to the camels and commanded them that the water for drinking should be taken from that well where the she-camel (of Hadrat Salih) used to come

7467. This hadith has been narrated on the authority of 'Abdullah with the same chain of transmitters but with a slight variation of wording

7468. Abu Huraira reported that Allah's Messenger () said: One who makes efforts (for earning to be spent) on a widow and the destitute is like a striver in the cause of Allah, and I think he also said: He is like one who constantly stands for prayer and observes fast without breaking it

7469. Abu Huraira reported that Allah's Messenger () said: One who looks after the orphan whether he is his relative or not, I and he would be together in Paradise like this, and Malik (explained it) with the gesture by drawing his index finger and middle finger close together

7470. Abdullah al-Khawlani reported that when Uthman b. 'Affan tried to rebuild the mosque of Allah's Messenger () the people began to talk about this. Uthman b. 'Affan said: You discuss it very much whereas I have heard Allah's Messenger () as saying: He who builds a mosque-- and the narrator Bukair said: I think he also said: (for) seeking the pleasure of Allah- Allah would build (a similar house for him in Paradise). and in the narration of Harun (the words are): "A house for him in Paradise

7471. Mahmud b. Labid reported that 'Uthman b. 'Affan decided to rebuild the mosque (of Allah's Apostle in Medina) but the people did not like this idea and they wished that it should be preserved in the same (old) form. Thereupon he (Hadrat 'Uthman) said: I heard Allah's Messenger () as saying: He who builds a mosque for Allah, Allah would build for him (a house) in Paradise like it

7472. This hadith has been narrated on the authority of Ja'far with the same chain of transmitters with this variation (that the words are): "Allah would build for him a house in Paradise

7473. Abu Huraira reported: While a person was in the wilderness he heard a voice from the cloud (commanding it thus): Irrigate the garden of so and so. (After that the clouds slinked aside and poured water on a stony ground. It filled a channel amongst the channels of that land and that person followed that water and he found a person standing in the garden busy in changing the course of water with the help of a hatchet. He said to him: Servant of Allah, what is your name? he said: So and so. And it was that very name which he had heard from the clouds. and he said to him: Servant of Allah, why do you ask me my name? He said: I heard a voice from the clouds of which is the downpour, saying: Water the garden of so and so, like your name. What do you do (for the favour) shown to you by Allah in this matter? He said: Now as you state so. I look what yield I get from it, and I give one-third as charity out of it and I and my children eat one-third of it and one-third I return to it as investment

7474. This hadith has been narrated on the authority of Wahb b. Kaisan with the same chain of transmitters but with this change that he said: "I earmark one-third for the poor, the needy and the wayfarers

7475. Abu Huraira reported Allah's Messenger () as stating that Allah the Most High and Exalted said: I am the One, One Who does not stand in need of a partner. If anyone does anything in which he associates anyone else with Me, I shall abandon him with one whom he associates with Allah

7476. Ibn Abbas reported Allah's Messenger () as saying: If anyone wants to have his deeds widely publicised, Allah will publicise (his humiliation). And if anyone makes a hypocritical display (of his deeds) Allah will make a display of him

7477. Jundub reported Allah's Messenger () as saying: He who wants to publicise (his deeds), Allah will publicise (his humility), and he who makes a hypocritical display (of his deeds), Allah will make a display of him

7478. Sufyan reported this hadith with the same chain of transmitters and he made this addition: "I did not hear anyone saying besides him that it was Allah's Messenger () who had said so

7479. Salama b. Kuhail reported: I heard from Jundub, but I did not hear him say this: "I heard Allah's Messenger () saying this

7480. Abu Sufyan reported like that as as-Saduq al-Amin al-Walid b. Harb narrated with the same chain of transmitters

7481. Abu Huraira reported that he heard Allah's Messenger () as saying: The servant speaks words for which he is sent down to the Hell-Fire farther than the distance between the east and the west

7482. Abu Huraira reported Allah's Messenger () as saying: The servant speaks words that he does not understand its repercussions but he sinks down in

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Hell-Fire farther than the distance between the east and the west

7483. Shaiq reported that it was said to Usama b. Zaid: Why don't you visit 'Uthman and talk to him? Thereupon he said: Do you think that I have not talked to him but that I have made you hear? By Allah. I have talked to him (about things) concerning me and him and I did not like to divulge those things about which I had to take the initiative and I do not say to my ruler: "You are the best among people," after I heard Allah's Messenger (ﷺ) as saying: A man will be brought on the Day of Resurrection and thrown in Hell-Fire and his intestines will pour forth in Hell and he will go round along with them, as an ass goes round the mill stone. The denizens of Hell would gather round him and say: O, so and so, what has happened to you? Were you not enjoining us to do what was reputable and forbid us to do what was disreputable? He will say: Of course, it is so; I used to enjoin (upon people) to do what was reputable but did not practise that myself. I had been forbidding people to do what was disreputable, but practised it myself

7484. Abu Wa'il reported: I was in the company of Usama b. Zaid that a person said: What prevents you to visit 'Uthman and talk to him for what he does? The rest of the hadith is the same

7485. Abu Huraira reported Allah's Messenger (ﷺ) as saying: All the people of my Ummah would get pardon for their sins except those who publicise them. And (it means) that a servant should do a deed during the night and tell the people in the morning that he has done so and so, whereas Allah has concealed it. And he does a deed during the day and when it is night he tells the people, whereas Allah has concealed it. Zuhair has used the word *hijar* for publicising

7486. Anas b. Malik reported that two persons sneezed in the presence of Allah's Messenger (ﷺ). He (the Messenger of Allah) invoked mercy for one, and did not invoke for the other. The one for whom he had not prayed said: So and so sneezed and you said: May Allah have mercy upon you. I also sneezed but you did not utter these words for me. Thereupon he (the Holy Prophet) said: That person praised Allah, and you did not praise Allah

