The Translation of the Meanings of

Sahîh Al-Bukhârî

Arabic-English

Volume 4

Translated by:

الدكتور محمد محسن خان

Dr. Muhammad Muhsin Khan

DARUSSALAM
Publishers and Distributors
Riyadh — Saudi Arabia
السلام عليكم ورحمة الله وبركاته، أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقى الدين الهلالي والدكتور محمد حسن قام قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيها اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملها في الجامعة الإسلامية بالمدينة المنورة، فلا منع من الفسح لهذه الكتب بالدخول إلى المملكة وتدائولاً لعدم الحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد آلله وصبه.

الرئيس العام
لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد

عبد العزيز بن عبد الله بن باز
لم يهمه الأمر

الدكتور محمد تقي الدين الهلالي:

الدكتور محمد حسن خان:

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين
بعله كانا من ضمن العاملين بالجامعة. وأنه قد قاما أثناء ذلك بترجمة
معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بما
بaben
ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لملته. كأن
المذكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات
الحميدة.

وبناء على الرغبة أعطى هذه الشهادة، والله ولي التوفيق.
وصلى الله وسلم وبارك على نبينا محمد وعلى آلله وصحبه.

الأمين العام للجامعة

[توقيع]

عمر محمد ناتبه
CONTENTS OF VOLUME FOUR

55 – THE BOOK OF WAṢÂYĀ (Wills and Testaments) .......... 15

(1) CHAPTER. Al-Wasâyā ............. 15
(2) CHAPTER. To leave inheritors wealthy than begging others .......... 16
(3) CHAPTER. To will one-third of one’s property ..................... 17
(4) CHAPTER. The saying of a testator to the executor, “Look after my son,” ..................... 18
(5) CHAPTER. If a patient gives an evident clear sign by nodding ......... 19
(6) CHAPTER. A legal heir has no right to inherit through a will .......... 19
(7) CHAPTER. Giving in charity at the time of death ..................... 20
(8) CHAPTER. The Statement of Allâh ﷺ: “... After the payment of legacies he may have bequeathed or debts...” ..................... 20
(9) CHAPTER. The explanation of the Statement of Allâh ﷺ: "...After payment of legacies that they may have bequeathed or debts...” ..................... 21
(10) CHAPTER. If somebody founds an endowment (or bequeathes) his relatives by a will .. 23
(11) CHAPTER. Are children and women included under the term of relatives (concerning wills)? ............. 25
(12) CHAPTER. Can the founder of an endowment have the benefit of his endowment? ............. 26
(13) CHAPTER. If one declares his wish to found an endowment .......... 26
(14) CHAPTER. When someone says, “My house is Sadaqa for Allâh’s sake,” ..................... 27
(15) CHAPTER. If someone says, “My land is Sadaqa for Allâh’s sake on my mother’s behalf,” ..................... 27
(16) CHAPTER. To give part of wealth or slaves or animals in charity or as an endowment ..................... 28
(17) CHAPTER. Whoever gave something to his representative to give in charity and then the latter returned it to him ..................... 28
(18) CHAPTER. The Statement of Allâh ﷺ: “And when the relatives and the orphans and Al-Masâkin are present at the time of division...” ..................... 29
(19) CHAPTER. Charity on behalf of a person who dies suddenly. And the execution of the vows ............. 30
(20) CHAPTER. The witnesses in the foundation of an endowment or in giving in charity ..................... 31
(21) CHAPTER. The Statement of Allâh ﷺ: “And if you fear that you shall not be able to deal justly with the orphan-girls...” ..................... 31
(22) CHAPTER. The Statement of Allâh ﷺ: "... if you find sound judgement in them, release their property to them...” ..................... 32
(23) CHAPTER. How a guardian is to deal with an orphan’s wealth ............. 33
(24) CHAPTER. Allâh’s Statement: “The best thing is to work honestly in their property...” ..................... 34
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>CHAPTER. The employment of an orphan</td>
<td>35</td>
</tr>
<tr>
<td>26</td>
<td>CHAPTER. If somebody gives a piece of land as an endowment and does not mark its boundaries</td>
<td>36</td>
</tr>
<tr>
<td>27</td>
<td>CHAPTER. A jointly-owned piece of land as an endowment</td>
<td>37</td>
</tr>
<tr>
<td>28</td>
<td>CHAPTER. How to write the endowment?</td>
<td>37</td>
</tr>
<tr>
<td>29</td>
<td>CHAPTER. The usufruct of an endowment</td>
<td>38</td>
</tr>
<tr>
<td>30</td>
<td>CHAPTER. The foundation of an endowment for building a mosque</td>
<td>38</td>
</tr>
<tr>
<td>31</td>
<td>CHAPTER. Animals, property, gold and silver as endowments</td>
<td>39</td>
</tr>
<tr>
<td>32</td>
<td>CHAPTER. The salary of the administrator of an endowment</td>
<td>39</td>
</tr>
<tr>
<td>33</td>
<td>CHAPTER. If somebody keeps an endowment, or stipulates that he should benefit by it as the other Muslims do</td>
<td>40</td>
</tr>
<tr>
<td>34</td>
<td>CHAPTER. To say: “We will demand its price, from none but Allâh.”</td>
<td>41</td>
</tr>
<tr>
<td>35</td>
<td>CHAPTER. The Statement of Allâh: “When death approaches any of you, and you make a bequest…”</td>
<td>41</td>
</tr>
<tr>
<td>36</td>
<td>CHAPTER. The payments of the debts of the deceased</td>
<td>42</td>
</tr>
<tr>
<td>56</td>
<td>THE BOOK OF JIHĂD (Fighting for Allâh’s Cause)</td>
<td>44</td>
</tr>
<tr>
<td>1</td>
<td>CHAPTER. The superiority of Jihâd</td>
<td>44</td>
</tr>
<tr>
<td>2</td>
<td>CHAPTER. Striving with both, life and property</td>
<td>46</td>
</tr>
<tr>
<td>3</td>
<td>CHAPTER. The invocation that Allâh may let adorn with martyrdom</td>
<td>47</td>
</tr>
<tr>
<td>4</td>
<td>CHAPTER. The grades of the Mujâhidân</td>
<td>48</td>
</tr>
<tr>
<td>5</td>
<td>CHAPTER. To proceed in Allâh’s Cause</td>
<td>50</td>
</tr>
<tr>
<td>6</td>
<td>CHAPTER. Al-Hûr-ul’-Ein</td>
<td>50</td>
</tr>
<tr>
<td>7</td>
<td>CHAPTER. The wish for martyrdom</td>
<td>52</td>
</tr>
<tr>
<td>8</td>
<td>CHAPTER. The superiority of him who goes in Allâh’s Cause and dies on the way</td>
<td>53</td>
</tr>
<tr>
<td>9</td>
<td>CHAPTER. (The reward of) the injured in Allâh’s Cause</td>
<td>53</td>
</tr>
<tr>
<td>10</td>
<td>CHAPTER. (The superiority of) the wounded in Allâh’s Cause</td>
<td>55</td>
</tr>
<tr>
<td>11</td>
<td>CHAPTER. The Statement of Allâh: “Say: Do you wait for us except one of the two best things (martyrdom or victory)?”</td>
<td>55</td>
</tr>
<tr>
<td>12</td>
<td>CHAPTER. The Statement of Allâh: “Among the believers are men who have been true to their covenant with Allâh…”</td>
<td>55</td>
</tr>
<tr>
<td>13</td>
<td>CHAPTER. Practising good deeds before taking part in a battle</td>
<td>58</td>
</tr>
<tr>
<td>14</td>
<td>CHAPTER. Whoever is killed by an arrow</td>
<td>58</td>
</tr>
<tr>
<td>15</td>
<td>CHAPTER. Whoever fights so that Allâh’s Word be superior</td>
<td>59</td>
</tr>
<tr>
<td>16</td>
<td>CHAPTER. Whose feet get covered with dust in Allâh’s Cause</td>
<td>59</td>
</tr>
<tr>
<td>17</td>
<td>CHAPTER. The dust which falls on head in Allâh’s Cause</td>
<td>60</td>
</tr>
<tr>
<td>18</td>
<td>CHAPTER. To take a bath after fighting</td>
<td>60</td>
</tr>
<tr>
<td>19</td>
<td>CHAPTER. The Statement of Allâh: “Think not of those who are killed in the Way of Allâh as dead…”</td>
<td>61</td>
</tr>
<tr>
<td>20</td>
<td>CHAPTER. The shade of angels on the martyr</td>
<td>62</td>
</tr>
<tr>
<td>21</td>
<td>CHAPTER. The wish of the Mujâhid to return to the world</td>
<td>63</td>
</tr>
<tr>
<td>22</td>
<td>CHAPTER. Paradise is under the blades of swords</td>
<td>63</td>
</tr>
<tr>
<td>23</td>
<td>CHAPTER. Who wishes to beget a son to send for Jihâd</td>
<td>64</td>
</tr>
<tr>
<td>24</td>
<td>CHAPTER. Bravery and cowardice in the battle</td>
<td>64</td>
</tr>
<tr>
<td>25</td>
<td>CHAPTER. Seeking refuge with Allâh from cowardice</td>
<td>65</td>
</tr>
<tr>
<td>26</td>
<td>CHAPTER. Whoever described what he has witnessed in the war</td>
<td>66</td>
</tr>
<tr>
<td>27</td>
<td>CHAPTER. The obligation of going out for Jihâd</td>
<td>66</td>
</tr>
</tbody>
</table>
(28) CHAPTER. A disbeliever kills a Muslim and later on embraces Islam................................. 67
(29) CHAPTER. Whoever preferred Jihād to Saum (fasting)............................................. 69
(30) CHAPTER. There are seven martyrs other than killed in Jihād.................................. 69
(31) CHAPTER. The Statement of Allah عز وجل: “Not equal are those of the believers who sit (at home)…” 69
(32) CHAPTER. Patience during fighting.......................................................... 71
(33) CHAPTER. Rousing and exhorting people to fight............................................... 71
(34) CHAPTER. The digging of the Khandaq (trench).................................................. 72
(35) CHAPTER. Whoever is held back from Jihād by a legal cause............................ 73
(36) CHAPTER. The superiority of observing Saum in Allāh’s Cause......................... 73
(37) CHAPTER. The superiority of spending in Allāh’s Cause....................................... 74
(38) CHAPTER. The superiority of one who prepares a Ghāzi or looks after his dependents..... 75
(39) CHAPTER. To apply Hanūf during the battle......................................................... 76
(40) CHAPTER. The superiority of the reconnoiterer.................................................. 76
(41) CHAPTER. Can the reconnoiterer be sent alone?.............................................. 77
(42) CHAPTER. The travelling of two persons together............................................. 77
(43) CHAPTER. Good will remain in the forelocks of horses................................... 77
(44) CHAPTER. Jihād is to be carried on whether the Muslim ruler is good or bad.... 78
(45) CHAPTER. keeping a horse for Jihād ................................................................. 79
(46) CHAPTER. To name a horse and a donkey......................................................... 79
(47) CHAPTER. What has been said about the evil omen of a horse......................... 81
(48) CHAPTER. Horses (are kept) for three (purposes)................................................ 82
(49) CHAPTER. Whoever beats somebody else’s animal during the battle (intending to help its rider). 83
(50) CHAPTER. Riding on an unmanageable animal or a stallion horse.......................... 84
(51) CHAPTER. The share of the horse (from the booty)......................................... 84
(52) CHAPTER. Leading somebody else’s animal during the battle............................. 84
(53) CHAPTER. The saddle and the stirrup of an animal........................................ 85
(54) CHAPTER. The riding of an unsaddled horse..................................................... 85
(55) CHAPTER. A slow horse......................................................... 86
(56) CHAPTER. Horse races.................................................................................. 86
(57) CHAPTER. Idmār (the preparation) of horses for racing.................................. 86
(58) CHAPTER. The extreme limit of the race of horses......................................... 87
(59) CHAPTER. The she-camel of the Prophet......................................................... 87
(60) CHAPTER. Going to holy battles on a donkey..................................................... 88
(61) CHAPTER. The white mule of the Prophet....................................................... 88
(62) CHAPTER. The Jihād of women........................................................................... 89
(63) CHAPTER. The participation of a woman in a sea battle.................................... 90
(64) CHAPTER. Selection of one wife to accompany in holy battles.......................... 91
(65) CHAPTER. The Jihād of women and their fighting along with men...................... 91
(66) CHAPTER. The carrying of water by the women to the people......................... 92
(67) CHAPTER. Treatment of the wounded by the women...................................... 92
(68) CHAPTER. The bringing back of the wounded and the killed by the women......... 92
(69) CHAPTER. Removing the arrow from the body.............................................. 93
(70) CHAPTER. Vigilance during holy battles in Allāh’s Cause................................. 93
(71) CHAPTER. The service, during holy battles..................................................... 95
(72) CHAPTER. The superiority of him who carries the luggage of his companions during a journey .......... 96
(73) CHAPTER. The superiority of guarding (Muslims from infidels) ... 96
(74) CHAPTER. Whoever sets off for a holy battle accompanied by a boy-servant .................. 97
(75) CHAPTER. To go on a sea-voyage ........................................ 98
(76) CHAPTER. The help of poor and pious men in war ................... 99
(77) CHAPTER. Do not say that so-and-so is a martyr ................... 100
(78) CHAPTER. Exhortation to archery (i.e., arrow throwing) ...... 101
(79) CHAPTER. To play with spears and other similar arms .......... 102
(80) CHAPTER. The shield, and shielding oneself with the shield of his companion .................... 102
(81) CHAPTER. The (leather) shield ........................................ 104
(82) CHAPTER. The strips for suspending swords and the hanging of the sword by the neck .......... 105
(83) CHAPTER. The decoration of swords (with gold and silver etc.) 105
(84) CHAPTER. Whoever hung his sword on a tree at midday nap .... 106
(85) CHAPTER. The wearing of a helmet ..................................... 106
(86) CHAPTER. To break the weapons and to slaughter the animals of the deceased ................ 107
(87) CHAPTER. The dispersing of the people away from the Imam to rest in the shade of trees 107
(88) CHAPTER. What is said regarding spears ............................... 108
(89) CHAPTER. The armour of the Prophet ................................. 109
(90) CHAPTER. The (wearing of a) cloak on journeys and in war .... 111
(91) CHAPTER. The wearing of silk in war .................................... 111
(92) CHAPTER. What is said about the knife .................. 112
(93) CHAPTER. The fighting against Ar-Rûm (the Byzantines) .... 112
(94) CHAPTER. Fighting against the Jews ................................. 113
(95) CHAPTER. Fighting against the Turks ................................. 114
(96) CHAPTER. Fighting against people wearing shoes made of hair 114
(97) CHAPTER. Whoever arranged his companions at the time of defeat, and got down from his riding animal and requested Allâh for help .......... 115
(98) CHAPTER. To invoke Allâh to defeat and shake Al-Muṣṭrikûn .. 116
(99) CHAPTER. To preach to the people of the Scriptures, or teach them the Holy Book ............ 118
(100) CHAPTER. To invoke Allâh to bestow guidance upon Al-
Muṣṭrikûn ........................................ 118
(101) CHAPTER. The invitation to Islam is essential before declaring war ........................................ 119
(102) CHAPTER. The invitation of the Prophet  to embrace Islam 120
(103) CHAPTER. Concealing the true destination of a Ghazwa ...... 127
(104) CHAPTER. Setting out after midday ................................. 128
(105) CHAPTER. Setting out in the last part of the month ............ 128
(106) CHAPTER. Travelling in Ramadân ................................. 129
(107) CHAPTER. Bidding farewell ........................................... 129
(108) CHAPTER. Listening to and obeying the Imam .................... 130
(109) CHAPTER. The Imam should be defended ......................... 130
(110) CHAPTER. To give a Baʾa for not to flee during a battle .... 131
(111) CHAPTER. The Imam should order the people to do only within their ability ................... 133
(112) CHAPTER. Delay of the fighting .................................... 134
(113) CHAPTER. Asking the permission of the Imam ................. 134
(114) CHAPTER. Participation in Jihād by the recently married......... 136
(115) CHAPTER. Participation in Jihād after the consummation of marriage................................. 136
(116) CHAPTER. The setting out of the Imam, before the people at the time of fright...................... 136
(117) CHAPTER. To be quick at the time of fright.................................................. 136
(118) CHAPTER. Setting out alone at a time of fright............................................. 137
(119) CHAPTER. The wages given to fight on somebody else’s behalf........... 137
(120) CHAPTER. The labourer ......... 138
(121) CHAPTER. The flag of the Prophet............................................................... 139
(122) CHAPTER. “I have been made victorious…”.................................................. 140
(123) CHAPTER. Providing oneself with food............................................................ 141
(124) CHAPTER. To carry the journey-food on one’s shoulder............. 143
(125) CHAPTER. The sitting of a woman behind her brother.................... 144
(126) CHAPTER. The sitting of two men together over a riding animal. 144
(127) CHAPTER. The sitting of two men together on a donkey............. 145
(128) CHAPTER. Holding the riding animal of somebody else............. 146
(129) CHAPTER. Not to travel to a hostile country carrying copies of the Qur’ān.................. 146
(130) CHAPTER. The recitation of Tākbūr (Allāhu Akbar) in the war...... 147
(131) CHAPTER. Raising the voice when saying Tākbūr..................... 147
(132) CHAPTER. Reciting Subḥān Allāh when going down a valley...... 148
(133) CHAPTER. To say Tākbūr on ascending a high place.............. 148
(134) CHAPTER. A traveller is granted reward................................................. 149
(135) CHAPTER. Travelling alone. 150
(136) CHAPTER. Hastening in travel........................................................................ 150
(137) CHAPTER. If someone gives his horse for Allāh’s Cause and then he sees it being sold......................... 151
(138) CHAPTER. Participation in Jihād with parent’s permission............. 152
(139) CHAPTER. Hanging of bells round the necks of camels.............. 153
(140) CHAPTER. If a man has enlisted himself in the army and then his wife goes out for Ḥajj........ 153
(141) CHAPTER. The spy.................................................. 154
(142) CHAPTER. Providing the prisoners of war with clothes.............. 155
(143) CHAPTER. The superiority of the one through whom a man embraces Islām.................. 156
(144) CHAPTER. The prisoners of war in chains............................................ 156
(145) CHAPTER. The superiority of the people of the Scriptures (Jews and Christians) who embrace Islām. 157
(146) CHAPTER. Probability of killing the babies and children........... 157
(147) CHAPTER. Killing the children in the war............................................. 158
(148) CHAPTER. Killing the women in the war............................................. 158
(149) CHAPTER. Not to punish with Allāh’s punishment......................... 159
(150) CHAPTER. (Allāh’s Statement): “…Thereafter (is the time) either for generosity or ransom (according to what benefits Islam)...”.................................................. 159
(151) CHAPTER. Is it legal for a Muslim captive to kill or deceive those who have captured him so that he may save himself from the infidels?.......................... 160
(152) CHAPTER. If a Mushrik burns a Muslim, should he be burnt (in retaliation)?........... 160
(153) CHAPTER.......................................................... 161
(154) CHAPTER. The burning of houses and date-palms...................... 161
(155) CHAPTER. Killing a sleeping Mushrik................................................... 162
(156) CHAPTER. Do not wish to meet the enemy........................................... 164
(157) CHAPTER. War is deceit. .......................... 165
(158) CHAPTER. Telling lies in war. ......................... 166
(159) CHAPTER. Killing non-Muslim warriors secretly. . . 166
(160) CHAPTER. What tricks and means of security may be adopted. 166
(161) CHAPTER. The recitation of poetic verses in the war. . . . 167
(162) CHAPTER. Whosoever is unable to sit firm on a horse. . . . 168
(163) CHAPTER. The treatment of a wound with the ashes of a mat. 168
(164) CHAPTER. What quarrels and differences are hated in the war. 169
(165) CHAPTER. If the people get frightened at night. .......... 171
(166) CHAPTER. Shouting: "Ya Sabahah!" ........................ 171
(167) CHAPTER. Saying: "Take it! I am the son of so-and-so." . . . 172
(168) CHAPTER. If the enemy is ready to accept the judgement of a Muslim. ................. 173
(169) CHAPTER. The killing of a captive. ......................... 173
(170) CHAPTER. The performance of a two Rak'a Salah before being put to death. .......... 174
(171) CHAPTER. The freeing of a captive. ......................... 177
(172) CHAPTER. The ransom of Al-Mushrikin. ..................... 177
(173) CHAPTER. If an infidel warrior comes in an Islamic territory. ......................... 178
(174) CHAPTER. One should fight for the protection of the Dhimmii. 179
(175) CHAPTER. The presents given to the foreign delegates. .... 179
(176) CHAPTER. Can one intercede for the Dhimmii or deal with them? ......................... 179
(177) CHAPTER. Sprucing oneself up before receiving a delegation. .... 180
(178) CHAPTER. How to present Islam to a (non-Muslim) boy. .... 181
(179) CHAPTER. The saying of the Prophet ﷺ to the Jews, "Embrace Islam and you will be safe." 183
(180) CHAPTER. If some people in a hostile non-Muslim country embrace Islam and they have possessions. .......... 183
(181) CHAPTER. The listing of the people by the Imam. ............. 184
(182) CHAPTER. Allah may support the religion with a Fajir.... 185
(183) CHAPTER. To take over the leadership of the army during a battle when there is danger. 186
(184) CHAPTER. Supporting with reinforcements. ................. 187
(185) CHAPTER. Staying in the (enemy) town for three (days) .......... 187
(186) CHAPTER. The distribution of the war booty after a Ghaiza. 188
(187) CHAPTER. If Al-Mushrikin take the property of a Muslim as war booty. ......................... 188
(188) CHAPTER. Speaking with an unfamiliar accent. .............. 189
(189) CHAPTER. Al-Ghulul (stealing from the war booty). .......... 191
(190) CHAPTER. A little Ghulul. ..................................... 191
(191) CHAPTER. Not to slaughter the camels and sheep of the booty (before distribution). ................. 192
(192) CHAPTER. The conveyance of the good tidings of victories. .... 193
(193) CHAPTER. What may be given to the bringer of glad tidings. 194
(194) CHAPTER. There is no emigration after the Conquest. .... 194
(195) CHAPTER. To search the Dhimmii women if there is necessity. 195
(196) CHAPTER. The reception of Muslim fighters after Jihad. ........ 196
(197) CHAPTER. What to say on returning from Jihad. ............. 196
(198) CHAPTER. The performance of Salah on returning from a journey. ................. 198
(199) CHAPTER. Taking meals on arrival (from a journey). ........ 198
CONTENTS OF VOLUME FOUR