7487. This hadith has been narrated on the authority of Anas through another chain of transmitters

7488. Abu Burda reported: I visited Abu Musa, as he was in the house of the daughter of Fadl b. 'Abbas. I sneezed but he did not respond to it (by saying): Allah may have mercy upon you. Then she sneezed and he (Fadl b. 'Abbas) said: May Allah have mercy upon you. I came back to my mother and informed her about it, and when he came to her she said: My son sneezed in your presence and you did not say: "Allah may have mercy upon you, and she sneezed and you said for her: "May Allah have mercy upon you." Thereupon he said: Your son sneezed but he did not praise Allah and I did not beg mercy of Allah for him and she sneezed and she praised Allah and so I said: May Allah have mercy upon you, as I heard Allah's Messenger (ﷺ) as saying: When any one of you sneezes he should praise Allah and the other should say: May Allah have mercy upon you, and if he does not praise Allah, no mercy should be begged for him

7489. Iyas b. Salama b. al-Akwa reported that his father reported to him that he heard Allah's Apostle (ﷺ) as saying: A person sneezed in his presence and he said to him: May Allah have mercy upon you. And he then sneezed for the second time and Allah's Messenger (ﷺ) said to him: He is suffering from cold (and no response is necessary)

7490. Abu Huraira reported Allah's Messenger (ﷺ) as saying: The yawning as from the devil. So when one of you yawns he should try to restrain it as far as it lies in his power

7491. The son of Abu Said al-Khudri reported on the authority of his father that Allah's Messenger (ﷺ) said: When one of you yawns, he should keep his mouth shut with the help of his hand, for it is the devil that enters therein

7492. The son of Abu Said al-Khudri reported on the authority of his father that Allah's Messenger (ﷺ) said: When one of you yawns, he should try to restrain it with cue help of his hand since it is the Satan that enters therein

7493. The son of Abu Said al-Khudri reported on the authority of his father that Allah's Messenger (ﷺ) said. When one of you yawns while engaged in prayer, he should try to restrain so far as it lies in his power, since it is the Satan that enter therein

7494. Abu Said al-Khudri reported Allah's Messenger (ﷺ) a hadith like this through another chain of transmitters

7495. A'isha reported that Allah's Messenger (ﷺ) said: The Angels were born out of light and the Jinns were born out of the spark of fire and Adam was born as he has been defined (in the Qur'an) for you (i. e. he is fashioned out of clay)

7496. Abu Huraira reported that Allah's Messenger (ﷺ) said: A group of Bani Isra'il was lost. I do not know what happened to it, but I think (that it 'underwent a process of metamorphosis) and assumed the shape of rats. Don't you see when the milk of the camel is placed before them, these do not drink and when the milk of goat is placed before them, these do drink. Abu Huraira said: I narrated this very hadith to Ka'b and he said: Did you hear this from Allah's Messenger (ﷺ)? I (Abu Huraira) said: Yes. He said this again and again, and I said: Have I read Torah? This hadith has been transmitted on the authority of Ishaq with a slight variation of wording

7497. Abu Huraira reported that the rat (is the result of) metamorphosis (of a group of Bani Isra'il) and the proof of this is that when the milk of goat is placed before it, it drinks it, and when the milk of the camel is placed before it, it would not taste it at all. Ka'b said: Did you hear it from Allah's Messenger (ﷺ)? Thereupon he said: Has Torah been revealed to me?

7498. Abu Huraira reported that Allah's Messenger (ﷺ) said: The believer does not allow to be stung twice from one (and the same) hole. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters

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7499. Abu Huraira reported that Allah's Messenger () said: The believer does not allow to be stung twice from one (and the same) hole. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters
7500. Suhaib reported that Allah's Messenger () said: Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (God), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it
7501. Abd al-Rahman b. Abu Bakra reported on the authority of his father that a person praised another person in the presence of Allah's Apostle (), whereupon he said: Woe be to thee, you have broken the neck of your friend, you have broken the neck of your friend-he said this twice. If one of you has to praise his friend at all, he should say: I think (him to be) so and Allah knows it well and I do not know the secret of the heart and Allah knows the destined end, and I cannot testify his purity against Allah but (he appears) to be so and so
7502. Abd al-Rahman b. Abu Bakra reported on the authority of his father that a person was mentioned in the presence of Allah's Apostle (), and a person said: Allah's Messenger, no person is more excellent than he after Allah's Messenger (). Thereupon Allah's Apostle () said: Woe be to thee, you have broken the neck of your friend, and he said this twice. Then Allah's Messenger () said: If anyone has to praise his brother at all, he should say: I think him to be so and so, and even on this he should say: I do not consider anyone purer than Allah (considers)
7503. his hadith has been transmitted on the authority of Shu'ba with a slight variation of wording
7504. Abu Musa reported Allah's Messenger () saw a person lauding another person or praising him too much. Thereupon he said: You killed him, or you sliced the back of a person
7505. Abu Ma'mar reported that a person lauded a ruler amongst the rulers and Miqdad began to throw dust upon him and he said: Allah's Messenger () commanded us that we should throw dust upon the faces of those who shower too much praise
7506. Hammam b. al-Harith reported that a person began to praise 'Uthman and Miqdad sat upon his knee; and he was a bulky person and began to throw pebbles upon his (flatterer's) face. Thereupon 'Uthman said: What is the matter with you? And he said: Verily, Allah's Messenger () said: When you see those who shower (undue) praise (upon others), throw dust upon their faces
7507. This hadith has been narrated on the authority of Miqdad through another chain of transmitters
7508. Abdullah b. Umar reported that Allah's Messenger () said: It was shown in a vision that I was rinsing my mouth with miswak and two persons began to contend with one another for getting that miswak. One was older than the other. I gave the miswak to the younger one amongst them, but it was said to me: (Let it be given) to the older one. So I gave it to the older one
7509. It was reported that Abu Huraira used to say: Listen to me, inmate of the apartment; listen to me, inmate of the apartment, while 'A'isha (Allah be pleased with her) had been busy in observing prayer. As she finished prayer, she said to" Urwa: Did you hear his words? And this is how Allah's Messenger () used to utter (so distinctly) that if one intended to count (the words uttered) he would be able to do so
7510. Abu Sa'id Khudri reported that Allah's Messenger () said: Do not take down anything from me, and he who took down anything from me except the Qur'an, he should efface that and narrate from me, for there is no harm in it and he who attributed any falsehood to me-and Hammam said: I think he also said: "deliberately" -he should in fact find his abode in the Hell-Fire
7511. Suhaib reported that Allah's Messenger () thus said: There lived a king before you and he had a (court) magician. As he (the magician) grew old, he said to the king: I have grown old, send some young boy to me so that I should teach him magic. He (the king) sent to him a young man so that he should train him (in magic). And on his way (to the magician) he (the young man) found a monk sitting there. He (the young man) listened to his (the monk's) talk and was impressed by it. It became his habit that on his way to the magician he met the monk and set there and he came to the magician (late). He (the magician) beat him because of delay. He made a complaint of that to the monk and he said to him: When you feel afraid of the magician, say: Members of my family had detained me. And when you feel afraid of your family you should say: The magician had detained me. It so happened that there came a huge beast (of prey) and it blocked the way of the people, and he (the young boy) said: I will come to know today whether the magician is superior or the monk is superior. He picked up a stone and said: O Allah, if the affair of the monk is dearer to Thee than the affair of the magician, cause death to this animal so that the people should be able to move about freely. He threw that stone towards it and killed it and the people began to move about (on the path freely). He (the young man) then came to that monk and informed him and the monk said: Sonny, today you are superior to me. Your affair has come to a stage where I find that you would be soon put to a trial, and in case you are put to a trial don't give my clue. That young man began to treat the blind and those suffering from leprosy and he in fact began to cure people from (all kinds) of illness. When a companion of the king who had gone blind heard about him, he came to him with numerous gifts and said: If you cure me all these things collected together here would be yours. He said: I myself do not cure anyone. It is Allah Who cures and if you affirm faith in Allah, I shall also supplicate Allah to cure you. He affirmed his faith in Allah and Allah cured him and he came to the king and sat by his side as he used to sit before. The king said to him: Who restored your eyesight? He said: My Lord. Thereupon he said: It means that your Lord is One besides me. He said: My Lord and your Lord is Allah, so he (the king) took hold of him and tormented him till he gave a clue of that boy. The young man was thus summoned and the king said to him: O boy, it has been conveyed to me that you have become so much proficient in your magic that you cure the blind and those suffering from leprosy and you do such and such things. Thereupon

he said: I do not cure anyone; it is Allah Who cures, and he (the king) took hold of him and began to torment him. So he gave a clue of the monk. The monk was thus summoned and it was said to him: You should turn back from your religion. He, however, refused to do so. He (ordered) for a saw to be brought (and when it was done) he (the king) placed it in the middle of his head and tore it into parts till a part fell down. Then the courtier of the king was brought and it was said to him: Turn back from your religion. And he refused to do so, and the saw was placed in the midst of his head and it was torn till a part fell down. Then that young boy was brought and it was said to him: Turn back from your religion. He refused to do so and he was handed over to a group of his courtiers. And he said to them: Take him to such and such mountain; make him climb up that mountain and when you reach its top (ask him to renounce his faith) but if he refuses to do so, then throw him (down the mountain). So they took him and made him climb up the mountain and he said: O Allah, save me from them (in any way) Thou likest and the mountain began to quake and they all fell down and that person came walking to the king. The king said to him: What has happened to your companions? He said: Allah has saved me from them. He again handed him to some of his courtiers and said: Take him and carry him in a small boat and when you reach the middle of the ocean (ask him to renounce) his religion, but if he does not renounce his religion throw him (into the water). So they took him and he said: O Allah, save me from them and what they want to do. It was quite soon that the boat turned over and they were drowned and he came walking to the king, and the king said to him: What has happened to your companions? He said: Allah has saved me from them, and he said to the king: You cannot kill me until you do what I ask you to do. And he said: What is that? He said: You should gather people in a plain and hang me by the trunk (of a tree). Then take hold of an arrow from the quiver and say: In the name of Allah, the Lord of the young boy; then shoot an arrow and if you do that then you would be able to kill me. So he (the king) called the people in an open plain and tied him (the boy) to the trunk of a tree, then he took hold of an arrow from his quiver and then placed the arrow in the bow and then said: In the name of Allah, the Lord of the young boy; he then shot an arrow and it bit his temple. He (the boy) placed his hands upon the temple where the arrow had bit him and he died and the people said: We affirm our faith in the Lord of this young man, we affirm our faith in the Lord of this young man, we affirm our faith in the Lord of this young man. The courtiers came to the king and it was said to him: Do you see that Allah has actually done what you aimed at averting. They (the people) have affirmed their faith in the Lord. He (the king) commanded ditches to be dug at important points in the path. When these ditches were dug, and the fire was lit in them it was said (to the people): He who would not turn back from his (boy's) religion would be thrown in the fire or it would be said to them to jump in that. (The people courted death but did not renounce religion) till a woman came with her child and she felt hesitant in jumping into the fire and the child said to her: O mother, endure (this ordeal) for it is the Truth