57 - THE BOOK OF THE OBLIGATIONS OF KHUMUS. 200
(1) CHAPTER. The obligations of Khumus. 200
(2) CHAPTER. The payment of Khumus is a part of religion. 206
(3) CHAPTER. The expenditure of the wives of the Prophet. 206
(4) CHAPTER. The houses of the wives of the Prophet. 207
(5) CHAPTER. The armour of the Prophet. 210
(6) CHAPTER. The Khumus is meant for the needs of Allah's Messenger and the poor. 213
(7) CHAPTER. The Statement of Allah: "Verily one-fifth of it is assigned to Allah and to the Messenger ..." 214
(8) CHAPTER. The statement of the Prophet: "Booty has been made legal for you Muslims." 216
(9) CHAPTER. The war booty is for those who witness the battles. 219
(10) CHAPTER. If somebody fights for the sake of booty. 219
(11) CHAPTER. The share of those who are not present at the time (of distribution). 219
(12) CHAPTER. How the Prophet distributed the properties of Banu Quraiza and Banu An-Nadîr. 220
(13) CHAPTER. Blessed is the wealth of a living or a dead Ghâdî. 221
(14) CHAPTER. If the Imam sends some messenger to carry out a certain duty, or orders one to stay at home, will he be given a share from the booty? 224
(15) CHAPTER. Khumus is to be used for the needs of the Muslims. 224
(16) CHAPTER. The free emancipation of the captives by the Prophet without taking out the Khumus from the booty. 229
(17) CHAPTER. Khumus is for the Imam, and he has the right to give thereof to some of his relatives. 230
(18) CHAPTER. Khumus from the spoils of a killed infidel. 231
(19) CHAPTER. What the Prophet used to give to those Muslims whose faith was not so firm. 233
(20) CHAPTER. The food gained as war booty in the battlefield. 239

58 - THE BOOK OF AL-JIZYA AND THE STOPPAGE OF WAR 241
(1) CHAPTER. Al-Jizya taken from the Dhimmi. 241
(2) CHAPTER. Truce with the king of a country. 244
(3) CHAPTER. The advice to take care of non-Muslims who have a covenant of Allah's Messenger. 245
(4) CHAPTER. To whom should the Fai and the Jizya be distributed? 245
(5) CHAPTER. The sin of one who kills an innocent person having a treaty with the Muslims. 247
(6) CHAPTER. The expelling of the Jews from the Arabian Peninsula. 247
(7) CHAPTER. If Al-Mushrikûn prove treacherous to the Muslims, may they be forgiven? 249
(8) CHAPTER. The invocation of the Imam against those who break their covenant (with the Muslims). 250
(9) CHAPTER. The offering of shelter and peace by women. 251
(10) CHAPTER. The asylum and protection granted by the Muslims should be respected and observed. 251
(11) CHAPTER. If non-Muslims (in war) say: "Sa'bâ'nda" and could not say "Aslamnâ". 252
(12) CHAPTER. Making peace with Al-Mushrikûn and the reconciliation with them. 252
(13) CHAPTER. The superiority of fulfilling one's covenant. 253
(14) CHAPTER. If a Dhimmi practises magic, can he be excused? 254
CONTENTS OF VOLUME FOUR

59 – THE BOOK OF THE BEGINNING OF CREATION ........................................... 263

(1) CHAPTER. The Statement of Allâh ﷺ: “And He it is Who originates the creation; then will repeat it and this is easier for Him…” .................................................. 263
(2) CHAPTER. What has been said regarding the seven earths .......... 265
(3) CHAPTER. (About the) Stars ................................................................. 267
(4) CHAPTER. Characteristic of the sun and the moon ......................... 268
(5) CHAPTER. Allâh’s Statement: “And it is He Who sends the winds as heralds of glad tidings, going before his Mercy (rain).” ........................................... 271
(6) CHAPTER. The reference to angels ...................................................... 272
(7) CHAPTER. If anyone says Āmîn [during the Salât (prayer) at the end of the recitation of Sûrat Al-Fâtiha] ........................................................................ 282
(8) CHAPTER. The characteristics of Paradise, and the fact that it has already been created .............................................................................................. 288
(9) CHAPTER. The characteristics of the gates of Paradise .................. 296
(10) CHAPTER. The description of the (Hell) Fire and the fact that it has already been created............................................................ 296

(11) CHAPTER. The characteristics of Iblîs (Satan) and his soldiers .......... 301
(12) CHAPTER. The mention of Jinn, their reward and retribution .......... 313
(13) CHAPTER. The Statement of Allâh ﷺ: “And when We sent towards you a group of the jinn…” ................................................................. 314
(14) CHAPTER. The Statement of Allâh ﷺ: “… And the moving creatures of all kinds that He has scattered therein…” ........................................ 314
(15) CHAPTER. The best property of a Muslim will be sheep .................. 315
(16) CHAPTER. Five kinds of animals are harmful and allowed to be killed in Haram ................................................................. 319
(17) CHAPTER. If a housefly falls in the drink ........................................... 322

60 – THE BOOK OF THE STORIES OF THE PROPHETS ..................................... 325

(1) CHAPTER. The creation of Ādam and his offspring ......................... 325
(2) CHAPTER. Souls are like recruited troops ........................................ 331
(3) CHAPTER. The Statement of Allâh ﷺ: “And indeed We sent Nûh to his people…” ................................................................. 332
(4) CHAPTER. (The Statement of Allâh ﷺ) : “And Verily, Ilyâs was one of the Messengers…” ................................................................. 335
(5) CHAPTER. The reference to Idrîs عليه السلام .................................... 335
(6) CHAPTER. The Statement of Allâh ﷺ: “And to ‘Ād (people, We sent), their brother Hûd.” ................................................................. 338
(7) CHAPTER. The story of Gog and Magog ............................................. 340
(8) CHAPTER. The Statement of Allâh ﷺ: “…And Allâh did take Ibrâhîm as a Khâlit.” ................................................................. 343
(9) CHAPTER. And Allâh’s Statement: “… hastening.” ........................................... 349
(10) CHAPTER .................................................................................................... 359
(11) CHAPTER. Allâh’s Statement: “And tell them about the guests of Ibrâhîm.” ................................................................. 362
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>The Statement of Allah</td>
<td>362</td>
</tr>
<tr>
<td>13</td>
<td>The story of Ishâq (Isaac)</td>
<td>363</td>
</tr>
<tr>
<td>14</td>
<td>And (remember) Lût (Lot)!</td>
<td>364</td>
</tr>
<tr>
<td>15</td>
<td>And mention in the Book Ismâ’il</td>
<td>365</td>
</tr>
<tr>
<td>16</td>
<td>The story of Ishaq (Isaac)</td>
<td>366</td>
</tr>
<tr>
<td>17</td>
<td>Verily, in Yûsuf and his brethren there were Ḥâyât</td>
<td>367</td>
</tr>
<tr>
<td>18</td>
<td>Then when the messengers came unto the family of Lût</td>
<td>368</td>
</tr>
<tr>
<td>19</td>
<td>And to Thâmûd (people, We sent) their brother Šâlih</td>
<td>369</td>
</tr>
<tr>
<td>20</td>
<td>And Ayyûb, when he cried to his Lord</td>
<td>370</td>
</tr>
<tr>
<td>21</td>
<td>And has there come to you the story of Mûsâ</td>
<td>371</td>
</tr>
<tr>
<td>22</td>
<td>And Allah spoke directly</td>
<td>372</td>
</tr>
<tr>
<td>23</td>
<td>And to Moses Allah spoke directly</td>
<td>373</td>
</tr>
<tr>
<td>24</td>
<td>And We appointed for Musa thirty nights</td>
<td>374</td>
</tr>
<tr>
<td>25</td>
<td>And there came upon a people devoted to some of their idols</td>
<td>375</td>
</tr>
<tr>
<td>26</td>
<td>Torrential flood</td>
<td>376</td>
</tr>
<tr>
<td>27</td>
<td>The story of Al-Khîdhr with Mûsâ (Moses)</td>
<td>377</td>
</tr>
<tr>
<td>28</td>
<td>And mention in the Book Maryam</td>
<td>378</td>
</tr>
<tr>
<td>29</td>
<td>“... And they came upon a people devoted to some of their idols...”</td>
<td>379</td>
</tr>
<tr>
<td>30</td>
<td>And mention in the Book, Maryam</td>
<td>380</td>
</tr>
<tr>
<td>31</td>
<td>“... And they came upon a people devoted to some of their idols...”</td>
<td>381</td>
</tr>
<tr>
<td>32</td>
<td>And Allah has set forth an example for those who believe, the wife of Fir’aun</td>
<td>382</td>
</tr>
<tr>
<td>33</td>
<td>And to (the people of) Madyan, (We sent) their brother Shu’aib</td>
<td>383</td>
</tr>
<tr>
<td>34</td>
<td>And verily, Ūnûs was one of the Messengers</td>
<td>384</td>
</tr>
<tr>
<td>35</td>
<td>And ask them about the town that was by the sea</td>
<td>385</td>
</tr>
<tr>
<td>36</td>
<td>And to David We gave the Zabûr</td>
<td>386</td>
</tr>
<tr>
<td>37</td>
<td>The most beloved Ṣalât to Allah was the Ṣalât of (the Prophet) Dawûd, and the most beloved Ṣaum was the Ṣaum of Dawûd</td>
<td>387</td>
</tr>
<tr>
<td>38</td>
<td>... And remember Our slave Dawûd, endued with power</td>
<td>388</td>
</tr>
<tr>
<td>39</td>
<td>And to Dawûd, We gave Sulâimân</td>
<td>389</td>
</tr>
<tr>
<td>40</td>
<td>And indeed We bestowed upon Luqmân Al-Hikmah</td>
<td>390</td>
</tr>
<tr>
<td>41</td>
<td>“And this is a mention of the mercy of your Lord to His slave Zakariya (Zachariah)</td>
<td>391</td>
</tr>
<tr>
<td>42</td>
<td>... And remember Our slave Dawûd, endued with power</td>
<td>392</td>
</tr>
<tr>
<td>43</td>
<td>(This is) a mention of the mercy of your Lord to His slave Zakariya (Zachariah)</td>
<td>393</td>
</tr>
<tr>
<td>44</td>
<td>And mention in the Book, Maryam</td>
<td>394</td>
</tr>
<tr>
<td>45</td>
<td>“... And they came upon a people devoted to some of their idols...”</td>
<td>395</td>
</tr>
<tr>
<td>46</td>
<td>And indeed We bestowed upon Luqmân Al-Hikmah</td>
<td>396</td>
</tr>
<tr>
<td>47</td>
<td>“And mention in the Book, Maryam</td>
<td>397</td>
</tr>
</tbody>
</table>
CONTENTS OF VOLUME FOUR

Allah تَعَالَى: “O people of the Scriptures! Do not exceed the limits in your religion…” .......................... 404

(48) CHAPTER. The Statement of Allah تَعَالَى: “And mention in the Book, the story of Maryam…” .......................... 405

(49) CHAPTER. The advent (descent) of ‘Isa (Jesus), son of Maryam (Mary) .......................... 411

(50) CHAPTER. What has been said about Bani Isra’el .......................... 412

(51) CHAPTER. (The tale of three Israelites, a leper, a bald man and a blind man) .......................... 418

(52) CHAPTER .......................... 420

(53) CHAPTER. The tale of the Cave .......................... 420

(54) CHAPTER .......................... 422

61 – THE BOOK OF VIRTUES 433

(1) CHAPTER. The Statement of Prophet Allah تَعَالَى: “O mankind! We have created you from a male and a female.” .......................... 433

(2) CHAPTER. Virtues of Quraish .......................... 436

(3) CHAPTER. The Qur’ān was revealed in the language of Quraish .......................... 439

(4) CHAPTER. The descent of the Yemenites from Ismā’il (Ishmael) .......................... 439

(5) CHAPTER .......................... 440

(6) CHAPTER. The mention of the tribes of Aslam, Ghifrā, Muzaina, Juhaina, and Aṣḥāfa .......................... 441

(7) CHAPTER. The mention of Qaḥṭān tribe .......................... 443

(8) CHAPTER. What is forbidden of the Da’wah of the Period of Ignorance .......................... 443

(9) CHAPTER. The story of Khuza‘a .......................... 445

(10) CHAPTER. The story of the conversion of Abū Dhar Al-Ghifari .......................... 445

(11) CHAPTER. The story of Zamzam. (See H. 3369 and 3370) .......................... 447

(12) CHAPTER. The story of Zamzam and the ignorance of the Arabs .......................... 449

(13) CHAPTER. Whoever related kinship to his forefathers .......................... 450

(14) CHAPTER. The son of some people’s sister is considered as belonging to the same people .......................... 451

(15) CHAPTER. The story of the Ethiopians .......................... 452

(16) CHAPTER. Whoever liked that his ancestors should not be abused .......................... 452

(17) CHAPTER. The names of Allah’s Messenger .......................... 453

(18) CHAPTER. The last of all the Prophets (Muhammad ﷺ) .......................... 454

(19) CHAPTER. The death of the Prophet .......................... 455

(20) CHAPTER. The Kunya of the Prophet .......................... 455

(21) CHAPTER .......................... 456

(22) CHAPTER. The Seal of Prophethood .......................... 456

(23) CHAPTER. The description of the Prophet .......................... 457

(24) CHAPTER. The eyes of the Prophet used to sleep, but his heart used not to sleep .......................... 465

(25) CHAPTER. The signs of Prophethood in Islām .......................... 466

(26) CHAPTER. The Statement of Allah تَعَالَى: “Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad) as they recognise their own sons…” .......................... 500

(27) CHAPTER. The miracle of the splitting of the moon .......................... 501

(28) CHAPTER .......................... 502
(1) CHAPTER. Al-Wasâyâ (The Wills)

And the statement of the Prophet ﷺ:
“One should have his Wasâyâ (last will and testament) written and kept ready with him.”

And the Statement of Allâh ﷻ:
“It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents… (up to)… some unjust…” (V.2:180-182)

2738. Narrated ‘Abdullah bin ‘Umar رضي الله عنهما: Allâh’s Messenger ﷺ said, “It is not permissible for any Muslim who has something to will, to stay for two nights without having his last will and testament written and kept ready with him.”

2739. Narrated ‘Amr bin Al-Hârith, the brother of the wife of Allâh’s Messenger ﷺ Juwairiya bint Al-Hârith: When Allâh’s Messenger ﷺ died, he did not leave any Dirham or Dînâr (i.e., money) or a slave or a slave-woman or anything else except his white mule, his arms and a piece of land which he had given in charity.
2740. Narrated Ṭālha bin Musarrif: I asked ‘Abdullāh bin Abū Aūfa, “Did the Prophet ἢ make a will?” He replied, “No.” I asked him, “How is it then that the making of a will has been enjoined upon people (or that they are ordered to make a will)?” He replied, “The Prophet ἢ bequeathed Allah’s Book (i.e., the Qur’ān).”

2741. Narrated Al-Aswad: In the presence of ‘Aishah some people mentioned that the Prophet ἢ had appointed ‘Ali by will as his successor. ‘Aishah said, “When did he appoint him by will? Verily, when he died he was resting against my chest (or said: in my lap) and he asked for a washbasin and then collapsed while in that state, and I could not even perceive that he had died, so when did he appoint him by will?”

(2) CHAPTER. One would rather leave one’s inheritors wealthy than leave them (poor) begging others.

2742. Narrated Sa’d bin Abī Waqqās: The Prophet ἢ came visiting me while I was (sick) in Makkah, (‘Amir the subnarrator said, and he disliked to die in the land whence he had already migrated). He (i.e., the Prophet ἢ) said, “May Allāh bestow His Mercy on Ibn ‘Afrā’ (Sa’d bin Khawla).” I said, “O Allāh’s Messenger! May I will all my property (in charity)?” He said, “No.” I said, “Then may I will half of it?” He said, “No.” I said, “One-third?” He said,
“Yes, one-third, yet even one-third is too much. It is better for you to leave your inheritors wealthy than to leave them (poor) begging others, and whatever you spend for Allah’s sake will be considered as a charitable deed, even the handful of food you put in your wife’s mouth. Allah may lengthen your age so that some people may benefit by you, and some others be harmed by you.”

At that time Sa’d had only one daughter.

(3) CHAPTER. To will one-third of one’s property.

Al-Hasan said, “A Ḥḍiṃmi (i.e., a non-Muslim living under the protection of an Islamic government) is not allowed to will more than one-third of his property. And Allah said: “And so judge (you O Muhammad) among them by what Allah has revealed.....” (V.5:49)

2743. Narrated Ibn ‘Abbās: I recommend that people reduce the proportion of what they bequeath by will to the fourth (of the whole legacy), for Allah’s Messenger said, “One-third, yet even one-third is too much.”

2744. Narrated Sa’d: I fell sick and the Prophet paid me a visit. I said to him, “O Allah’s Messenger! I invoke Allah that He may not let me expire in the land whence I migrated (i.e., Makkah).” He said, “May Allah give you health and let the people benefit by you.” I said, “I want to will my property, and I have only one daughter
and I want to will half of my property (to be given in charity).” He said, “Half is too much.” I said, “Then I will one-third.” He said, “One-third, yet even one-third is too much.” (The narrator added, “So the people started to will one-third of their property and that was permitted for them.”)

(4) CHAPTER. The saying of a testator to the executor, “Look after my son,” and what is permissible for the executor to claim.

2745. Narrated ‘Aishah the wife of the Prophet ﷺ: ‘Utba bin Abi Waqqas entrusted (his son) to his brother Sa’d bin Abi Waqqas saying, “The son of the slave-girl of Zam’a is my (illegal) son, take him into your custody.” So, during the year of the Conquest (of Makkah) Sa’d took the boy and said, “This is my brother’s son whom my brother entrusted to me.” ‘Abd bin Zam’a got up and said, “He is my brother and the son of the slave-girl of my father and was born on my father’s bed.” Then both of them came to Allah’s Messenger ﷺ and Sa’d said, “O Allah’s Messenger! This is my brother’s son whom my brother entrusted to me.”

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

(5) CHAPTER. If a patient gives an evident clear sign by nodding, (is that sign to be taken as a valid evidence?)

2746. Narrated Anas: A Jew crushed the head of a girl between two stones. She was asked, “Who has done so to you, so-and-so? so-and-so?” till the name of the Jew was mentioned, whereupon she nodded (in agreement). So the Jew was brought and was questioned till he confessed. The Prophet then ordered that his head be crushed with stones. (See H. 2413)

(6) CHAPTER. A legal heir has no right to inherit through a will.

2747. Narrated Ibn ‘Abbās: The custom (in olden days) was that the property of the deceased would be inherited by his offspring; as for the parents (of the deceased), they would inherit by will of the deceased. Then Allāh cancelled from that custom whatever He wished and fixed for the male double the amount inherited by the female, and for each parent a sixth (of the whole legacy) and for the wife an eighth or a fourth and for the husband a half or a fourth.

(1) (Ch. 6) In Islām, what the deceased leaves is distributed among his heirs according to a certain ratio. The deceased may bequeath one-third of his property to other than his legal heirs who should not inherit by means of such a will.

(2) (H. 2747) When the deceased leaves children.

(3) (H. 2747) When the deceased is childless.
2748. Narrated Abu Hurairah S.A.: A man asked the Prophet S.A.W., “O Allah’s Messenger! What kind of charity is the best?” He replied, “To give in charity when you are healthy and greedy, hoping to be wealthy and afraid of becoming poor. Don’t delay giving in charity till the time comes when you are on the deathbed when you say, ‘Give so much to so-and-so and so much to so-and-so,’ and at that time the property is not yours but it belongs to so-and-so (i.e., your inheritors).”

(8) CHAPTER. The Statement of Allah ﷺ:

"...After the payment of legacies he may have bequeathed or debts...

(V.4:11)

It is mentioned that Shuraih, ‘Umar bin ‘Abdul-'Aziz, Tawus, ‘Ata’ and Ibn Udhaina regarded as valid the acknowledgement of a debt by a sick man. Al-Hasan said, “The most valid charity is what is given on the last day of one’s present life and the first day of the life to come (i.e., on the day one dies).”

Ibrahim and Al-Hakam said, “If a sick person absolves an heir from debt, the heir is regarded as absolved.” Rafi’ bin Khadij made a will that his Fazariyya wife should not let anybody share with her the contents of her house.

Al-Hasan said, “If somebody on his deathbed says to his slave, ‘I have freed...
you’, the manumission is valid.”

Ash-Sha’bi said, “If a dying woman says, ‘My husband has paid what he owed me and I have received it,‘ her confession is valid.” Some people say, “The dying person’s confession (of debt to some of his heirs) is not valid because such a confession rouses suspicion.” But they approve of a confession concerning a trust, goods, and silent partnership, but the Prophet said, “Avoid suspicion, suspicion is the worst of false tales.”

It is not legal for one to eat up the Muslims’ wealth (unjustly), for the Prophet said, “The sign of a hypocrite is that when he is entrusted with something he proves treacherous.” And Allāh said:

“Verily! Allāh commands that you should render back the trusts to those to whom they are due…” (V.4:58), without restricting this order to the heirs or some other people.

2749. Narrated Abū Hurairah: The Prophet said, “The signs of a hypocrite are three: (1) Whenever he speaks, he tells a lie; (2) whenever he is entrusted he betrays (proves dishonest); (3) whenever he promises, he breaks his promise.” (See H. 33)
The Statement of Allāh

"Verily! Allāh commands that you should render back the trusts of those, to whom they are due..." (V.4:58).

So, returning the trust must take precedence over the execution of the voluntary will.

The Prophet ﷺ said, "No giving in charity is recommended except if one is wealthy." Ibn ‘Abbās said, “A slave cannot make a will without his master’s consent.” The Prophet ﷺ said, “A slave is a guardian of the property of his master.”

2750. Narrated ‘Urwa bin Az-Zubair: Ḥaḳım bin Ḥizām said, “I asked Allāh’s Messenger ﷺ for something, and he gave me, and I asked him again and he gave me and said, ‘O Ḥaḳím! This wealth is green and sweet (i.e., as tempting as fruits), and whoever takes it without greed then he is blessed in it, and whoever takes it with greediness, he is not blessed in it and he is like one who eats and never gets satisfied.

“The upper (i.e., giving) hand is better than the lower (i.e., taking) hand.” Ḥaḳím added, “I said, ‘O Allāh’s Messenger! By Him Who has sent you with the Truth I will never demand anything from anybody after you till I die.’” Afterwards, Abū Bakr used to call Ḥaḳím to give him something but he refused to accept anything from him. Then ‘Umar called him to give him (something) but he refused. Then ‘Umar said, “O Muslims! I offered to him (i.e., Ḥaḳím) his share which Allāh has ordained for him from this booty and he refuses to take it.” Thus Ḥaḳím did not ask anybody for anything after the Prophet ﷺ, till he died - may Allāh bestow His Mercy upon him.
2751. Narrated Ibn ‘Umar: I heard Allâh’s Messenger saying, “Everyone of you is a guardian and is responsible for his charges: the ruler (i.e., Imam) is a guardian and responsible for his subjects; and a man is a guardian of his family and is responsible for his charges; and a lady is a guardian in the house of her husband and is responsible for her charge; and a servant is a guardian of the property of his master and is responsible for his charge.” I think he also said, “And a man is a guardian of the property of his father.”

(10) CHAPTER. If somebody founds an endowment (or bequeathes) his relatives by a will (is it permissible?). And who are considered as relatives.

Narrated Anas: The Prophet said to Abû Talha, “Give (your garden) to the poor amongst your relatives.” So he gave it to Hassân and Uba‘î bin Ka‘b.

Anas added in another narration, “So he gave it to Hassân and Uba‘î bin Ka‘b who were nearer relatives to him than I.” The relation between Hassân and Uba‘î to Abû Talha was as follows: Abû Talha’s name was Zaid, the son of Sahl, the son of Al-Aswad, the son of Harâm, the son of Amir, the son of Zaid Manât, the son of ‘Adi, the son of
‘Amr, the son of Mālik, the son of An-Najjār. Ḥassān was the son of Thābit, the son of Al-Mundhir, the son of Harām; this means that Abū Ṭalḥa and Ḥassān had a common great grandfather (i.e., Ḥarām, the third in the line of descent). Ḥassān and Abū Ṭalḥa and Ubāil had a common ancestor, ‘Amr bin Mālik, the sixth in the lineage, as Ubāil was the son of Ka‘b, the son of Qais, the son of ‘Ubaid, the son of Zaid, the son of Mu‘āwiyah, the son of ‘Amr, the son of Mālik, the son of An-Najjār.

Some scholars say, “If one wants to will some of his wealth to one’s relatives, they must be among those who share a Muslim common ancestor with one.”

2752. Narrated Anas: The Prophet said to Abū Ṭalḥa, “I recommend that you divide (this garden) amongst your relatives.” Abū Ṭalḥa said, “O Allāh’s Messenger! I will do the same.” So, Abū Ṭalḥa divided it among his relatives and cousins.

Ibn ‘Abās said, “When the Qur’ānic Verse:

‘And warn your tribe (O Muhammad) of near kindred’ (V.26:214) was revealed, the Prophet started calling the various big families of Quraish, ‘O Bāni Fihā! O Bāni ‘Ad!’”

Abū Hurairah said, “When the Verse: ‘And warn your tribe (O Muhammad) of near kindred’, was revealed, the Prophet said (in a loud voice), ‘O people of Quraish!’”
(11) CHAPTER. Are children and women included under the term of relatives (concerning wills)?

2753. Narrated Abū Hurairah: When Allah revealed the Verse: “And warn your tribe (O Muhammad) of near kindred,” Allah’s Messenger got up and said, “O Quraish people (or said similar words)! Buy (i.e., save) yourselves (from the Hell-fire) as I cannot save you from Allah’s punishment; O Banī Abīd Manāf! I cannot save you from Allah’s punishment; O ‘Abbās bin ‘Abdul Muṭṭalib! I cannot save you from Allah’s punishment; O Ṣafīyya, the aunt of Allah’s Messenger! I cannot save you from Allah’s punishment; O Fāṭima bint Muḥammad! Ask me anything from my wealth, but I cannot save you from Allah’s punishment.”

(1) (H. 2753) Every person should try to protect himself from Allah’s punishment by doing good deeds and by showing obedience to Allah and to Allah’s Messenger’s orders. Nobody can do him any good in this respect no matter how close a relative he may be.
(12) CHAPTER. Can the founder of an endowment have the benefit of his endowment?

‘Umar stipulated that the administrator of an endowment could eat from the yield of the endowment. The founder of an endowment or somebody else may be the trustee of the endowment. Similarly, if one offers a Badana (i.e., camel for sacrifice) or something else in Allah’s Cause, he is allowed to benefit by it in the same way as others benefit by it even if he did not stipulate that.

2754. Narrated Anas: The Prophet saw a man driving a Badana and said to him, “Ride on it.” The man said, “O Allah’s Messenger! It is a Badana.” (The Prophet repeated his order) and on the third or fourth time he said, “Ride it, woe to you” or said: “May Allah be Merciful to you.”

2755. Narrated Abū Hurairah: Allah’s Messenger saw a man driving a Badana and said to him, “Ride on it,” and on the second or the third time he added, “Woe to you.”

(13) CHAPTER. If one declares his wish to found an endowment, his endowment is valid even before its conveyance (to those for whom it is intended).

As ‘Umar founded an endowment and said that it was not sinful for its administrator to eat from its yield, but
he did not specify whether he (i.e., 'Umar) or someone else would be its administrator. The Prophet said to Abū Ṭalḥa, “I recommend that you should divide it (i.e., the garden) among your relatives.” So Abū Ṭalḥa agreed and distributed it among his relatives and his cousins.

14) CHAPTER. When someone says, “My house is Ṣadaqa (i.e., gift of charity) for Allāh’s sake,” and does not specify whether it is for the poor or for some other people, then the Ṣadaqa is valid and he can give it to his relatives or whomever he wishes.

The Prophet allowed Abū Ṭalḥa when he said, “The most beloved of my property is (the garden of) Bairuḥa and I wish to give it in charity for Allāh’s sake.” The Prophet considered his deed valid. Some say that it is invalid unless it is specified as to whom the Ṣadaqa is to be given. But the first statement (i.e., that it is valid) is more correct.

15) CHAPTER. If someone says, “My land or my garden is Ṣadaqa for Allāh’s sake on my mother’s behalf,” his Ṣadaqa is valid even if he did not specify to whom it is to be given.

2756.Narrated Ibn ‘Abbās: The mother of Sa’d bin ‘Ubāda died in Sa’d’s absence. He said, “O Allāh’s Messenger! My mother died in my absence; will it be of any benefit for her if I give Ṣadaqa(1) on her behalf?” The Prophet said, “Yes,” Sa’d said, “I make you a witness that I gave my garden called Al-Mikhrāf in charity on her behalf.”

(1) Ṣadaqa: here means charity. [See H. No. 2762].
(16) CHAPTER. It is permissible for one to give part of his wealth or some of his slaves or animals in charity or as an endowment.

2757. Narrated Ka'b bin Malik Z.: I said, “O Allah's Messenger! For the acceptance of my repentance I wish to give all my property in charity for Allah's sake through His Messenger.” He said, “It is better for you to keep some of the property for yourself.” I said, “Then I will keep my share in Khaibar.”

(17) CHAPTER. Whoever gave something to his representative to give in charity and then the latter returned it to him.

2758. Narrated Anas: When the Holy Verse: ‘By no means shall you attain Al-Birr (piety, righteousness, it means here Allah's Reward i.e., Paradise), unless you spend of that which you love...’, (V.3:92) was revealed, Abū Talḥa went to Allah's Messenger and said, “O Allah’s Messenger! Allah, the Blessed, the Superior states in His Book: ‘By no means shall you attain Al-Birr, unless you spend of that which you love...’, (V.3:92) and the
most beloved property to me is Bairuha’ (which was a garden where Allah’s Messenger ﷺ used to go to sit in its shade and drink from its water). (1) I give it to Allah and His Messenger ﷺ hoping for Allah’s Reward in the Hereafter. So, O Allah’s Messenger! Use it as Allah orders you to use it.” Allah’s Messenger ﷺ said, “Bravo! O Abū Ṭalḥa, it is fruitful property. We have accepted it from you and now we return it to you. Distribute it amongst your relatives.” So, Abū Ṭalha distributed it amongst his relatives, amongst whom were Ubaī and Ḥassān. When Ḥassān sold his share of that garden to Mu‘awiyah, he was asked, “How do you sell Abū Ṭalha’s Sadaqa?” He replied, “Why should not I sell a Sa‘ of dates for a Sa‘ of money?” (2) The garden was situated in the courtyard of the palace of Banū Jadila built by Mu‘awiyah.