7512. Ubadah b. Walid b. Samit reported: I and my father set out in search of knowledge to a tribe of the Ansar before their death (i. e. before the Companions of the Prophet left the world) and I was the first to meet Abu Yasar, a Companion of Allah's Messenger (ﷺ) and there was a young man with him who carried the record of letters with him and there was a mantle prepared by the tribe of Ma'afiri upon him. And his servant too had a Ma'afiri mantle over him. My father said to him: My uncle, I see the signs of anger or that of agony on your face. He said: Yes, such and such person, the son of so and so, of the tribe of Harami owed me a debt. I went to his family, extended salutations and said: Where is he? They said: He is not here. Then came out to me his son who was at the threshold of his youth. I said to him: Where is your father? He said: No sooner did he hear your sound than he hid himself behind my mother's bedstead. I said to him: Walk out to me, for I know where you are. He came out. I said to him: What prompted you to hide yourself from me? He said: By God, whatever I would say to you would not be a lie. By Allah, I fear that I should tell a lie to you and in case of making promise with you I should break it, as you are the Companion of Allah's Messenger (ﷺ). The fact is that I was hard up in regard to money. I said: Do you adjure by Allah? He said: I adjure by Allah. I said: Do you adjure by Allah? He said: I adjure by Allah. I said: Do you adjure by Allah? He said: I adjure by Allah. Then he brought his promissory note and he wrote off (the debt) with his hand and said: Make payment when you find yourself solvent enough to pay me back; if you are not, then there is no liability upon you. These two eyes of mine saw, and he (Abu'l-Yasar) placed his fingers upon his eyes and these two ears of mine heard and my heart retained, and he pointed towards his heart that Allah's Messenger (ﷺ) said: He who gives time to one who is financially hard up (in the payment of debt) or writes off his debt, Allah will provide him His shadow. I said to him: My uncle, if you get the cloak of your servant and you give him your two clothes, or take his two clothes of Ma'afir and give him your cloak, then there would be one dress for you and one for him. He wiped my head and said: O Allah, bless the son of my brother. O, son of my brother, these two very eyes of mine saw and these two ears of mine listened to and this heart of mine retained this, and he pointed towards the heart that Allah's Messenger (ﷺ) said: Feed them (the servants) and clothe them (the servants) what you wear, and if I give him the goods of the world, it is easy for me than this that he should take my virtues on the Day of Resurrection. We went on till we came to Jabir b. Abdullah in the mosque and he was busy in observing prayer in one cloth which he had joined at its opposite ends. I made my way through the people till I sat between him and the Qibla and I said: May Allah have mercy upon you. Do you observe prayer with one cloth on your body whereas your mantle is lying at your side? He pointed me with his hand towards my breast just like this and he separated his fingers and bent them in the shape of a bow. And (he said): I thought that a fool like you should come to me so that he should see me as I do and he should then also do like it. Allah's Messenger (ﷺ) came to us in this very mosque and he had in his hand the twig of the palm-tree and he saw mucus towards the Qibla of the mosque and he erased it with the help of the twig. He then came to us and said: Who amongst you likes that Allah should turn His face away from him? We were afraid. He then again said: Who amongst you likes that Allah should turn His face away from him? We were afraid. He again said: Who amongst you likes that Allah should turn His face away from him? We said: Allah's Messenger, none of us likes it. And he said: If one amongst you stands for prayer, Allah, the Exalted and Glorious, is before him he should not spit in front of him, or on his right side, but should spit on his left side beneath his left foot and if he is impelled to do so all of a sudden (in spite of himself) he should then spit in his cloth and fold it in some part of it. (and he further said:) Bring some sweet-smelling thing. A young man who belonged to our tribe stood up, went and brought scent in his palm. Allah's Messenger (ﷺ) took that and applied it to the end of that twig and then touched the place where there had been mucus. Jabir said: This is

why you should apply scent to your mosques. It is reported on the same authority: We set out along with Allah's Messenger () on an expedition of Batn Buwat. He (the Holy Prophet) was in search of al-Majdi b. 'Amr al-Juhani. (We had so meagre equipment) that five. six or seven of us had one camel to ride and so we mounted it turn by turn. Once there was the turn of an Ansari to ride upon the camel. He made it kneel down to ride over it (and after having mounted it), he tried to raise it up but it hesitated. So he said. May there be curse of Allah upon you! Thereupon Allah's Messenger () said: Who is there to curse his camel? He said: Allah's Messenger, it' is I. Thereupon he said: Get down from the camel and let us not have in our company the cursed one. Don't curse your own selves, nor your children. nor your belongings. There is the possibility that your curse may synchronise with the time when Allah is about to confer upon you what you demand and thus your prayer may be readily responded. It is reported on the same authority: We set out on an expedition along with Allah's Messenger () until it was evening, and we had been near a water reservoir of Arabia. Allah's Messenger () said: Who would be the person who would go ahead and set right the reservoir and drink water himself and serve us with it? Jabir said: I stood up and said: Allah's Messenger, it is I who am ready to do that. Thereupon Allah's Messenger () said: Who is the person to accompany Jabir? And then Jabbar b. Sakhr stood up. So we went to that well and poured in that tank a bucket or two of water and plastered it with clay and then began to fill it (with water) until it was filled to the brim. Allah's Messenger () was the first who appeared before us, and he said: Do you (both) permit me to drink water out of it? We said: Yea, Allah's Messenger. He led his camel to drink water and it drank. He then pulled its rein and it stretched its legs and began to urinate. He then took it aside and made it kneel down at another place and then came to the tank and performed ablution. I then got up and performed ablution like the ablution of Allah's Messenger (), and Jabbar b. Sakhr went in order to relieve himself and Allah's Messenger () got up to observe prayer and there was a mantle over me. I tried to invert its ends but it was too short (to cover my body easily). It had its borders. I then inverted it (the mantle) and drew its opposite ends and then tied them at my neck. I then came and stood upon the left side of Allah's Messenger (). He caught hold of me and made me go round behind him, until he made me stand on his right side. Then Jabbar b. Sakhr came. He performed ablution and then came and stood on the left side of Allah's Messenger (). Then Allah's Messenger () caught hold of our hands together, pushed us back and made us stand behind him. Then Allah's Messenger () began to look upon me with darting looks, but I did not perceive that. After that I became aware of it and he pointed with the gesture of his hand that I should wrap my loin-cloth. When Allah's Messenger () had finished the prayer, he said: Jabir! I said: Allah's Messenger, at thy beck and call. He said: When the cloth around you is inadequate, then tie the opposite ends but when it is small, tie it over the lower body. Jabir reported: We set out on an expedition with Allah's Messenger () and the only means of sustenance for every person amongst us was only one date for a day and we used to chew it. And we struck the leaves with the help of our bow and ate them until the sides of our mouths were injured. It so happened one day that a person was overlooked and not given a date. We carried that person and bore witness to the fact that he had not been given that date so he was offered that and he got up and received that. Jabir reported: We set out on an expedition along with Allah's Messenger () until we got down at a spacious valley and Allah's Messenger () went to relieve himself. I followed him with a bucket full of water and Allah's Messenger () looked about and he found no privacy but two trees at the end of the valley and Allah's Messenger (may. peace be upon him) went to one of them and took hold of one of its twigs and said: Be thou under my control by the permission of Allah, and so it came under his control like the camel who has its nosestring in the hand of its rider, and then he came to the second tree and took hold of a twig and said: Be thou under my control with the permission of Allah, and it came under his control, and when he came in the middle of the two trees he joined together the two twigs and said: join with the permission of Allah. Jabir said: I was afraid lest Allah's Messenger () should be aware of my nearness and go still farther. And Muhammad b. Abbad has used the word "faitab'd" and I began to talk to myself. And as I saw, I suddenly found Allah's Messenger () before me and the two trees were separated and each one of them was standing at its place. I saw Allah's Messenger () standing for a short time, nodding his head towards right and left. Isma'il pointed towards the right and left with the help of his head (in order to demonstrate how the Prophet had pointed). Then he (the Holy Prophet) came to me and said: Jabir did you see my place where I was standing? I said: Allah's Messenger, yes. He then said: Then you should go to those two trees and cut a twig from each of them and go to that place with them where I was standing and stand there where I was standing and place a twig on the right and a twig on the left. Jabir said: I set out and took hold of a stone and broke it and sharpened it and then I came to those trees and cut a twig from each one of them. I then came dragging them until I stood at the place where Allah's Messenger () had been standing and placed a twig on the right and a twig on the left. Then I met him and said: Allah's Messenger, I have done that, but (kindly) explain to me the reason for it. Thereupon he said: I passed by two graves the occupants of which had been undergoing torment. I liked to make intercession for them so that they might be relieved of this torment as long as these twigs remain fresh. Jabir said: We came back to the (camp of the) army and Allah's Messenger () said: Jabir, call people for performing wudu. I cried: Come and perform wudu, come and perform wudu, come and perform wudu. I said: Allah's Messenger, there is not even a drop of water in the army camp, and there was a person who used to cool the water for Allah's Messenger () in the old water-skin which kept hanging by the twig. He asked me to go to such and such Ansari and ask him to see if there was any water in that skin. I went to him and cast a glance in it but did not find anything but a drop in the mouth of that water-skin and if I were to draw that, the water-skin's, dried part would suck it up. I came to Allah's Messenger () and said: Allah's Messenger, I have not found anything in it but a drop of water in the mouth of the water-skin and now if I were to draw that, it would be absorbed. He said: Go and bring that to me. I brought that to him. He took hold of it -and began to utter something which I could not understand and then pressed it with his hand and gave that to me and said: Jabir, announce for the tub to be brought. So I announced that the tub of the army (be brought). It was brought accordingly and I placed it before him (the Holy Prophet). Thereupon Allah's Messenger () placed his hands in the tub like this: with his fingers stretched out, and then he placed his fingers at the bottom of the tub and said: Jabir, take it (that water-skin) and pour water over me, by reciting Bismillah, and I poured water and I said: Bismillah, and found water sprouting out between the fingers of Allah's Messenger (). Then that tub gushed forth until it was filled up and the Messenger () said: Jabir, make an announcement to the effect: He who needs water should take that. Jabir said: The people came and got water until they were all satiated. I said: Is there anyone left who wants to get it? And Allah's Messenger () then lifted up his

hand from that tub and it was still full. Then the people made a complaint to Allah's Messenger (ﷺ) about hunger and he said: May Allah provide you food! We came to the bank of the ocean and the ocean was tossing and it threw out a big animal and we lit fire and cooked it and took it until we had eaten to our heart's content. Jabir said: I and such and such five persons entered Its socket and nobody could see us until we had come out, and we took hold of one of its ribs and twisted it into a sort of arch, then we called the tallest of the persons of the army and the hugest of the camels of the army and it had the big saddle over it, and it could easily pass through it without the rider having need to bend down

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7521. Al-Bara' b. 'Azib reported that Abu Bakr Siddiq came to the residence of my father ('Azib) and bought a haudaj from him and said to 'Azib: Send your son to my residence (to carry this haudaj), and my father said to me: Carry it (for him). So I carried it and there went along with him (with Abu Bakr) my father in order to fetch its price and he ('Azib) said to Abu Bakr: Abu Bakr, narrate to me what you both did on the night when you set out on a journey along with Allah's Messenger (ﷺ). He said: We set out during the night and went on walking until it was noon, and the path was vacant and so none passed by that (until) there appeared prominently before us a large rock. It had its shade and the rays of the sun did not reach that place. So we got down at that place. I then went to the rock and levelled the ground with my hands at the place where the Prophet (ﷺ) would take rest under its shade. I then set the bedding and said: Allah's Messenger, go to sleep and I shall keep a watch around you. I went out and watched around him. There we saw a shepherd moving towards that rock with his flock and he intended what we intended (i. e. taking rest). I met him and said to him: Young boy, to which place do you belong? He said: I am a person from Medina. I said, is there any milk in the udders of your sheep and goats? He said: Yes. He took hold of a goat, and I said to him: Clean the udder well so that it should be free from hair, dust and impurity. I saw al-Bara' striking his hand upon the other (to give an indication) how he did that. He milked the goat for me in a wooden cup which he had with him and I had with me a bucket in which I kept water for drinking and for performing ablution. I came to Allah's Apostle (ﷺ) and did not like to awaken him from sleep but he was accidentally startled from the sleep. I poured water upon the milk (till it was cold) and I said: Allah's Messenger, take this milk. He then took it and I was delighted and he (the Holy Prophet) said: Is now not the time to march on? I said: Of course. So he marched on after the sun had passed the meridian and Suraqa b. Malik pursued us and we had been walking on soft, level ground. I said: Allah's Messenger, we are about to be overtaken by them. Thereupon he said: Be not grieved. Verily, Allah is with us. Then Allah's Messenger (ﷺ) cursed him and his horse sank into the earth. I think he also said: I know you have hurled curse upon me. So supplicate Allah for me and I take an oath that I shall turn everyone away who would come in search of you. So he (Allah's Messenger) supplicated Allah and he was rescued and he came back and to everyone he met, he said: I have combed all this side. In short, he diverted everyone whom he met and he in fact fulfilled his promise