(18) CHAPTER. The Statement of Allah ﷻ:

“And when the relatives and the orphans and Al-Masakin (the poor) are present at the time of division, give them out of the property…” (V.4:8)

2759. Narrated Ibn ‘Abbas ﷺ:

(1) (Ch. 17) The description between brackets is said by Anas.
(2) (Ch. 17) This shows that Ka‘b did not give his garden as an endowment, otherwise Ḥassān could not have sold it.
Some people claim that the provision in the above Verse is abrogated; by Allah, it is not abrogated, but the people have stopped acting upon it. There are two kinds of guardians (who are in charge of the inheritance): One is who inherits; such a person should give (of what he inherits to the relatives, the orphans and the needy, etc.), the other is that who does not inherit (e.g., the guardian of the orphans); such a person should speak kindly and say (to those who are present at the time of distribution), I can not give it to you (as the wealth belongs to the orphans).

(19) CHAPTER. It is recommended that something should be given in charity on behalf of a person who dies suddenly. And the execution of the vows of the deceased.

2760. Narrated ‘A‘ishah: A man said to the Prophet ﷺ, “My mother died suddenly, and I think that if she could speak, she would have given in charity. May I give in charity on her behalf?” He ﷺ said, “Yes! Give in charity on her behalf.”

2761. Narrated Ibn ‘Abbās: Sa‘d bin ‘Ubāda asked Allah’s Messenger ﷺ (for his legal opinion) saying, “My mother died and she had had an unfulfilled vow.” The Prophet ﷺ said, “Fulfil it on her behalf.”
20) CHAPTER. The witnesses in the foundation of an endowment or in giving in charity.

2762. Narrated Ibn ‘Abbās: that the mother of Sa’d bin ‘Ubāda, the brother of Bani Sā’ida died in Sa’d's absence, so he came to the Prophet saying, “O Allāh’s Messenger! My mother died in my absence, will it benefit her if I give Sadaqa (in charity) on her behalf?” The Prophet said, “Yes.” Sa’d said, “I take you as my witness that I give my garden Al-Mikhrāf in charity on her behalf.”

21) CHAPTER. The Statement of Allāh

“And give unto orphans their property, and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.

“And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice…” (V.4:2,3).

2763. Narrated Az-Zuhri: ‘Urwa bin Az-Zubair said that he asked ‘Āishah about the meaning of the Qur’anic Verse:

“And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice…” (V.4:2-3)

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

‘They ask your legal instruction (O Muḥammad ﷺ!) concerning women, say: Allāh instructs you about them,...’ (V.4:127)

“And in this Verse, Allāh indicated that if the orphan-girl was beautiful and wealthy, her guardian would have the desire to marry her without giving her an appropriate Mahr equal to what her peers could get, but if she was undesirable for lack of beauty or wealth, then he would not marry her, but seek to marry some other woman instead of her. So, since he did not marry her when he had no inclination towards her, he had not the right to marry her when he had an interest in her, unless he treated her justly by giving her a full Mahr and securing all her rights.”

(22) CHAPTER. The Statement of Allāh ﷻ:

“And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily fearing that they should grow up, and whoever (amongst the guardians) is rich, he should...
take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witnesses in their presence; and Allâh is All-Sufficient in taking account.

“There is a share for men and a share for women from what is left by parents, and those nearest related, whether the property be small or large — a legal share.” (V. 4:6,7)

CHAPTER. How a guardian is to deal with an orphan’s wealth and what he can eat thereof according to his labour.

2764. Narrated Ibn ‘Umar: In the lifetime of Allâh’s Messenger, ‘Umar gave in charity some of his property, a garden of date-palms called Thamgh. ‘Umar said, “O Allâh’s Messenger! I have some property which I prize highly and I want to give it in charity.” The Prophet said, “Give it in charity (i.e., as an endowment) with its land and trees on the condition that the land and trees will neither be sold nor given as a present, nor bequeathed, but the fruits are to be spent in charity.” So ‘Umar gave it in charity, and it was for Allâh’s Cause, the emancipation of slaves, for the poor, for guests, for travellers, and for kinsmen. The person acting as its administrator could eat from it reasonably and fairly, and could let a friend of his eat from it, provided he had no intention of becoming wealthy by its means.

2765. Narrated ‘Aishah: The following Verse:
...And whoever (amongst the guardian) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable...” (V.4:6) was revealed in connection with the guardian of an orphan, and it means that if he is poor he can have for himself (from the orphan’s wealth) what is just and reasonable (according to his labour) from the orphan’s share of the inheritance.

(23) CHAPTER. The Statement of Allâh

"Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!” (V.4:10)

2766. Narrated Abû Hurairah: The Prophet ﷺ said, “Avoid the seven great destructive sins.” The people enquired, “O Allah’s Messenger! What are they?” He said, “(1) To join others in worship along with Allâh; (2) To practise sorcery, (3) To kill the life which Allah has forbidden except for a just cause, (according to Islamic law); (4) To eat up Ribâ (usury); (5) To eat up an orphan’s wealth; (6) To show one’s back to the enemy and fleeing from the battlefield at the time of fighting, and (7) To accuse chaste women, who never even think of anything touching chastity and are good believers.”

(24) CHAPTER. Allâh’s Statement:

“...And they ask you concerning orphans. Say: ‘The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh knows him who means mischief (e.g.,

---

(1) (H. 2766) Ribâ: See glossary.
to swallow their property) from him who means good (e.g., to save their property). And if Allāh had wished, He could have put you into difficulties. Truly, Allāh is All-Mighty, All-Wise.'” (V.2:220)

2767. Nāfi' said, “Ibn 'Umar never refused to be appointed as a guardian.”

The most beloved thing to Ibn Sirīn concerning an orphan’s wealth was that the orphan’s advisors and guardians would assemble to decide what is best for him.

When Tawūs was asked about something concerning an orphan’s affairs, he would recite:

‘...And Allāh knows him who means mischief from him who means good...’ (V.2:220)

‘Aṭā’ said concerning some orphans, “The guardian is to provide for the young and the old orphans according to their needs from their shares.”

(25) CHAPTER. The employment of an orphan on a journey and at home, provided it is beneficial for him. And (it is obligatory) for the mother and the stepfather of an orphan to look after him (even if they were not his guardians).

2768. Narrated Anas: When Allāh’s Messenger ḥ came to Al-Madīnā he did not have any servant. Abū Ṭālīḥa (Anas’ stepfather) took me to Allāh’s Messenger ḥ and said, “O Allāh’s Messenger! Anas is a wise boy, so let him serve you.” So, I served him at home and on journeys. If I did anything, he never asked me why I did it, and if I refrained from doing anything, he never asked me why I refrained from doing it.
(26) CHAPTER. If somebody gives a piece of land as an endowment and does not mark its boundaries, the endowment is valid. The same is applied to objects of charity.

2769. Narrated Anas bin Mālik: Abu Talha had the greatest wealth of date-palms amongst the Ānṣār in Al-Madīna, and he prized above all his wealth (his garden) Bairuhã', which was situated opposite the mosque (of the Prophet ﷺ). The Prophet ﷺ used to enter it and drink from its fresh water. When the following Divine Verse were revealed:

> “By no means shall you attain Al-Bīr (piety, righteousness, here it means Allâh’s Reward i.e., Paradise) unless you spend (in Allâh’s Cause) of that which you love...”

(V.3:92)

Abu Talha got up saying, “O Allâh’s Messenger! Allâh says: ‘By no means shall you attain Al-Bīr, unless you spend (in Allâh’s Cause) of that which you love...’, and I prize Bairuhã above all my wealth, which I want to give in charity for Allâh’s sake, hoping for its reward from Allâh. So you can use it as Allâh directs you.” On that the Prophet ﷺ said, “Bravo! It is a profitable property. (Ibn Maslama is not sure as to which word is right, i.e., profitable or perishable.) I have heard what you have said, and I recommend that you distribute this amongst your relatives.” On that Abū Ţalḥa said, “O Allâh’s Messenger! I will do (as you have suggested).” So, Abū Ţalḥa distributed that garden amongst his relatives and cousins.
The Book of Wasaya (Wills and Testaments)

2770. Narrated Ibn ‘Abbās: A man said to Allah’s Messenger, “My mother has died, will it benefit her if I give in charity on her behalf?” The Prophet replied in the affirmative. The man said, “I have a garden and I make you a witness that I give it in charity on her behalf.”

(27) CHAPTER. If a group of persons give a jointly-owned piece of land as an endowment, the foundation of the endowment is valid.

2771. Narrated Anas: When the Prophet ordered that the mosque be built, he said, “O Bani An-Najjār! Suggest to me the price for this garden of yours.” They replied, “By Allah! We will demand its price from none but Allah.”

(28) CHAPTER. How to write the endowment?

2772. Narrated Ibn ‘Umar: When ‘Umar got a piece of land in Khaibar, he came to the Prophet saying, “I have got a piece of land better than which I have never got. So, what do you advise me regarding it?”
The Prophet said, “If you wish you can keep it as an endowment to be used for charitable purposes.” So, ‘Umar gave the land in charity (i.e., as an endowment) on the condition that the land would neither be sold nor given as a present, nor bequeathed, (and its yield) would be used for the poor, the kinsmen, the emancipation of slaves, Jihād, and for guests and travellers; and its administrator could eat in a reasonable just manner (according to his labour), and he also could feed his friends without intending to (store anything from it in order to) become wealthy by its means.”

(29) CHAPTER. The usufruct of an endowment may be spent for the wealthy, the poor and the guests.

2773. Narrated Ibn ‘Umar: ‘Umar got some property in Khaibar and he came to the Prophet and informed him about it. The Prophet said to him, “If you wish you can give it in charity.” So, ‘Umar gave it in charity (i.e., as an endowment) the yield of which was to be used for the good of the Al-Fuqarà (the poor), Al-Masākin (the poor), the kinsmen, and the guests.

(30) CHAPTER. The foundation of an endowment of a piece of land for building a mosque.

2774. Narrated Anas bin Mālik: When Allāh’s Messenger came to Al-Madīna, he ordered that a mosque be built. He said, “O Bani An-Najjār! Suggest to me the price for this garden of yours.” They replied, “By Allāh, we will demand its price from none but Allāh.”
(31) CHAPTER. Giving animals; particularly horses and property and gold and silver as endowments.

Az-Zuhri was asked, “If somebody founds an endowment of one thousand Dinār and gives the sum to his boy who is a trader to invest it in business and declares that the profit of the money will be given in charity to the poor and the relatives, does the founder have the right to use anything of the profit of the one thousand Dinār? And if he does not assign its profit to the poor?” Az-Zuhri said, “He does not have the right to use anything of it (i.e., in either case).”

2775. Narrated Ibn ‘Umar

Once ‘Umar gave a horse in charity to be used in Allāh’s Cause (Jihâd – holy fighting). It had been given to him by Allāh’s Messenger ﷺ. ‘Umar gave it to a man in charity to use it in Allāh’s Cause. Then ‘Umar was informed that the man has put that horse for sale, so he asked Allāh’s Messenger ﷺ whether he could buy it. Allāh’s Messenger ﷺ replied, “You should neither buy nor take back what you have given in charity.”

(32) CHAPTER. The salary of the administrator of an endowment.

2776. Narrated Abû Hurairah

Allāh’s Messenger ﷺ said, “My heirs will not inherit a Dinār or a Dirham (i.e., money), for whatever I leave, excluding the adequate support of my wives and the wages of my employees, is to be given in charity.”
2777. Narrated Ibn ‘Umar: When ‘Umar founded an endowment he stipulated that its administrator could eat from it and also feed his friend without intending to store anything for himself from it in order to become wealthy.

(33) CHAPTER. If somebody keeps a piece of land or a well as an endowment, or stipulates that he should benefit by its water as the other Muslims do (will this be permissible)?

Anas kept a house as an endowment and whenever he came (to Al-Madina) he used to stay in it.

Az-Zuhair gave his house in charity (i.e., as an endowment) and told his divorced daughters to dwell therein without harming or being harmed, but if any of them remarried, she would have no right to stay there.

Ibn ‘Umar kept his share from his father’s house to be inhabited by the needy amongst ‘Abdullāh’s family (i.e., his own family).

2778. Abū ‘Abdur-Rahmān narrated: When ‘Uthmān was circled (by the rebels), he looked upon them from above and said, ‘I ask you by Allāh, I ask nobody but the companions of the Prophet sallā Allāhu ‘alayhi wa sallam, don’t you know that Allāh’s Messenger sallā Allāhu ‘alayhi wa sallam said, ‘Whoever will (buy and) dig the well of Rūma will be granted Paradise,’ and I (bought and) dug it? Don’t you know that he said,
'Whoever equip the army of ‘Usra (i.e., Tabûk’s Ghazwa) will be granted Paradise,’ and I equipped it?’ They attested whatever he said.

When ‘Umar founded his endowment he said, ‘Its administrator can eat from it.’ The management of the endowment can be taken over by the founder himself or any other person, for both cases are permissible.

(34) CHAPTER. It is permissible for the founder of an endowment to say, ‘We will demand its price, from none but Allâh.’

2779. Narrated Anas: The Prophet ﷺ said (at the time of building the mosque), ‘O Bani An-Najjar! Suggest to me the price for your garden.’ They replied, ‘We will demand its price from none but Allâh.’

(35) CHAPTER. The Statement of Allâh

2780. Ibn ‘Abbãs said, ‘A man from the tribe of Bani Sahm went out in the company of Tamîm Ad-Dârî and ‘Adî bin Baddã’. The man of Bani Sahm died in a land where there was no Muslim. When Tamîm
and ‘Adī returned conveying the property of the deceased, they claimed that they had lost a silver bowl with gold engraving. Allāh’s Messenger ﷺ made them take an oath (to confirm their claim), and then the bowl was found in Makkah with some people who claimed that they had bought it from Tamīm and ‘Adī. Then two witnesses from the relatives of the deceased got up and swore that their witnesses were more valid than the witnesses of ‘Adī and Tamīm, and that the bowl belonged to their deceased fellow. So, this Verse was revealed in connection with this case:

‘O you who believe! When death approaches any of you…’,” (V.5:106)

(36) CHAPTER. The payments of the debts of the deceased by the executor (of the will) in the absence of other inheritors.

2781. Narrated Jābir bin ‘Abdullāh Al-Anṣārī: My father was martyred on the day (of the Ghaṣwa) of Uḥud and left six daughters and some debts to be paid. When the time of plucking the date-fruits came, I went to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! You know that my father was martyred on the day of Uḥud and owed much debt, and I wish that the creditors would see you.” The Prophet ﷺ said, “Go and collect the various kinds of dates and place them separately in heaps”. I did accordingly and called him. On seeing him, the creditors started claiming their rights pressingly at that time. When the Prophet ﷺ saw how they behaved, he went round the biggest heap for three times and
sat over it and said, “Call your companions (i.e., the creditors).” Then he kept on measuring and giving them, till Allâh cleared all my father’s debts. By Allâh, it would have pleased me that Allâh would clear the debts of my father even though I had not taken a single date to my sisters. But by Allâh, all the heaps were complete, (as they were) and I looked at the heap where Allâh’s Messenger ﷺ was sitting and noticed as if not a single date had been taken thereof.

Allâh تعالى said: “So we planted amongst them enmity and hatred”.

العُرَماءً. قال: اذْهَبْ فَبِيْبِكَ خَلْفُ عَلَى نَاحِيَةٍ، فَعَلَّقَتْ نَمْذَةَ دَعُوَّةٍ، فَلَمَّا نَظَرُوا إِلَيْهِ أَغْرَوْا بِهِ نَجُودُ السَّاعَةِ، فَلَمَّا رَأَى مَا يُضَعَّفُونَ طَفْقَ حَوْلٍ أَعْطَاهَا بَيْدَأً ثَلَاثَ مَراَتٍ ثُمَّ جَلَّسَ عَلَيْهِ ثُمَّ قَالَ: ۗ ذَٰلِكَ أَضْحَابُكَ فَمَا رَأَى نِّيّكَ أَنْ لَبِثَ هُمْ إِنّي أَذَّنَتُ إِلَى اللَّهِ أَمَانَةَ الْيَدِ، وَأَنَا وَاللَّهِ رَاضِيٌّ أَنْ يُؤْدِيَ اللَّهُ أَمَانَةَ الْيَدِ، وَلَا أُوْجُجُ إِلَى أُخْوَاتِي نَمَرَةً. فَسَلَّمَ وَاللَّهُ الْبَيْدَرُ كَلِئُ مُّجَّمَّةً حَتَّى أُنْظُرُ إِلَى الْبَيْدَرِ الْلَّذِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ كَانَهُ ثُمَّ نُقُصُ نَمَرَةً وَاحِدَةٌ. قَالَ أَبُو عَبْدِ اللَّهِ أَغْرَوْا بِهِ: يَخْيِجُوا بِهِ. ۗ فَأَغْرَبَهُمُ اللَّهُ عِنْدَاهُمُ الْقَيْدَةَ ۚ (رَاجِعَ: ۲١٧)
CHAPTER 1. The superiority of Jihad.

And the Statement of Allah:

"Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his convenant than Allah? Then rejoice in the bargain which you have concluded. And give glad tidings to the believers."

(V:9:111, 112)


He replied, "To offer the Salah (prayers) at their early stated fixed times." I asked, "What is next in goodness?"

He replied, "To be good and dutiful to your parents." I further asked, "What is next (in goodness)?"

He replied, "To participate in Jihad in Allah's Cause." I did not ask Allah's Messenger anymore and if I had asked him more, he would have told me more.