7522. Al-Bara' reported: Abu Bakr purchased a saddle from me for thirteen dirhams; the rest of the hadith is the same, and in the narration of Uthman b. 'Umar, the words are: He (Suraqa b. Malik) drew near Allah's Messenger (ﷺ), and he (the Holy Prophet) cursed him and his camel sank in the earth up to the belly and he jumped from that and said: Muhammad, I am fully aware of it that it is your doing. Supplicate Allah that He should rescue me from it in which I am (pitchforked) and I give you a solemn pledge that I shall keep this as a secret from all those who are coming after me. Take hold of an arrow out of it (quiver) for you will find my camels and my slaves at such and such place and you can get whatever you need (on showing this arrow). He (the Holy Prophet) said: I don't need your camels. And we (the Prophet and Abu Bakr) came to Medina during the night and the people began to contend as to where Allah's Messenger (ﷺ) should reside and he encamped in the tribe of Najjar who were related to 'Abd ul-Muttalib from the side of mother. Allah's Messenger (ﷺ) honoured them, then people climbed upon house-top and women also and boys scattered in the way, and they were all crying: Muhammad, Messenger of Allah, Muhammad, Messenger of Allah

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7523. Hammim b. Munabbih reported: This is what Abu Huraira reported to us from Allah's Messenger (ﷺ) and in this connection he narrated some of the ahadith and Allah's Messenger (ﷺ) said: It was said to people of Israel: Enter this land saying Hitta (Remove Thou from us the burden of our sins), whereupon We would forgive you your sins, but they twisted (this statement) and entered the gate dragging upon their breech and said: The" grain in the ear

7524. Anas b. Malik reported that Allah, the Exalted and Glorious, sent revelation to Allah's Messenger (ﷺ) just before his death in quick succession until he left for his heavenly home, and the day when he died, he received the revelation profusely

7525. Tariq b. Shihab reported that a Jew said to 'Umar: You recite a verse which, if it had been revealed in relation to us, we would have taken that day as the day of rejoicing. Thereupon 'Umar said: I know where it was revealed and on the day when it was revealed and where Allah's Messenger (ﷺ) had been at that time

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when it was revealed. It was revealed on the day of 'Arafa (ninth of Dhu'l Hijjah) and Allah's Messenger () had been staying in 'Arafat. Sufyan said: I doubt, whether it was Friday or not (and the verse referred to) is this:" Today I have perfected your religion for you and completed My favours upon you" (v)

7526. Tariq b. Shihab reported that a Jew said to 'Umar:If this verse were revealed in relation to the Jews (i e. "This day I have perfected your religion for you and have completed My favours for you and have chosen for you al-Islam as religion") we would have taken the day of rejoicing on which this verse was revealed. Thereupon 'Umar said: I know the day on which it was revealed and the hour when it was revealed and where Allah's Messenger () had been when it was revealed. It was revealed on the night of Friday and we were in 'Arafat with Allah's Messenger () at that time

7527. Tariq b. Shihab reported that a Jew came to 'Umar and said:Commander of the Faithful, there is a verse in your Book, which you recite. Had it been revealed in connection with the Jews, we would have taken it as the day of rejoicing. Thereupon he said: Which verse do you mean? He replied:" This day I have perfected your religion for you and I have completed My favours upon you and I have chosen al-Islam as religion for you." Umar said, I know the day when it was revealed and the place where it was revealed. It was revealed to Allah's Messenger () at 'Arafat on Friday

7528. Urwa b. Zubair reported that he asked 'A'isha about the words of Allah:" If you fear that you will not be able to maintain equity amongst the orphan girls, then marry (those) you like from amongst the women two, three or four." She said: O, the son of my sister, the orphan girl is one who is under the patronage of her guardian and she shares with him in his property and her property and beauty fascinate him and her guardian makes up his mind to marry her without giving her due share of the wedding money and is not prepared (to pay so much amount) which anyone else is prepared to pay and so Allah has forbidden to marry these girls but in case when equity is observed as regards the wedding money and they are prepared to pay them the full amount of the wedding money and Allah commanded to marry other women besides them according to the liking of their heart. 'Urwa reported that 'A'isha said that people began to seek verdict from Allah's Messenger () after the revelation of this verse about them (orphan girls) and Allah, the Exalted and Glorious, revealed this verse:" They asked thee verdict about women; say: Allah gives verdict to you in regard to them and what is recited to you in the Book about orphan woman, whom you give not what is ordained for them while you like to marry them" (iv. 126). She said: The wording of Allah" what is recited to you" in the Book means the first verse, i. e." if you fear that you may not be able to observe equity in case of an orphan woman, marry what you like in case of woman" (iv. 3). 'A'isha said: (And as for this verse [iv. 126], i. e. and you intend" to marry one of them from amongst the orphan girls" it pertains to one who is in charge (of orphans) having small amount of wealth and less beauty and they have been forbidden that they should marry what they like of her wealth and beauty out of the orphan girls, but with equity, because of their disliking for them