(1) Al-Jihad (Holy fighting) in Allah's Cause (with full force of numbers and weaponry), is given the utmost importance in Islâm, and is one of its pillars (on which it stands). By Jihad Islam is established, Allah's Word is made superior, His Word being (La ilâha illallah which means none has the right to be worshipped but Allâh), and His religion (Islam) is propagated. By abandoning Jihad, (may Allah protect us from that). Islam and the Muslims fall into an inferior position, their honour is lost, their land is stolen, their rule and authority vanish. Jihad is an obligatory duty in Islam, on every Muslim, and he who tries to escape from this duty or does not in his innermost heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.
2783. Narrated Ibn ‘Abbās (that she said), “O Allah’s Messenger! We consider Ḥijār as the best deed. Should we not fight in Allah’s Cause?” He said, “The best Ḥijār (for women) is Ḥajj-Mabrūr (i.e., Hajj which is done according to the Prophet’s Sunna and is accepted by Allah).”

[See Hadīth No. 1861, Vol. 3]

2784. Narrated ‘Āishah (that she said), “O Allah’s Messenger! We consider Ḥijār as the best deed. Should we not fight in Allah’s Cause?” He said, “The best Ḥijār (for women) is Ḥajj-Mabrūr (i.e., Hajj which is done according to the Prophet’s Sunna and is accepted by Allah).”

[See Hadīth No. 1861, Vol. 3]

2785. Narrated Abū Hurairah (that he said), “A man came to Allah’s Messenger and said, “Guide me to such a deed as equals Ḥijār in reward.” He replied, “I do not find such a deed.” Then he added, “Can you, while the Muslim fighter has gone for Ḥijār enter your mosque to perform Ṣalāt (prayer) without cease and observe Ṣaʔūm (fast) and never break your Ṣaʔūm?” The man said, “But who can do that?” Abū Hurairah (that he said), “A Ḥijār.”

(1) (H. 2783) After the conquest of Makkah there was no need for Muslims to emigrate from Makkah to Al-Madīna. The Prophet ﷺ tells his companions that one can attain rewards through Ḥijār against Kufr, i.e., to fight for Allah’s Cause when there is a call for it, otherwise one should have the intention to participate in Ḥijār and this intention has the same reward as that of Ḥijār itself.

(2) (H. 2785) Of course, nobody can offer Ṣalāt (prayer) and fast incessantly, and since=
added, “The Mujahid (i.e., Muslim fighter) is rewarded even for the footsteps of his horse while it wanders about (for grazing) tied in a long rope.”

(2) CHAPTER. The best among the people is that believer who strives his utmost in Allâh’s Cause with both his life and property.

And the Statement of Allâh تعالى:

“O you who believe! Shall I guide you to a trade that will save you from a painful torment. That you believe in Allâh and His Messenger (Muhammad ﷺ), and that you strive hard and fight in the Cause of Allâh with your wealth and your lives, that will be better for you, if you but know! (If you do so), He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in ‘Adn (Eden) Paradise, that is indeed great success.” (V.61:10-12)

2786. Narrated Abû Sa’îd Al-Khudrî رضي الله عنَه: Somebody asked, “O Allâh’s Messenger! Who is the best among the people?” Allâh’s Messenger ﷺ replied, “A believer who strives his utmost in Allâh’s Cause with his life and property.” They asked, “Who is next?” He replied, “A believer who stays in one of the mountain paths worshipping Allâh and leaving the people secure from his mischief.”(1)

(1) (H. 2786) This is true in times of afflictions and disorder, otherwise social life is better than seclusion as the Prophet ﷺ says in a Hadîth reported by At-Tirmidhi: “He who mixes with people and endures their mischief is better rewarded than he who does not mix with people and does not endure their mischief.” (Qâstâlânî)
2787. Narrated Abū Hurairah: I heard Allāh’s Messenger saying, “The example of a Mujāhid in Allāh’s Cause — and Allāh knows better who really strives in His Cause — is like a person who observes Saum (fast) and offers Salāt (prayer) continuously. Allāh guarantees that He will admit the Mujāhid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty.”

2788, 2789. Narrated Anas bin Mālik: Allāh’s Messenger used to visit Umm Ḥarām bint Mīlḥān, who would offer him meals. Umm Ḥarām was the wife of ‘Ubudā bin Aṣ-Ṣāmit. Allāh’s Messenger, once visited her and she provided him with food and started looking for lice in his head. Then Allāh’s Messenger slept, and afterwards woke up smiling. Umm Ḥarām asked, “What causes you to smile, O Allāh’s Messenger?” He said, “Some of my followers who (in a dream) were displayed before me as fighters in Allāh’s

(1) (H. 2788, 2789) It is evident from the life history of the Prophet that he used to take bath daily even twice daily or more, and it is not logical that he could have lice in his head, perhaps she was combing or oiling his hairs.
Cause (on board a ship) amidst this sea cause me to smile; they were as kings on the thrones (or like kings on the thrones).’ (Ishâq, a subnarrator is not sure as to which expression the Prophet used.) Umm Harâm said, “O Allâh’s Messenger! Invoke Allâh that He makes me one of them.” Allâh’s Messenger invoked Allâh for her and slept again and woke up smiling. Once again Umm Harâm asked, “What makes you smile, O Allâh’s Messenger?” He replied, “Some of my followers were displayed before me as fighters in Allâh’s Cause,” repeating the same dream. Umm Harâm said, “O Allâh’s Messenger! Invoke Allâh that He makes me one of them.” He said, “You are amongst the first ones.” It happened that she sailed on the sea during the Caliphate of Mu‘awiyah bin Abu Sufyân, and after she disembarked, she fell down from her riding animal and died.

(4) CHAPTER. The grades of the Mujâhidün (Muslim fighters) in Allâh’s Cause.
2790. Narrated Abu Hurairah: The Prophet ﷺ said, “Whoever believes in Allah and His Messenger ﷺ, performs Igāmat-as-Salāt and observes Šaum (fasts) of the month of Ramaḍān, then it will be a promise binding upon Allah to admit him to Paradise, no matter whether he fights in Allah’s Cause or remains in the land where he is born.” The people said, “O Allah’s Messenger! Shall we acquaint the people with this good news?” He said, “Paradise has one hundred grades which Allah has reserved for the Mujāhidūn who fight in His Cause, and the distance between each of two grades is like the distance between the heaven and the earth. So, when you ask Allah (for something), ask for Al-Firdaus which is the middle (best) and the highest part of Paradise.” [The subnarrator added, “I think the Prophet ﷺ also said, ‘Above it (i.e., Al-Firdaus) is the Throne of the Most Gracious (i.e., Allah), and from it gush forth the rivers of Paradise.’”]

2791. Narrated Samura: The Prophet ﷺ said, “Last night two men came to me (in a dream) and made me ascend a tree and then admitted me into a better and superior Dār (abode, dwelling place, house, etc.) better of which I have never seen. One of them said, ‘This Dār is the Dār of martyrs.’”
(5) CHAPTER. To proceed in Allāh’s Cause in the forenoon and in the afternoon. A place in Paradise as small as the bow of one of you (is better than the world and whatever is in it).

2792. Narrated Anas bin Mālik: The Prophet said, “A single endeavour (of fighting) in Allāh’s Cause in the forenoon or in the afternoon is better than the world and whatever is in it.”

2793. Narrated Abū Hurairah: The Prophet said, “A place in Paradise as small as a bow is better than all that on which the sun rises and sets (i.e., all the world).” He also said, “A single endeavour in Allāh’s Cause in the afternoon or in the forenoon is better than all that on which the sun rises and sets.”

2794. Narrated Sahīl bin Sa’d: The Prophet said, “A single endeavour in Allāh’s Cause in the afternoon and in the forenoon is better than the world and whatever is in it.”

(6) CHAPTER. Al-Ḥūr-ul-ʿEin (houris — fair females)(1) and their qualities.

They are called so as one’s eyesight is

(1) (Ch. 6) Ḥūr: Very fair females created by Allāh as such, nor from the offspring of=
perplexed while looking at them, and also because of the intense blackness of their irises and intense whiteness of the sclerotic coat of their eyes. And Allah's Statement:

"And We shall marry them to Hūr (fair females) with wide lovely eyes. (V.44:54).

2795. Narrated Anas bin Mālik: The Prophet ﷺ said, “Nobody who dies and finds good from Allah (in the Hereafter) would wish to come back to this world, even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allah's Cause).”

2796. Narrated Anas: The Prophet said, “A single endeavour (of fighting) in Allah's Cause in the afternoon or in the forenoon is better than all the world and whatever is in it. A place in Paradise as small as the bow or lash of one of you is better than all the world and whatever is in it. And if a woman (Hūr etc.) from Paradise appeared to the people of the earth, she would fill the space between heaven and the earth with light and pleasant scent; and her headcover is better than the world and whatever is in it.”

=Adam ﷺ, with intense black iris of their eyes and intense white scleras. [For details see the book (Hādi-Al-Arwah by Ibn Al-Qaiyim)] (Ch. 54).
(7) CHAPTER. The wish for martyrdom.

2797. Narrated Abu Hurairah: The Prophet ﷺ said, “By Him in Whose Hands my soul is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sāriya (army-unit) going out for Jihad in Allâh’s Cause. By Him in Whose Hands my soul is! I would love to be martyred in Allâh’s Cause and then come back to life and then get martyred, and then come back to life again and then get martyred and then come back to life again and then get martyred.”

2798. Narrated Anas bin Malik: The Prophet ﷺ delivered a Khutba (religious talk) and said, “Zaid took the flag and was martyred, and then Ja’far took the flag and was martyred, and then Abdullah bin Rawâba took the flag and was martyred too, and then Khalid bin Al-Walid took the flag, though he was not appointed as a commander, and Allâh made him victorious.” The Prophet ﷺ further added, “It would not please us to have them with us.” Ayyûb, a subnarrator, added, “Or the Prophet ﷺ, shedding tears, said, ‘It would not please them to be with us.’”

(1) (H. 2798) The Prophet ﷺ meant that those martyrs were in a better place than this world. He (i.e., the Prophet ﷺ) shed tears while mentioning them, because he pitied their families who would grieve for their loss not knowing that they had moved to a better place.
(8) CHAPTER. The superiority of him who goes in Allâh’s Cause and dies on the way, for he will be regarded as one of the martyrs.

And the Statement of Allâh (T.T):

“...And who-so-ever leaves his home as an emigrant unto Allâh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allâh...” (V.4:100)

2799, 2800. Narrated Anas bin Mâlik: Umm Harâm said, “Once the Prophet ﷺ slept in my house near to me and got up smiling. I said, ‘What makes you smile?’ He replied, ‘Some of my followers who (in a dream) were displayed before me sailing on this green sea like kings on thrones.’ I said, ‘O Allâh’s Messenger! Invoke Allâh to make me one of them.’” So the Prophet ﷺ invoked Allâh for her and went to sleep again. He did the same (i.e., got up and told his dream) and Umm Harâm repeated her question and he gave the same reply. She said, “Invoke Allâh to make me one of them.” He said, “You are among the first batch.” Later on, it happened that she went out in the company of her husband ‘Ubâdah bin As-S̄emit who went for Jihâd, and it was the first time the Muslims undertook a naval expedition led by Mu‘āwiyah. When the expedition came to an end and they were returning to Sham, a riding animal was presented to her to ride, but the animal let her fall and thus she died.

(9) CHAPTER. (The reward of) him who is injured or stabbed in Allâh’s Cause.
2801. Narrated Anas: The Prophet sent seventy men from the tribe of Banû Sulâim to the tribe of Banû 'Amir. When they reached there, my maternal uncle said to them, "I will go ahead of you, and if they allow me to convey the message of Allâh’s Messenger (it will be all right); otherwise you will remain close to me." So he went ahead of them and the Mushrikûn granted him security. But while he was reporting the message of the Prophet, they beckoned to one of their men who stabbed him to death. My maternal uncle said, "Allâhu Akbar (Allâh is the Most Great)! By the Lord of the Ka’bah, I am successful." After that they attacked the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammâm, a subnarrator said, "I think another man was also saved along with him"). Jibrîl (Gabriel) informed the Prophet that they (i.e., the martyrs) met their Lord, and He was pleased with them and made them pleased. We used to recite, "Inform our people that we have met our Lord, He is pleased with us and He has made us pleased." Later on this Qur’ânic Verse was abrogated (cancelled). The Prophet invoked Allâh for forty days to curse the murderers from the tribe of Ri’l, Dhakwân, Banî Liyân and Banî ‘Uṣâïyya who disobeyed Allâh and His Messenger.

2802. Narrated Jundab bin Sufyân: In one of the holy battles, a finger of Allâh’s Messenger (got wounded and) bled. He said, "You are just a finger that bled, and what you got is in Allâh’s Cause."
(10) CHAPTER. (The superiority of) him who is wounded in Allāh’s Cause.

2803. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “By Him in Whose Hands my soul is! Whoever is wounded in Allah’s Cause — and Allah knows well who gets wounded in His Cause — will come on the Day of Resurrection with his wound having the colour of blood but its smell will be the smell of musk (perfume).”

(11) CHAPTER. The Statement of Allāh ﷻ:

“Say: Do you wait for us (anything) except one of the two best things (martyrdom or victory)?...” (V.9:52)

Battles are always undecided and victory is shared by the opponents in turns.

2804. Narrated ‘Abdullāh bin ‘Abbās: “Abū Sufyān told me that Heraclius said to him, ‘I asked you about the outcome of your battles with him (i.e., the Prophet ﷺ) and you told me that the outcome is undecided and victory is shared by us in turns.’

So the Messengers are put to trials in this way but the ultimate victory is always theirs.

(12) CHAPTER. The Statement of Allāh ﷻ:
“Among the believers are men who have been true to their covenant with Allah (i.e., that they have gone out for Jihad (holy fighting) and showed not their backs to the disbelievers), of them some have fulfilled their obligations (i.e., have been martyred), and some of them are still waiting, but they have never changed (i.e., they never proved treacherous to their covenant which they concluded with Allah) in the least.”

(V.33:23)

2805. Narrated Anas bin Mâlik:
My uncle Anas bin An-Naçlr was absent from the battle of Badr. He said, “0 Allah’s Messenger! I was absent from the first battle you fought against Al-Mushrikûn(1). (By Allah) if Allah gives me a chance to fight Al-Mushrikûn, no doubt Allah will see how (bravely) I will fight.” On the day of Uhud when the Muslims turned their backs and fled, he said, “0 Allah! I apologize to You for what these (i.e., his companions) have done, and I denounce what these (i.e., Al-Mushrikûn) have done.” Then he advanced and Sa’d bin Mu’adh met him. He said “0 Sa’d bin Mu’adh! By the Lord of An-Naçlr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud.” Later on Sa’d said, “0 Allah’s Messenger! I cannot achieve or do what he (i.e., Anas bin An-Naçlr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers.” We used to think that the following Verse was revealed concerning him and other men of his sort: “Among the believers are men who have been true to their covenant with

(1) (H. 2805) Al-Mushrikûn: (Polytheists, pagans, idolators, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (ﷺ).
Allāh . . .” till the end of verse (V.33:23).

2806. His sister Ar-Rубa‘î broke a front tooth of a woman and Allāh’s Messenger ﷺ ordered for retaliation. On that Anas (bin An-Naḍr) said, “O Allāh’s Messenger! By Him Who has sent you with the Truth, my sister’s tooth shall not be broken.” Then the opponents of Anas’ sister accepted the compensation and gave up the claim of retaliation. So Allāh’s Messenger ﷺ said, “There are some people amongst Allāh’s slaves whose oaths are fulfilled by Allāh when they take them.”

2807. Narrated Khārija bin Zaid: Zaid bin Thābit رضي الله عنه said, “When the Qur’ān was compiled from various written manuscripts, one of the Verses of Sūrat Al-Ahzāb was missing which I used to hear Allāh’s Messenger ﷺ reciting. I could not find it except with Khuzaima bin Thābit Al-Anṣārī, whose witness Allāh’s Messenger ﷺ regarded as equal to the witness of two men. And the Verse was: “Among the believers are men who have been true to their convenant with Allāh…” (V.33:23)
(13) CHAPTER. Practising good deeds before taking part in a (holy) battle.

Abū Ad-Dardā’ said, “Indeed (the result of) your fighting is according to your deeds.”

The Statement of Allāh: “O you who believe! Why do you say that which you do not do? Most hateful it is with Allāh that you say that which you do not do. Verily, Allāh loves those who fight in His Cause in rows (ranks) as if they were a solid structure” (V.61 : 2-4)

2808. Narrated Al-Barā’: A man whose face was covered with an iron mask (i.e., clad in armour) came to the Prophet ﷺ and said, “O Allāh’s Messenger! Shall I fight or embrace Islam first?” The Prophet ﷺ said, “Embrace Islam first and then fight.” So he embraced Islam, and was martyred. Allāh’s Messenger ﷺ said, “A little work, but a great reward. [He did very little (after embracing Islam), but he will be rewarded in abundance].”

(14) CHAPTER. Whoever is struck and killed by an arrow thrown by an unidentified person.

2809. Narrated Anas bin Mālik: Umm Ar-Rubai’ bint Al-Barā’, the mother of Ḥāritha bin Sūrāqā came to the Prophet ﷺ and...
and said, “O Allāh’s Prophet! Will you tell me about Ḥārítha?” Ḥārítha has been killed (i.e., martyred) on the day of (the battle of) Badr with an arrow thrown by an unidentified person. She added, “If he is in Paradise, I will be patient; otherwise, I will weep bitterly for him.” He said, “O mother of Ḥārítha! There are Gardens in Paradise and your son got the Firdaus Al-A’la (i.e., the best place in Paradise).”

(15) CHAPTER. Whoever fights so that Allāh’s Word (i.e., Allāh’s religion of Islamic Monotheism) be superior.

2810. Narrated Abū Mūsa: A man came to the Prophet and asked, “A man fights for war booty; another fights for fame and a third fights for showing off; which of them is in Allāh’s Cause?” The Prophet said, “He who fights that Allāh’s Word (i.e., Allāh’s religion of Islamic Monotheism) be superior, is in Allāh’s Cause.”

(16) CHAPTER. (The superiority of him) whose feet get covered with dust in Allāh’s Cause.

And the Statement of Allāh: "It was not becoming of the people of Al-Madīna and the bedouins of the neighbourhood to remain behind Allāh’s Messenger (Muḥammad when fighting in Allāh’s Cause)."
wastes not the reward of Al-Muhsinūn (the doers of good)” (V.9:120).

2811. Narrated Abū 'Abs, and he is 'Abdūr-Rahmān bin Jabr: Allah’s Messenger said, “Anyone whose both feet get covered with dust in Allah’s Cause will not be touched by the (Hell) fire.”

(17) CHAPTER. To remove the dust which falls on one’s head (whilst striving) in Allah’s Cause.

2812. Narrated 'Ikrima that Ibn 'Abbas told him and 'Ali bin 'Abdullāh to go to Abū Sa‘īd and listen to some of his narrations. So they both went (and saw) Abū Sa‘īd and his brother irrigating a garden belonging to them. When he saw them, he came up to them and sat down with his legs drawn up and wrapped in his garment and said, “(During the construction of the mosque of the Prophet ﷺ) we carried the adobe of the mosque, one brick at a time while ‘Amr used to carry two at a time. The Prophet ﷺ passed by ‘Amr and removed the dust off his head and said, ‘May Allah be Merciful to ‘Amr. An aggressive group will kill him. ‘Amr will be inviting them (his murderers) to (obey) Allah and they will invite him to the (Hell) fire.” (See H. 447)

(18) CHAPTER. To take a bath after fighting and (after being soiled with) dust.
2813. Narrated ‘Aishah: When Allah’s Messenger Returned on the day (of the battle) of Al-Khandaq (i.e., Trench), he put down his arms and took a bath. Then Jibril (Gabriel) whose head was covered with dust, came to him saying, “You have put down your arms! By Allah, I have not put down my arms yet.”

Allah’s Messenger said, “Where (to go now)?” Jibril said, “This way,” pointing towards the tribe of Banu Quraiza. So Allah’s Messenger went out towards them.

(19) CHAPTER. The superiority of (those people for whom) the following Statement of Allah was revealed:

“Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His Bounty, and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice in a Grace and a Bounty from Allah, and that Allah will not waste the reward of the believers.” (V.3:169-171)

2814. Narrated Anas bin Malik: For thirty days Allah’s Messenger invoked Allah to curse those who had killed the companions of Bi’r Ma’una; he invoked evil upon (the tribes of) Ril, Dhakwan, and ‘Ushaiya who disobeyed Allah and His Messenger. There was revealed about those who were killed at Bi’r Ma’una a Qur’anic Verse we used to recite, but it was
cancelled later on. The Verse was:

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

2815. Narrated Jâbir bin ‘Abdullãh رضي الله عنهما, “Some people drank alcoholic drinks\(^1\) in the morning of the day (of the battle) of Uḥud and were martyred (on the same day).” Sufyän was asked, “(Were they martyred) in the last part of the day?” He replied, “Such information does not occur in the narration.”

(20) CHAPTER. The shade of angels on the martyr.

2816. Narrated Jâbir رضي الله عنه: My father’s mutilated body was brought to the Prophet ﷺ and was placed in front of him. I went to uncover his face but my companions forbade me. Then mourning cries of a lady were heard, and it was said that she was either the daughter or the sister of ‘Amr. The Prophet ﷺ said, “Why is she crying?” Or said, “Do not cry, for the angels are still shading him with their wings.” (Al-Bukhãrî asked Šadaqa, a subnarrator, “Does the narration include the expression: ‘Till he was lifted?’” The latter replied, “Jâbir may have said it.”)

---

\(^1\) (H. 2815) This happened before the prohibition of alcoholic drinks.
(21) CHAPTER. The wish of the (martyred) Mujahid to return to the world.

2817. Narrated Anas bin Malik: The Prophet said, "Nobody who enters Paradise likes to return to the world even if he got everything on the earth, except a martyr who wishes to return to the world so that he may be martyred ten times because of the honour and dignity he receives (from Allāh)."

(22) CHAPTER. Paradise is under the blades of swords (Jihād in Allāh’s Cause).

Narrated Al-Mughīra bin Shu’ba: Our Prophet told us about the Message of our Lord that “…whoever amongst us is killed (in Jihād in Allāh’s Cause), will go to Paradise.” ‘Umar asked the Prophet, “Is it not true that our men who are killed (in Jihād in Allāh’s Cause), will go to Paradise and their’s (i.e., those of Al-Muṣḥrikūn) will go to the (Hell) fire?” The Prophet said, “Yes.”

2818. Narrated ‘Abdullāh bin Abī Aufa: Allāh’s Messenger said, “Know that Paradise is under the shades of swords (Jihād in Allāh’s Cause).”
(23) CHAPTER. (The reward of him) who wishes to beget a son to send for Jihād.

2819. Narrated Abu Hurairah: Allah’s Messenger said, “Once Sulaiman (Solomon), son of Dawud (David) said, ‘(By Allah!) Tonight I will have sexual intercourse with one hundred or ninety-nine women, each of whom will give birth to a knight who will fight in Allah’s Cause.’ On that his companion said: say, ‘In sha Allah’ (If Allah wills), but he did not say, ‘In sha Allah’. So none except one of those women conceived and gave birth to a half-man. By Him in Whose Hands Muhammad’s soul is, if he had said, ‘In sha Allah’, (he would have begotten sons) all of whom would have been knights striving in Allah’s Cause.” (See H. 6639)

(24) CHAPTER. Bravery and cowardice in the battle.

2820. Narrated Anas: The Prophet was the best, the bravest and the most generous of all the people. Once the people of Al-Madina got frightened, but the Prophet rode a horse and went ahead of them and said, “We found this horse very fast.”
2821. Narrated Muḥammad bin Jubair: Jubair bin Muṭ‘im told me that while he was in the company of Allāh’s Messenger with the people returning from Ḥunain, some people (bedouins) caught hold of the Prophet and started begging of him so much so that he had to stand under a (kind of thorny) tree (i.e., Samurah) and his cloak was snatched away. The Prophet stopped and said, “Give me my cloak. If I had as many camels as these thorny trees, I would have distributed them amongst you and you will not find me a miser or a liar or a coward.”

(25) CHAPTER. Seeking refuge with Allāh from cowardice.

2822. Narrated ‘Amr bin Maimūn Al-Audi: Sa’d used to teach his sons the following words as a teacher teaches his students the skill of writing, and used to say that Allāh’s Messenger used to seek refuge with Allāh from them at the end of every Salāt (prayer). Those words are:

“O Allāh! I seek refuge with You from cowardice, and seek refuge with You from being brought back to semile old age and seek refuge with You from the Fitnah (trials or afflictions) of the world, and seek refuge with You from the punishments in the grave.”
2823. Narrated Anas bin Malik: The Prophet used to say, “O Allah! I seek refuge with You from helplessness, laziness, cowardice and senile old age; I seek refuge with You from Fitnah (trials or afflictions) of life and death and seek refuge with You from the punishment in the grave.”

(26) CHAPTER. Whoever described what he has witnessed in the war.

2824. Narrated As-Sa’ib bin Yazid: I was in the company of Talha bin ‘Ubadullah, Sa’d, Al-Miqdad bin Al-Aswad and ‘Abdur-Rahman bin ‘Auf, and I heard none of them narrating anything from Allah’s Messenger but Talha was talking about the day (of the battle) of Uhud.

(27) CHAPTER. The obligation of going out for Jihad when there is a general call to arms, and what sort of Jihad and intentions are compulsory.

And the Statement of Allah:
“March forth, whether you are light (being young, healthy and wealthy) or heavy (being ill, old and poor), and strive
hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew. Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them, and they would swear by Allah (saying), 'If we only could, we would certainly have come forth with you.' They destroy their own selves, and Allah knows that they are liars,” (V.9:41,42)

And His Statement:

"O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah, (i.e., Jihad), you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter?” (up to) Able to do all things.” (V.9:38-39)

2825. Narrated Ibn ‘Abbãs L4:
On the day of the Conquest (of Makkah) the Prophet ð said, “There is no emigration after the Conquest (of Makkah), but Jihad and intentions.” When you are called (by the Muslim ruler) for Jihad (holy fighting in Allah’s Cause) go forth immediately.” (See Hadith No.2783)

(28) CHAPTER. (What about) a disbeliever who kills a Muslim and later on embraces Islam and starts doing good deeds and gets killed (in Allah’s Cause)?

(1) (H. 2825) i.e., to participate in Jihad when there is a call for it, otherwise you must have intention to participate in Jihad and this intention has the same reward as that of the Jihad itself.
2826. Narrated Abū Hurairah: Allah's Messenger ﷺ said, “Allah welcomes two men with a smile; one of whom kills the other and both of them enter Paradise. One fights in Allah's Cause and gets killed. Later on Allah forgives the killer (who embraces Islam and) also gets martyred (in Allah’s Cause).”

2827. Narrated Abū Hurairah: I went to Allah’s Messenger ﷺ while he was at Khaibar after it had fallen in the Muslim’s hands. I said, “O Allah’s Messenger! Give me a share (from the land of Khaibar).” One of the sons of Sa’id bin Al-‘Aṣ said, “O Allah’s Messenger! Do not give him a share.” I said, “This is the murderer of Ibn Qauqal.” The son of Sa’id bin Al-‘Aṣ said, “Strange! A Wabr (i.e., guinea pig) who has come down to us from the mountain of Qadum (i.e., grazing place of sheep) blames me for killing a Muslim who was given superiority by Allah because of me, and Allah did not disgrace me at his hands (i.e., was not killed as an infidel).” (The subnarrator said, “I do not know whether the Prophet ﷺ gave him a share or not.”)
2828. Narrated Anas bin Malik:
In the lifetime of the Prophet Abū Talha did not observe Saum (fast) because of the Jihad, but after the Prophet died I never saw him without observing Saum except on ‘Eid-ul-Fitr and ‘Eid-ul-Adhā.

2829. Narrated Abū Hurairah:
Allah’s Messenger said, “Five are regarded as martyrs: They are those who die because of (1) plague, (2) abdominal disease, (3) drowning or (4) wrecking of building etc., and (5) the martyrs in Allah’s Cause.”

2830. Narrated Anas bin Malik:
The Prophet said, “Plague (the cause of) martyrdom of every Muslim (who dies because of it).”

(1) (Ch. 30) Five are mentioned in Hadith No.82 plus, the one who dies because of burns, pneumonia and childbirth.
“Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame) ...(up to)...

Ever Oft-Forgiving, Most Merciful.”
(V.4:95,96).

2831. Narrated Al-Barã: When the Divine Revelation: “Not equal are those of the believers who sit (at home)...” was revealed, the Prophet ﷺ sent for Zaid (bin Thãbit) who came with a shoulder-blade and wrote on it. Ibn Umm Maktum complained about his blindness and on that the following verse was revealed: “Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind or lame)...” (V.4:95)

2832. Narrated Sahîl bin Sa’d As-Sã’idi: I saw Marwan bin Al-Ħakam sitting in the mosque. So, I came forward and sat by his side. He told us that Zaid bin Thãbit had told him that Allah’s Messenger ﷺ had dictated to him the Divine Verse:

“Not equal are those of the believers who sit (at home) and those who strive hard and fight in the Cause of Allah.” (V.4:95)

Zaid said, “Ibn Umm Maktûm came to the Prophet ﷺ while he was dictating to me that very Verse. On that Ibn Umm Maktûm said, “O Allah’s Messenger! If I had power, I would surely take part in Jihad.” He was a blind man. So Allah ﷻ sent down the revelation to His Messenger ﷺ while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. Then that state of the Prophet ﷺ was over after Allah revealed “... except those who are disabled (by injury or are blind or lame).” (V.4:95)
(32) CHAPTER. Patience during fighting.

2833. Narrated Sālim Abū An-Naḍr: ‘Abdullāh bin Abī Aūfa wrote and I read what he wrote... that Allāh’s Messenger ﷺ said, “When you meet them (i.e., your enemy in the battlefield) then be patient.”

(33) CHAPTER. Rousing and exhorting people to fight.

And the Statement of Allāh ﷻ:

“Urge the believers to fight...” (V.8:65)

2834. Narrated Anas: Allāh’s Messenger ﷺ went towards the Khandaq (i.e., trench) and saw the Muhājirūn (emigrants) and the Anṣār digging in a very cold morning as they did not have slaves to do that for them. When he noticed their fatigue and hunger he said, “O Allāh! The real life is that of the Hereafter, (so please) forgive the Anṣār and the Muhājirūn.” In its reply the Muhājirūn(1) and the Anṣār said, “We are those who have given the Bai’a (pledge) to Muḥammad ﷺ that we will carry on Jihād as long as we live.”

(1) (H. 2834) The word “Emigrants” at other places has been written as Muhājirūn. See glossary for Muhājirūn.
(34) CHAPTER. The digging of the Khandaq (trench).

2835. Narrated Anas: The Muhājrūn (emigrants) and the Anṣār started digging the trench around Al-Madīna carrying the earth on their backs and saying, “We are those who have given the Bāʾa (pledge) to Muhammad that we will carry on Jihād as long as we live.” The Prophet  kept on replying, “O Allah, there is no good except the good of the Hereafter; so confer Your Blessings on the Anṣār and the Muhājrūn.”

2836. Narrated Al-Barāʾ: The Prophet  went on carrying (the earth) and saying, “Without You (O Allāh!) we would have got no guidance.”

2837. Narrated Al-Barāʾ: On the day (of the battle) of Al-Ahzāb (the Confederates) I saw the Prophet  carrying earth, and the earth was covering the whiteness of his abdomen. And he was saying, “Without You (O Allāh!) we would have got no guidance, nor given in charity, nor offered Salāt (prayers). So please bless us...
with tranquillity and make firm our feet when we meet our enemies. Indeed (these) people have rebelled against us, but never shall we yield if they try to bring *Fitnah* (trial, affliction) upon us."

(35) CHAPTER. (The reward of) whoever is held back from *Jihād* by a legal cause.

2838. Narrated Anas: We returned from the Ghazwa of Tabûk along with the Prophet ﷺ. (See Hadith No.2839 below).

2839. Narrated Anas: While the Prophet ﷺ was in a Ghazwa he said, “Some people have remained behind us in Al-Madîna and we never crossed a mountain path or a valley, but they were with us (i.e., sharing the reward with us), as they have been held back by a (legal) excuse.”

(36) CHAPTER. The superiority of observing *Saum* (fast) in Allâh’s Cause (to seek His good pleasure).

2840. Narrated Abû Sa‘îd: I heard the Prophet ﷺ saying, “Whosoever observes *Saum* (fast) for one day in Allâh’s Cause (to seek His good pleasure), Allâh will keep his face away from the (Hell) Fire (a
distance covered by a journey of) seventy years.”

(37) CHAPTER. The superiority of spending in Allah’s Cause (i.e., for Jihad).

2841. Narrated Abu Hurairah: The Prophet said, “Whoever spends two things in Allah’s Cause, will be called by all the gatekeepers of Paradise who will be saying, ‘O so-and-so! Come here.’” Abu Bakr said, “O Allah’s Messenger! Such persons will never be destroyed.” The Prophet said, “I hope you will be one of them.”

2842. Narrated Abu Said Al-Khudri: Allah’s Messenger ascended the pulpit and said, “Nothing worries me as to what will happen to you after me, except the temptation of worldly blessings which will be conferred on you.” Then he mentioned the worldly pleasures. He started with the one (i.e., the blessings) and took up the other (i.e., the pleasures). A man got up saying, “O Allah’s Messenger! Can the good bring about evil?” The Prophet remained silent and we thought that he was being inspired Divinely, so all the people kept silent with awe. Then the Prophet wiped the sweat off his face and asked, “Where is the
preceding questioner?” “Do you think wealth is good?” He repeated thrice, adding, “No doubt, good brings nothing but good. Indeed it is like what grows on the banks of a stream which either kills or nearly kills the grazing animals because of gluttony except the vegetation-eating animal which eats till both its flanks are full (i.e., till it gets satisfied), and then stands in the sun and defecates and urinates and again starts grazing. This worldly property is sweet vegetation. How excellent the wealth of the Muslim is, if it is collected through legal means and is spent in Allâh’s Cause and on orphans, poor people and travellers? But he who does not take it legally is like an eater who is never satisfied, and his wealth will be a witness against him on the Day of Resurrection.”

(38) CHAPTER. The superiority of one who prepares a Ghâzi (fighter for jihâd) or looks after his dependents in his absence.

2843. Narrated Zaid bin Khâlid: Allah’s Messenger ﷺ said, “He who prepares a Ghâzi going in Allâh’s Cause is (given a reward equal to that of) a Ghâzi; and he who looks after properly the dependents of a Ghâzi going in Allâh’s Cause is (given a reward equal to that of) a Ghâzi.”

2844. Narrated Anas: The Prophet ﷺ used not to enter any house in Al-Madîna except the house of Umm Sulaim.
besides those of his wives... when he was asked why, he said, “I take pity on her as her brother was killed in my company.”

(39) CHAPTER. To apply Hanūt (i.e., a kind of scent) during the battle.

2845. Narrated Ibn ‘Aun: Once Mūsā bin Anas while describing the battle of Yamāma, said, “Anas bin Mālik went to Thābit bin Qais, who had lifted his clothes from his thighs and was applying Hanūt to his body. Anas asked, ‘O uncle! What is holding you back (from the battle)?’ He replied, ‘O my nephew! I am coming just now,’ and went on perfuming himself with Hanūt, then he came and sat (in the row). Anas then mentioned that the people fled from the battlefield. On that Thābit said, ‘Clear the way for me to fight the enemy. We would never do so (i.e., flee) in the company of Allāh’s Messenger.’”