7529. Urwa reported that he asked 'A'isha about the words of Allah:" If you fear that you will not be able to observe equity in case of orphan girls" ; the rest of the hadith is the same but with a slight variation of wording

7530. (A'isha said that as for the words of Allah:" If you fear that you would not be able to observe equity in case of orphan girls)," it was revealed in reference to a person who had an orphan girl (as his ward) and he was her guardian, and her heir, and she possessed property, but there was none to contend on her behalf except her ownself. And he (her guardian) did not give her in marriage because of her property and he tortured her and ill-treated her, it was in relation to her that (Allah said:)" If you fear that you would not be able to observe equity in case of orphan girls, then marry whom you like among women," i. e. whatever I have made lawful for you and leave her whom you are putting to torture

7531. A'isha said in connection with His words (those of Allah):" What is recited to you in the Book about orphan women whom you give not what is ordained for them, while you like to marry them," these were revealed in connection with an orphan girl who was in the charge of the person and she shared with him in his property and he was reluctant to marry her himself and was also unwilling to marry her to someone else (fearing) that (that person) would share in his property (as the husband of that girl), preventing her to marry, neither marrying her himself nor marrying her to another person

7532. Hisham reported that 'A'isha said in connection with the words of Allah:" They ask thee the religious verdict about women, say: Allah gives you the verdict about them" (iv. 126), that these relate to an orphan girl who is in charge of the person and she shares with him in his property (as a heir) even in the date-palm trees and he is reluctant to give her hand in marriage to any other person lest he (her husband) should partake of his property, and thus keep her in a lingering state

7533. Hisham reported on the authority of his father that 'A'isha said in connection with His (Allah's) words:" And whoever is poor let him take reasonably (out of it)" that it was revealed in connection with the custodian of the property of an orphan, who is in charge of her and looks after her; In case he is poor, he is allowed to eat out of that

7534. A'isha reported in connection with the words of Allah, the Exalted:" He who is rich should abstain, and he who is poor may reasonably eat (out of it)" that this was revealed in relation to the guardian of an orphan who is poor; he may get out of that what is reasonable keeping in view his own status of solvency

7535. This hadith has been narrated on the authority of Hisham with the same chain of transmitters

7536. A'isha reported that these words of Allah:" When they came upon you from above you and from below you and when the eyes turned dull and the hearts rose up to the throats" (xxxiii. 10) pertain to the day of Ditch

7537. A'isha said in connection with the verse:" And if a woman has reason to fear ill-treatment from her husband or that he might turn away from her" (iv. 128) that it was revealed in case of a woman who had long association with a person (as his wife) and now he intends to divorce her and she says: Do not divorce me,

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but retain me (as wife in your house) and you are permitted to live with another wife. It is in this context that this verse was revealed

7538. A'isha said in connection with these words of Allah, the Exalted and Glorious:" And if a woman has reason to fear ill-treatment from her husband or that he might turn away from her" that it was revealed in case of a woman who lived with a person and perhaps he does not want to prolong (his relationship with her) whereas she has had sexual relationship with him (and as a result thereof) she got a child from him and she does not like that she should be divorced, so she says to him: I permit you to live with the other wife

7539. Urwa reported on the authority of his father that 'A'isha said to him:O, the son of my sister, the Muslims were commanded to seek forgiveness for the Companions of Allah's Apostle () but they reviled them

7540. This hadith has been transmitted on the authority of Abu Usama with the same chain of narrators

7541. Sa'id b. Jubair reported:The inhabitants of Kufa differed in regard to this verse:" But whoever slays another believer intentionally, his requital shall be Hell" (iv. 92), so I went to Ibn 'Abbas and asked him about it, whereupon he said: This has been revealed and nothing abrogated it

7542. This hadith has been transmitted on the authority of Shu'ba with the same chain of narrators but with a slight variation of wording

7543. Sa'id b. Jubair reported:'Abd al Rahman b. Abzi commanded me that I should ask Ibn 'Abbas about these two verses:" He who slays a believer intentionally his requital shall be Hell where he would abide for ever" (iv. 92). So, I asked him and he said: Nothing has abrogated it. And as for this verse:" And they who call not upon another god with Allah and slay not the soul which Allah has forbidden, except in the cause of justice" (xxv. 68), he (Ibn Abbas) said: This has been revealed in regard to the polytheists

7544. Ibn 'Abbas said:This verse was revealed in Mecca:" And they who call not upon another god with Allah and slay not the soul which Allah has forbidden except in the cause of justice" up to the word Muhdana (abased). Thereupon the polytheists said: Islam is of no avail to us for we have made peer with Allah and we killed the soul which Allah had forbidden to do and we committed debauchery, and it was (on this occasion) that Allah, the Exalted and Glorious, revealed this verse:" Except him who repents and believes and does good deeds" up to the end Ibn 'Abbas says: He who enters the fold of Islam and understands its command and then kills the soul there is no repentance for him

7545. Sa'id b. Jubair reported:I said to Ibn Abbas: Will the repentance of that person be accepted who kills a believer intentionally? He said: No. I recited to him this verse of Sura al-Furqan (xix.):" And those who call not upon another god with Allah and slay not the soul which Allah has forbidden except in the cause of justice" to the end of the verse. He said: This is a Meccan verse which has been abrogated by a verse revealed at Medina:" He who slays a believer intentionally, for him is the requital of Hell-Fire where he would abide for ever," and in the narration of Ibn Hisham (the words are): I recited to him this verse of Sura al-Furqan:" Except one who made repentance