(40) CHAPTER. The superiority of the reconnoiterer.

2846. Narrated Jābir: The Prophet said, “Who will bring me the information about the enemy on the day (of the battle) of Al-Ahzāb (the Confederates)?” Az-Zubair said, “I will.” The Prophet said again, “Who will bring me the information about the enemy?” Az-Zubair said again, “I will.” The Prophet said, “Every Prophet...
had a Ḥawārī (disciple) and my Ḥawārī is Az-Zubair.”

(41) CHAPTER. Can the reconnoitre be sent alone?

2847. Narrated Jābir ibn ‘Abdullāh: When the Prophet called the people (Ṣadaqa, a subnarrator, said, “Most probably that happened on the day of Al-Khandaq) Az-Zubair responded to the call (i.e., to act as a reconnoiterer). (The Prophet) called the people again and Az-Zubair responded to the call. The Prophet then said, “Every Prophet had a Ḥawārī (disciple) and my Ḥawārī is Az-Zubair bin Al-‘Awwām.”

(42) CHAPTER. The travelling of two persons together.

2848. Narrated Mālik bin Al-Huwairith: On my departure from the Prophet he said to me and to a friend of mine, “You two, pronounce the Adhān and the Iqāma for the Ṣalāt (prayer) and let the elder of you lead the Ṣalāt (prayer).”

(43) CHAPTER. Good will remain (as a permanent quality) in the forelocks of horses (especially those kept for the purpose of Jihād) till the Day of Resurrection.
2849. Narrated ‘Abdullãh bin ‘Umar: Allah’s Messenger ﷺ said, “Good will remain (as a permanent quality) in the forelocks of horses (meant for Jihâd) till the Day of Resurrection.”

2850. Narrated ‘Urwa bin Al-Ja’d: The Prophet ﷺ said, “Good will remain (as a permanent quality) in the forelocks of horses (meant for Jihâd), till the Day of Resurrection.”

2851. Narrated Anas bin Malik: Allah’s Messenger ﷺ said, “There is a blessing in the forelocks of horses (meant for Jihâd).”

(44) CHAPTER. Jihâd is to be carried on whether the Muslim ruler who calls for it is good or bad.

By virtue of the saying of the Prophet ﷺ, “Good will remain (as a permanent quality) in the forelocks of horses (meant for Jihâd), till the Day of Resurrection.”

2852. Narrated ‘Urwa Al-Bâriqi: The Prophet ﷺ said, “Good will remain (as a
permanent quality) in the forelocks of horses (meant for Jihad) till the Day of Resurrection, for they bring about a reward (in the Hereafter) and booty (in this world)."

(45) CHAPTER. (The superiority of) the one who keeps a horse (for the purpose of Jihad in Allâh's Cause), as is indicated by the Statement of Allâh:

"[And make ready against them all you can of power,] including steeds of war (tanks, planes, missiles, artillery etc.)..." (V.8:60)

2853. Narrated 'Abû Hurairah: The Prophet ﷺ said, "If somebody keeps a horse (for Jihad) in Allâh's Cause, motivated by his faith in Allâh and his belief in His Promise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its dung and urine as good deeds in his balance."

(46) CHAPTER. To name a horse and a donkey.

2854. Narrated 'Abdullâh bin Abî Qatâda: 'Abû Qatâda went out (on a journey) with Allâh's Messenger ﷺ but he was left behind with some of his companions who were in a state of Ihrâm. He himself was not in a state of Ihrâm. They saw an onager before he could see it. When they saw the onager, they did not speak anything till 'Abû Qatâda saw it. So, he rode over his horse
called Al-Jarāda and requested them to give him his lash, but they refused. So, he himself took it and then attacked the onager and slaughtered it. He ate of its meat and his companions ate too, but they regretted their eating. When they met the Prophet (they asked him about it) and he asked, “Have you some of its meat (left) with you?” Abū Qatāda replied, “Yes, we have its leg with us.” So, the Prophet took and ate it.

2855. Narrated Sahl: In our garden there was a horse belonging to the Prophet called Al-Luḥaif or Al-Lukhaif.

2856. Narrated Mu‘ādh: I was a companion-rider behind the Prophet on a donkey called ‘Ufair. The Prophet asked, “O Mu‘ādh! Do you know what Allāh’s Right on His slaves is, and what the right of His slaves on Him is?” I replied, “Allāh and His Messenger know better.” He said, “Allāh’s Right on His slaves is that they should worship Him (Alone) and should not worship anything else besides Him. And slaves’ right on Allāh is that He should not punish him who worships none besides Him.” I said, “O Allāh’s Messenger! Should I not inform the people of this good news?” He said, “Do not inform them of it, lest they should depend on it (solely).”
2857. Narrated Anas bin Malik Rضي الله عَنْهُ:
Once there was a feeling of fright in Al-Madina, so the Prophet ﷺ borrowed a horse belonging to us called Mandúb (and he rode away on it). (When the Prophet ﷺ returned) he said, “I have not seen anything of fright and I found it (i.e., this horse) very fast.”

(47) CHAPTER. What has been said about the evil omen of a horse.

2858. Narrated ʿAbdullāh bin ʿUmar رضي الله عَنْهُ:
I heard the Prophet ﷺ saying, “Evil omen is in three things: The horse, the woman and the house.”(1)

2859. Narrated Sahl bin Saʿd As-Sāʿidī رضي الله عَنْهُ:
Allah’s Messenger ﷺ said “If there is any evil omen in anything, then it is in the woman, the horse and the house”.

[See the footnote of Hadīth No.2858].

(1) (H. 2858) Superstition is disliked in Īslām, but if one should think that there are things of bad omen, one may find such bad omen in a horse that is obstinate or not used for Jihād, a woman that is sterile or discontented or impudent, a house that is not spacious or far from mosque or neighbouring a bad neighbour.
CHAPTER. Horses (are kept) for three (purposes), and the Statement of Allah:

"And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge." (V.16:8)

2860. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “Horses are kept for one of three purposes; for some people they are a source of reward, for some others they are a means of shelter (livelihood) and for some others they are a source of sins. The one for whom they are a source of reward, is he who keeps a horse for Allah’s Cause (i.e., Jihad), tying it with a long tether on a meadow or in a garden with the result that whatever it eats from the area of the meadow or the garden where it is tied, will be counted as good deeds for his benefit, and if it should break its rope and jump over one or two hillocks then all its dung and its footmarks will be written as good deeds for him; and if it passes by a river and drinks water from it even though he had no intention of watering it, even then he will get the reward for its drinking. As for the man for whom horses are a source of sins, he is the one who keeps a horse for the sake of pride and show-off and showing enmity for Muslims, such a horse will be a source of sins for him. When Allah’s Messenger ﷺ was asked about donkeys, he replied, “Nothing has been revealed to me about them except this unique, comprehensive Verse:

‘So, whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.’” (V.99:7,8)
(49) CHAPTER. Whoever beats somebody else's animal during the battle (intending to help its rider).

2861. Narrated Abū 'Aqil: Abū Al-Mutawakkil An-Nâji said: I called on Jābir bin 'Abdullâh Al-Anṣâri and said to him, “Relate to me what you have heard from Allâh’s Messenger ﷺ.” He said, “I accompanied him on one of the journeys.” (Abū 'Aqil said, “I do not know whether that journey was for the purpose of Jihâd or ‘Umra.”) “When we were returning,” Jâbir continued, “the Prophet ﷺ said, ‘Whoever wants to return earlier to his family, should hurry up.’ We set off and I was on a black red-tainted camel having no defect, and the people were behind me. While I was in that state the camel stopped suddenly (because of exhaustion). On that the Prophet ﷺ said to me, ‘O Jâbir, wait!’ Then he hit it once with his lash and it started moving on a fast pace. He then said, ‘Will you sell the camel?’ I replied in the affirmative. When we reached Al-Madîna, and the Prophet ﷺ went to the mosque along with his companions, I, too, went to him after tying the camel on the pavement at the mosque gate. Then I said to him, ‘This is your camel.’ He came out and started examining the camel and saying, ‘The camel is ours.’ Then the Prophet ﷺ sent some Awaq (i.e., an amount) of gold saying, ‘Give it to Jâbir.’ Then he asked, ‘Have you taken the full price (of the camel)?’ I replied in the affirmative. He said, ‘Both the price and the camel are for you.’ ”
(50) CHAPTER. Riding on an unmanagable animal or a stallion horse.

Rāshid bin Sa’d said, “The early Muslims preferred to ride stallions, for they were faster and more daring (than mares).”

2862. Narrated Anas bin Mālik:
There was a feeling of fright in Al-Madīna, so the Prophet  borrowed a horse called Mandūb belonging to Abū Ṭalḥā and mounted it. (On his return) he said, “I did not see anything of fright and I found this horse very fast.”

(51) CHAPTER. The share of the horse (from the booty) ...

Mālik said, “A share of the booty is to be devoted to horses including Al-Baradhis (non-Arab horses), by virtue of the Statement of Allāh:
‘And (He has created) horses, mules and donkeys for you to ride...’” (V.16:8)

2863. Narrated Ibn ‘Umar:
Allāh’s Messenger  fixed two shares for the horse and one share for its rider (from the war booty).

(52) CHAPTER. Leading somebody else’s animal during the battle.
2864. Narrated Abū Ishāq: Somebody asked Al-Barāʾ bin Ṭāib, “Did you flee deserting Allāh’s Messenger during the battle of Hunain?” (Al-Barāʾ) replied, “But Allāh’s Messenger did not flee. The people of the tribe of Hawāzin were good archers. When we met them, we attacked them, and they fled. When the Muslims started collecting the war booty, Al-Mushrikūn faced us with arrows, but Allāh’s Messenger did not flee. No doubt, I saw him on his white mule and Abū Sufyān was holding its reins and the Prophet was saying, ‘I am the Prophet without a lie: I am the son of ‘Abdul Muṭṭalib.’”

(53) CHAPTER. The saddle and the stirrup of an animal.

2865. Narrated Ibn ‘Umar: When the Prophet put his feet in the stirrup and the she-camel got up carrying him he would start reciting Talbiya at the mosque of Dhuḥul-Hulayfah.

(54) CHAPTER. The riding of an unsaddled horse.

2866. Narrated Anas: The Prophet met them (i.e., the people) while
he was riding an unsaddled horse with his sword slung over his shoulder.

(55) CHAPTER. A slow horse.

2867. Narrated Anas bin Malik: Once, the people of Al-Madina were frightened, so the Prophet rode a horse belonging to Abu Talha and it ran slowly, or was of short paces. When he returned, he said, “I found your (i.e., Abu Talha’s) horse very fast. After that the horse could not be surpassed in running.”

(56) CHAPTER. Horse races.

2868. Narrated (‘Abdullah) bin ‘Umar: The Prophet arranged for a horse race amongst the horses that had been made lean to take place between Al-Hafya and Thanayat Al-Wada’ (i.e., names of two places) and the horses which had not been made lean from Ath-Thanayat to the mosque of Bani Zuraiq. I was also amongst those who took part in that horse race. Sufyân, a subnarrator, said, “The distance between Al-Hafya and Thanayat Al-Wada’ is five or six miles; and between Thanayat and the mosque of Bani Zuraiq is one mile.”

(57) CHAPTER. Idmâr (the preparation) of horses for racing (by a process by which
strong fat horses are turned into lean ones through giving them limited amounts of food).

2869. Narrated 'Abdullah: The Prophet arranged for a horse race of the horses which had not been made lean; the area of the race was from Ath-Thaniyat to the mosque of Bani Zuraq. (The subnarrator said, "'Abdullah bin 'Umar was amongst those who participated in that horse race.")

(58) CHAPTER. The extreme limit of the distance of the race of horses that have been made lean.

2870. Narrated Abu Issaq: Musa bin 'Uqba said, 'Nafi' said: Ibn 'Umar said, "'Ali said, 'Allah's Messenger arranged a horse race amongst the horses that had been made lean, letting them start from Al-Hafla and their limit (distance of running) was up to Thaniyat Al-Wadah. I asked Musa, 'What was the distance between the two places?' Musa replied, 'Six or seven miles. He arranged a race of the horses which had not been made lean sending them from Thaniyat-Al-Wadah, and their limit was up to the mosque of Bani Zuraq.' I asked, 'What was the distance between those two places?' He replied 'One mile or so.' Ibn 'Umar was amongst those who participated in that horse race."

(59) CHAPTER. The she-camel of the Prophet.

Ibn 'Umar said, "The Prophet made
Usâma ride behind him on Al-Qaswâ’ (i.e., the Prophet’s she-camel).” Al-Miswar said, “The Prophet ﷺ said, “Al-Qaswâ’ has not become stubborn.”

2871. Narrated Anas ﷺ: The she-camel of the Prophet ﷺ was called Al-‘Adbâ’.

2872. Narrated Anas ﷺ: The Prophet ﷺ had a she-camel called Al-‘Adbâ’ which could not be excelled in a race. (Humaid, a subnarrator said, “Or could hardly be excelled.”) Once, a bedouin came riding a camel below six years of age which surpassed it (i.e., Al-‘Adbâ’) in the race. The Muslims felt it so much that the Prophet ﷺ noticed their distress. He then said, “It is incumbent upon Allâh (or it is Allâh’s law) that He lowers or brings down whatever rises high in the world.”

[See Vol. 8, Hadrith No. 6501]

(60) CHAPTER. Going to holy battles on a donkey.

(61) CHAPTER. The white mule of the Prophet ﷺ.

(Anas referred to this in a narration). Abû Ḥumaid said, “The king of Aila presented a white mule to the Prophet ﷺ.”

2873. Narrated ‘Amr bin Al-Hârîth: The Prophet ﷺ did not leave anything behind him after his death except a white mule, his arms...
and a piece of land which he left to be given in charity.

2874. Narrated Al-Barâ’i that a man asked him, “O Abû ‘Umâra! Did you flee on the day (of the battle) of Hunain?” He replied, “No, by Allah, the Prophet did not flee; but the hasty people fled and the people of the tribe of Hawâzin attacked them with arrows, while the Prophet was riding his white mule. Abû Sufyân bin Al-Ḥarîth was holding its reins, and the Prophet was saying, ‘I am the Prophet without a lie, I am the son of ‘Abdul Muṭṭalib.’”

(62) CHAPTER. The Jihad of women.

2875. Narrated ‘Aishah, the Mother of faithful believers: I requested the Prophet to permit me to participate in Jihad, but he said, “Your Jihad is (the performance of) Hajj. (Pilgrimage to Makkah).

2876. Narrated ‘Aishah, the Mother of the faithful believers: The
Prophet ﷺ was asked by his wives about the *Jihād* and he replied, “The best *Jihād* (for you) is (the performance of) *Hajj*.”

(63) CHAPTER. The participation of a woman in a sea battle.

2877, 2878. Narrated Anas: Allah’s Messenger ﷺ went to the daughter of Milhān and reclined there (and slept) and then (woke up) smiling. She asked, “O Allah’s Messenger! What makes you smile?” He replied, “(In a dream I saw) some people amongst my followers were sailing on the green sea in Allah’s Cause, resembling kings on thrones.” She said, “O Allah’s Messenger! Invoke Allah to make me one of them.” Then he (slept again and woke up and) smiled. She asked him the same question and he gave the same reply. She said, “Invoke Allah to make me one of them.” He replied, “You will be amongst the first group of them; you will not be amongst the last.” Later on she married ‘Ubāda bin Aṣ-Ṣamit and then she sailed on the sea with bint Qaraza, Mu‘awiya’s wife (for *Jihād*). On her return, she mounted her riding animal, which threw her down breaking her neck, and she died on falling down.
(64) CHAPTER. The man’s selection of one of his wives to accompany him in holy battles.

2879. Narrated ‘Âishah: Whenever the Prophet intended to proceed on a journey, he used to draw lots amongst his wives and would take the one upon whom the lot fell. Once, before setting out for Jihâd, he drew lots amongst us and the lot came to me; so I went with the Prophet and that happened after the revelation of the Verses of Hijâb (i.e., veiling).

(65) CHAPTER. The Jihâd of women and their fighting along with men.

2880. Narrated Anas: On the day (of the battle) of Uhûd when (some) people retreated and left the Prophet, I saw ‘Âishah bint Abi Bakr and Umm Sulaim, with their robes tucked up so that the bangles around their ankles were visible hurrying with their water-skins (in another narration it is said, “carrying the water-skins on their backs”). Then they would pour the water in the mouths of the people, and return to fill the water-skins again and came back again to pour water in the mouths of the people.

(1) (H. 2880) This event took place before the revelation of the Verses of Hijâb (i.e., the veil). (Fath Al-Bârî; volume 6).
(66) CHAPTER. The carrying of water-skins by the women to the people (and giving them water to drink) during holy battles.

2881. Narrated Tha'laba bin Abi Malik: 'Umar bin Al-Khaṭṭāb distributed some garments amongst the women of Al-Madīna. One good garment remained, and one of those present with him said, "O chief of the believers! Give this garment to your wife, the (grand) daughter of Allāh's Messenger ﷺ." They meant Umm Kulthūm, the daughter of 'All. 'Umar said, "Umm Salīt has more right (to have it). Umm Salīt was amongst those Ansārī women who had given the Bai'a (pledge) to Allāh's Messenger ﷺ." 'Umar said, "She (i.e., Umm Salīt) used to carry the water-skins to provide us water on the day of Uhud.”

(67) CHAPTER. The treatment of the wounded by the women during holy battles.

2882. Narrated Ar-Rubā'ī bint Mu'āwiyah: We were in the company of the Prophet ﷺ providing the wounded with water and treating them and bringing the killed and the wounded (to Al-Madīna from the battlefield).