7546. Ubaidullah b. 'Abdullah b. 'Utba reported:Ibn Abbas said to me: Do you know-and in the words of Harun (another narrator): Are you aware of-the last Sura which was revealed in the Qur'an as a whole? I said: Yes," When came the help from Allah and the victory" (cx.). Thereupon, he said: You have told the truth. And in the narration of Abu Shaiba (the words are): Do you know the Sura? And he did not mention the words" the last one

7547. This hadith has been reported on the authority of Abu 'Umais through the same chain of transmitters but with a slight variation of wording

7548. Ibn Abbas reported that some Muslims met a person with a small flock of sheep. He said:As-Salam-o-'Alaikum. They caught hold of him and killed him and took possession of his flock. Then this verse was revealed:" He who meets you and extends you salutations, don't say: You are not a Muslim" (iv. 94). Ibn 'Abbas, however, recited the word as-Salam instead of" as-Salam

7549. Bara' reported:When the Ansar performed the Pilgrimage, they did not enter their houses but from behind. A person from the Ansar came and he began to enter from his door but it was said to him (why he was doing something in contravention to the common practice of coming to the houses from behind). Then this verse was revealed." Piety is not that you come to the doors from behind" (ii)

7550. Ibn Mas'ud said:Since our acceptance of Islam and the revelation of this verse in which Allah has shown annoyance to us:" Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah?" (lvii. 16), there was a gap of four years

7551. Ibn Abbas reported:During the pre-Islamic days women circumambulated the Ka'ba nakedly, and said: Who would provide cloth to cover the one who is circumambulating the Ka'ba so that she would cover her private parts? And then she would say: Today will be exposed the whole or the part and what is exposed I shall not make it lawful. It was in this connection that the verse was revealed:" Adorn yourself at every place of worship" (vii)

7552. Jabir reported that 'Abdullah b. Ubayy b. Salul used to say to his slave-girl:Go and fetch something for us by committing prostitution. It was in this connection that Allah, the Exalted and Glorious, revealed this verse:" And compel not your slave-girls to prostitution when they desire to keep chaste in order to seek the frail goods of this world's life, and whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful" (xxiv)

7553. Jabir reported that 'Abdullah b. Ubayy b. Salul had two slave-girls; one was called Musaika and the other one was called Umaima and he compelled them to prostitution (for which 'Abdullah b. Ubayy b. Salul compelled them). They made a complaint about this to Allah's Messenger () and it was upon this that this verse was revealed:" And compel not your slave-girls to prostitute" up to the words:" Allah is Forgiving, Merciful

7554. Abdullah b. Mas'ud reported in connection with the words of Allah, the Exalted and Glorious:" Those to whom they call upon, themselves seek the means or

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access to their Lord as to whoever of them becomes nearest" (xvii. 57) that it related to a party of Jinn who were being worshipped and they embraced Islam but those who worshipped them kept on worshipping them (though the Jinn whom the misguided people worshipped had become Muslims). It was then that this verse was revealed

7555. Abdullah b. Mas'ud reported in connection with the verse: "Those whom they call upon, themselves seek the means of access to their Lord," that it related to a group of people who worshipped a party amongst the Jinn. The group from amongst the Jinn embraced Islam, but the people kept worshipping them as they did before, and it was (on this occasion) that the verse was revealed: "Those whom they call upon, themselves seek the means of access to their Lord." This hadith has been narrated on the authority of Sulaiman with the same chain of transmitters

7556. Abdullah b. Mas'ud said in connection with the verse: "Those whom they call upon, themselves seek the means of access to their Lord," that that verse was revealed in connection with a party of Arabs who used to worship a group amongst the jinn; the jinn embraced Islam but the people kept worshipping them without being conscious of it. Then this verse was revealed: "Those whom they call upon, themselves seek the means of access to their Lord

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7558. Sa'id b. Jubair reported: I said to Ibn 'Abbas about Sura Tauba, whereupon he said: As for Sura Tauba, it is meant to humiliate (the non-believers and the hypocrites). There is constantly revealed in it (the pronoun) minhum (of them) and minhom (of them, i. e. such is the condition of some of them) till they (the Muslims) thought that none would be left unmentioned out of them who would not be blamed (for one fault or the other). I again said: What about Sura Anfal? He said: It pertains to the Battle of Badr. I again asked him about Sura al-Hashr. He said: It was revealed in connection with (the tribe) of Banu Nadir

7559. Ibn 'Umar reported that Umar delivered a sermon on the pulpit of Allah's Messenger () and he praised Allah and lauded Him and then said: Now coming to the point. Behold I when the command pertaining to the prohibition of wine was revealed, it was prepared from five things: from wheat, barley, date, grape, honey; and wine is that which clouds the intellect; and O people, I wish Allah's Messenger () could have explained to us in (more) detail the laws pertaining to the inheritance of the grandfather, about one who dies leaving no issue, and some of the problems pertaining to interest

7560. Ibn 'Umar reported: I heard 'Umar b. al-Khattab delivering sermon on the pulpit of Allah's messenger () and saying: Now, coming to the point, O people, there was revealed (the command pertaining to the prohibition of wine) and it was prepared (at that time) out of five things: grape, date, honey, wheat, barley, and wine is that which clouds the intellect, and, O people, I wish Allah's Messenger () had explained to us in greater detail three things: the inheritance of the grandfather, of one who dies without leaving any issue, and some of the problems of interest

7561. This hadith has been transmitted on the same authority but with a slight variation of wording

7562. Abu Dharr took an oath that this verse: "These two adversaries who dispute about their Lord" (xxii. 19) was revealed in connection with those who on the Day of Badr came out (of rows to fight against the non-believers and they were) Hamza, 'Ali, 'Ubaida b. Harith (from the side of the Muslims) and 'Utba and Shaiba, both of them the sons of Rabi'a and Walid b. 'Utba (from the side of the non-believers of Mecca)

7563. This hadith has been narrated on the authority of Abu Dharr through another chain of transmitters