(68) CHAPTER. The bringing back of the wounded and the killed by the women.
2883. Narrated Ar-Ruba'i bint Mu'awwidh: We used to take part in holy battles with the Prophet ﷺ by providing the people with water and serving them and bringing the killed and the wounded back to Al-Madina.

(69) CHAPTER. Removing the arrow from the body.

2884. Narrated Abû Mūsa: Abū 'Āmir was hit with an arrow in his knee, so I went to him and he asked me to remove the arrow. When I removed it, the water started dribbling from it. Then I went to the Prophet ﷺ and told him about it. He said, “O Allâh! Forgive 'Ubaïd Abû 'Āmir.”

(70) CHAPTER. Vigilance during holy battles in Allâh's Cause.

2885. Narrated 'Aishah: The Prophet ﷺ was vigilant one night and when he reached Al-Madina, he said, “Would that a pious man from my companions guard me tonight!” Suddenly we heard the clatter of arms. He said, “Who is that?” He (the new comer) replied, “I am Sa'd bin Abî Waqqâs and have come to guard you.” So, the Prophet ﷺ slept (that night).
2886. Narrated Abū Hurairah: The Prophet ﷺ said, “Let the slave of Dinār and Dirham, and Qattfa and Khamīṣa (i.e., money and luxurious clothes) perish for he is pleased if these things are given to him, and if not, he is displeased!”

2887. Narrated Abū Hurairah: The Prophet ﷺ said, “Let the slave of Dinār and Dirham, and Qattfa and Khamīṣa perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him.¹ Tuba (all kinds of happiness or a tree in Paradise) is for him who holds the reins of his horse to strive in Allāh’s Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rear guard, he accepts his post with satisfaction; (he is so simple and unambitious that) if he asks for permission, he is not permitted, and if he intercedes, his intercession is not accepted.”²

¹ (H. 2887) So that he would not be able to work and earn what he desires most.
² (H. 2887) The latter are the characteristics of a person who is not interested in worldly privileges, he does not seek fame or high social rank; his sole ambition is to win Paradise and Allāh’s Pleasure.
(71) CHAPTER. The service, during holy battles.

2888. Narrated Anas: I was in the company of Jarîr bin 'Abdullâh in a journey and he used to serve me, though he was older than I. Jarîr said, “I saw the Ansâr doing a thing (i.e., showing deep respect and great reverence to the Prophet) for which I have vowed that whenever I meet any of them, I will serve him.”

2889. Narrated Anas bin Mâlik: I went along with the Prophet to Khâibar so as to serve him. (Later on) when the Prophet returned, he on seeing the Uhûd mountain, said, “This is a mountain that loves us and is loved by us.” Then he pointed towards Al-Madîna with his hand and said, “O Allâh! make the area which is in between Al-Madîna’s two mountains a sanctuary as Ibrâhîm (Abraham) made Makkah a sanctuary. O Allâh! Bless us in our Sa’ī and Mudd (i.e., units of measuring).”

2890. Narrated Anas: We were with the Prophet (on a journey) and the only shade one could have was the shade made by one’s own garment. Those who observed Saum (fast) did not do any work
and those who did not observe *Saum* (fast) served the camels and brought the water on them and treated the sick and (wounded). So, the Prophet ﷺ said, “Today, those who were not observing *Saum* (fast) took (all) the reward.”(1)

(72) CHAPTER. The superiority of him who carries the luggage of his companions during a journey.

2891. Narrated Abū Hurairah ﷺ:
The Prophet ﷺ said, “Charity is obligatory every day on every joint of a human being. If one helps a person in matters concerning his riding animal by helping him to ride it, or by lifting his luggage on to it, all this will be regarded as charity. A good word, and every step one takes to offer the compulsory congregational *Ṣalāt* (prayer), is regarded as charity; and guiding somebody on the road is regarded as charity.”

(73) CHAPTER. The superiority of guarding (Muslims from infidels) for a day in Allāh’s Cause.

And the Statement of Allāh ﷻ:
“O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allāh, so

—(1) (H. 2890) This does not mean that those who deserved *Saum* (fast) did not deserve any reward, but it means that those who did not observed *Saum* deserved double reward, because they served themselves as well as the persons observing *Saum* (fast).

(2) (H. 2891) To show gratitude to Allāh by keeping your body safe and sound you should give in charity, or do charitable deeds.
that you may be successful.” (V.3:200)

2892. Narrated Sahl bin Sa’d As-Sa’idi:
Allah’s Messenger ﷺ said, “To guard Muslims from infidels in Allah’s Cause for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning’s or an evening’s journey which a slave (person) travels in Allah’s Cause is better than the world and whatever is on its surface.”

(74) CHAPTER. Whoever sets off for a holy battle accompanied by a boy-servant.

2893. Narrated Anas bin Malik:
The Prophet ﷺ said to Abū Ṭalḥa, “Choose one boy from your boys to serve me till the expedition to Khairbar.” Abū Ṭalḥa took me letting me ride behind him while I was a boy nearing the age of puberty. I used to serve Allah’s Messenger ﷺ when he stopped to rest. Very often I used to hear him saying, “O Allah! I seek refuge with You from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being overpowered by (other) men.” When we reached Khai bar; and Allah enabled him to conquer the fort (of Khaibar), the beauty of SAFiyya bint Huyai bin Akhtab was described to him. Her husband had been killed while she was a bride. So, Allah’s Messenger ﷺ selected her for himself and took her along with him till we reached a place called Sad As-Sahba’, where she was clean from her menses, he
took her for his wife. *Hais* (a kind of dish) was served on a small leather sheet. Then Allah’s Messengerﷺ told me to call those who were around me. So, that was the marriage banquet of Allah’s Messengerﷺ and Safiyya. Then we left for Al-Madīna. I saw Allah’s Messengerﷺ folding a cloak round the hump of the camel so as to make a wide space for Safiyya (to sit on behind him). He sat beside his camel letting his knees for Safiyya to put her feet on so as to mount the camel, we proceeded till we approached Al-Madīna; he looked at Uhud (mountain) and said, “This is a mountain which loves us and is loved by us.” Then heﷺ looked at Al-Madīna and said, “O Allah! I make the area between its (i.e., Al-Madīna’s) two mountains a sanctuary as Ibrāhīm (Abraham) made Makkah a sanctuary. O Allah! Bless them (i.e., the people of Al-Madīna) in their *Mudd* and *Ṣā‘* (i.e., units of measuring).”

(75) CHAPTER. To go on a sea-voyage.

2894, 2895. Narrated Anas bin Mālik: Umm Harām told me that the Prophet ﷺ one day took a midday nap in her house. Then he woke up smiling. Umm Harām asked, “O Allah’s Messenger! What makes you smile?” He replied, “I was astonished to see (in my dream) some people amongst my followers on a sea-voyage looking like kings on the thrones.” She said, “O Allah’s Messenger! Invoke Allah to make me one of them.” He replied, “You are amongst them.” He slept again and then woke up smiling and said the same as before, twice or thrice. And she said, “O Allah’s Messenger! Invoke Allah to make me one of them.” And
he said, “You are amongst the first batch.”

‘Ubayda bin As-Samit married her (i.e., Umm Harâm) and then he took her for Jihad. When she returned, an animal was presented to her to ride, but she fell down and her neck was broken. (And she died).

(76) CHAPTER. Whoever sought the help of poor and pious men in war.

Narrated Ibn ‘Abbas: ‘‘Abu-Sufyan said to me, “Caesar said to me, ‘I asked you whether the wealthy people followed him (i.e., Muhammad ﷺ) or the poor, and you said that the poor. Really, such are the followers of the Messengers.’”

2896. Narrated Mu‘a‘b bin Sa‘d: Once Sa‘d (bin Abi Waqqas ﷺ) thought that he was superior to those who were below him in rank. On that the Prophet ﷺ said, “You gain no victory or livelihood except through (the blessings and invocations of) the poor amongst you.”

2897. Narrated Abû Sa‘íd Al-Khudhrî: The Prophet ﷺ said, “A time will come when groups of people will go for Jihad and it will be asked, ‘Is there anyone amongst you who has enjoyed the company of the Prophet?’ The answer will be, ‘Yes.’ Then they will be given victory (by Allah). Then a time will come when it will be asked,” ‘Is there anyone amongst you who has enjoyed
the company of the companions of the Prophet ﷺ?" It will be said, ‘Yes,’ and they will be given victory (by Allah). Then a time will come when it will be said: ‘Is there anyone amongst you who has enjoyed the company of the companions of the Companions of the Prophet ﷺ?’ It will be said, ‘Yes,’ and they will be given victory (by Allah).”

(77) CHAPTER. Do not say that so-and-so is a martyr.

Narrated Abū Hurairah that the Prophet ﷺ said, “Allah knows him who fights in His Cause, and Allah knows him who gets wounded in His Cause”.

2898. Narrated Sahl bin Sa'd As-Sa'idi: Allah’s Messenger ﷺ and Al-Mushrikūn met each other in a battle and started fighting. When Allah’s Messenger ﷺ returned to his camp and when Al-Mushrikūn returned to their camp, somebody talked about a man amongst the companions of Allah’s Messenger ﷺ who would follow and kill with his sword any Musjirī going alone. He (or they) said, “Nobody did his job (i.e., fighting) so properly today as that man.” Allah’s Messenger ﷺ said, “Indeed, he is one of the people of the (Hell) Fire.” A man amongst the people said, “I shall accompany him (to watch what he does)”. Thus he accompanied him, and wherever he stood, he would stand with him, and wherever he ran, he would run with him. Then the (brave) man got wounded seriously and he hurried to die quickly. So he planted the blade of the sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on the sword and killed himself. Another man came to Allah’s Messenger ﷺ and said, “I testify that you are Allah’s Messenger ﷺ.” The Prophet ﷺ
asked, “What has happened?” He replied, “(It is about) the man whom you had described as one of the people of the (Hell) Fire. The people were greatly surprised at what you said, and I said, ‘I will find out his reality for you.’ So, I came out seeking him. He got severely wounded, and hastened to die by planting the blade of his sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on his sword and killed himself.” Then Allâh’s Messenger ﷺ said, “A man may seem to the people as if he were doing the deeds of the people of Paradise, while in fact he is from the people of the (Hell) Fire, another may seem to the people as if he were doing the deeds of the people of Hell (Fire), while in fact he is from the people of Paradise.”

(78) CHAPTER. Exhortation to archery (i.e., arrow throwing).

And the Statement of Allâh ﷻ:

“And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery etc.) to threaten the enemy of Allâh and your enemy…” (V.8:60)

2899. Narrated Salama bin Al-Akwa’ ﷺ: The Prophet ﷺ passed by some people of the tribe of Bani Aslam who were practising archery. The Prophet ﷺ said, “O Bani Ismâ’il! Practise archery as your father Ismâ’il was a great archer. Keep on throwing arrows and I am with Bani so-and-so.” So, one of the parties ceased throwing. Allâh’s Messenger ﷺ said, “What is the matter with
you? Why have you ceased throwing?” They replied, “How should we throw while you are with them (i.e., on their side)?” On that the Prophet ﷺ said, “Throw, and I am with all of you.”

2900. Narrated Abū Usaid: On the day (of the battle) of Badr when we stood in rows against (the army of) Quraish and they stood in rows against us, the Prophet ﷺ said, “When they come near you, throw arrows at them.”

(79) CHAPTER. To play with spears and other similar arms.

2901. Narrated Abū Hurairah: While some Ethiopians were playing in the presence of the Prophet ﷺ, 'Umar came in, picked up a stone and hit them with it. On that the Prophet ﷺ said, “O 'Umar! Allow them (to play).” Ma'mar (the subnarrator) added that they were playing in the mosque.

(80) CHAPTER. The shield, and shielding oneself with the shield of his companion.

2902. Narrated Anas bin Mālik: Abū Ṭalḥa and the Prophet ﷺ used to shield
themselves with one shield. Abū Talḥa was a good archer, and when he threw (his arrows) the Prophet would look at the target of his arrows.

2903. Narrated Sahl: When the helmet of the Prophet was smashed on his head and blood covered his face, and one of his front teeth got broken, ‘Alī brought the water in his shield and Fāṭima (the Prophet’s daughter) washed him. But when she saw that the bleeding increased more by the water, she took a mat, burnt it, and the wound of the Prophet was filled with its ashes and so the blood stopped oozing out. (See H. 243)

2904. Narrated ‘Umar: The properties of Bani An-Nadir which Allāh had transferred to His Messenger as Fai’-booty(1) were not gained by the Muslims with their horses and camels. The properties therefore, belonged especially to Allāh’s Messenger who used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allāh’s Cause.

(1) (H. 2904) Fai – booty: See glossary.
2905.Narrated ‘Ali: I never saw the Prophet saying, “Let my parents sacrifice their lives for you,” to any man after Sa’d [i.e., Sa’d bin Malik (Abi Waqqas)]. I heard him saying (to him), "Throw (the arrows)! Let my parents sacrifice their lives for you.”’ 

[See Vol.5, Ch.16 and Hadith No.3725]

2906. Narrated ‘Aishah: Allah’s Messenger came to my house while two girls were singing beside me the songs of Bu’áth [a story about the battle between the two tribes of the Ansâr (i.e., Khazraj and Aûs) before Islâm]. The Prophet reclined on the bed and turned his face to the other side. Abû Bakr came and scolded me and said protestingly, “Instruments of Satan in the presence of Allah’s Messenger!” Allah’s Messenger turned his face towards him and said, “Leave them.” When Abû Bakr became inattentive, I waved the two girls to go away and they left.

2907. ‘Aishah added: It was the day of ‘Eid and negroes were playing with leather
shields and spears. Either I requested Allāh’s Messenger ﷺ, or he himself asked me whether I would like to see the display. I replied in the affirmative. Then he let me stand behind him and my cheek was touching his cheek and he was saying, “Carry on, O Banū Arfida!” When I got tired, he asked me if that was enough. I replied in the affirmative and he told me to go.

(82) CHAPTER. The straps for suspending swords and the hanging of the sword by the neck.

2908. Narrated Anas bin Rabi’ah: The Prophet ﷺ was the best and the bravest amongst the people. Once the people of Al-Madīna got terrified at night, so they went in the direction of the noise (that terrified them). The Prophet ﷺ met them (on his way back) after he had found out the cause of the noise. He was riding an unsaddled horse belonging to Abū Ṭalḥa and a sword was hanging by his neck, and he was saying, “Don’t be afraid! Don’t be afraid!” He further said, “I found it (i.e., the horse) very fast,” or said, “This horse is very fast.”

(Qaṣṭālānī)

(83) CHAPTER. (What has been said regarding) the decoration of swords (with gold and silver etc.).

2909. Narrated Abū Umāma: Some people conquered many countries and their swords were decorated neither with gold nor silver, but they were decorated with leather, lead and iron.
(84) CHAPTER. Whoever hung his sword on a tree at midday nap.

2910. Narrated Jābir bin Ḥabīl al-Sahābi: Allah’s Messenger ﷺ proceeded in the company of Allah’s Messenger ﷺ towards Najd to participate in a Ghazwa (holy battle). When Allah’s Messenger ﷺ returned, he too returned with him. Midday came upon them while they were in a valley having many thorny trees. Allah’s Messenger ﷺ and the people dismounted and dispersed to rest in the shade of the trees. Allah’s Messenger ﷺ rested under a tree and hung his sword on it. We all took a nap and suddenly we heard Allah’s Messenger ﷺ calling us. (We woke up) to see a bedouin with him. The Prophet said, “This bedouin took out my sword while I was sleeping and when I woke up, I found the unsheathed sword in his hand and he challenged me saying, ‘Who will save you from me?’ I said thrice, ‘Allāh.’” The Prophet ﷺ did not punish him and he was sitting there.

(85) CHAPTER. The wearing of a helmet.

(1) (H. 2910) Ghazwa: See glossary
(2) (H. 2910) Jibril (Gabriel) then hit the bedouin on the hand and let fall the sword which was picked up by Allah’s Messenger ﷺ. Allah’s Messenger ﷺ forgave the bedouin although he could have killed him on the spot if he had wished. (Qaṣṭalānī, Vol.5).
2911. Narrated Sahl al-Razî at-Tâbi‘î that he was asked about the wound of the Prophet on the day (of the battle) of Uhud. He said, “The face of the Prophet was wounded and one of his front teeth was broken and the helmet over his head was smashed. Fâtima washed off the blood while ‘A‘lî held water. When she saw that bleeding was increasing, she burnt a mat (of date-palm leaves) till it turned into ashes and she filled the wound with those ashes and thus the bleeding ceased.”

(86) CHAPTER. Whoever does not consider it logical to break the weapons and to slaughter the animals of the deceased.\(^{(1)}\)

2912. Narrated ‘Amr bin Al-Harith: The Prophet did not leave behind him after his death, anything except his arms, his white mule, and a piece of land at Khaiabar which he left to be given in charity.

(87) CHAPTER. The dispersing of the people away from the Imám at midday to rest in the shade of trees.

2913. Narrated Jâbir bin ‘Abdullâh at-Tâbi‘î that he participated in a Ghazwa (holy battle) in the company of Allâh’s Messenger. Midday came upon them while they were in a valley having many thorny trees. The people dispersed to rest in the shade of the

\(^{(1)}\) (Ch. 86) This contradicts the practice of the people of the Pre-Islamic Period who used to break the weapons of their dead chief and kill his animals. Islam abolished such practice. (Fath Al-Bârî).
trees. The Prophet ﷺ rested under a tree, hung his sword on it, and then slept. Then he woke up to find near to him, a man whose presence he had not noticed before. The Prophet ﷺ said, “This (man) took my sword (out of its scabbard) and said, ‘Who will save you from me?’ I replied, ‘Allah.’ So, he put the sword back into its scabbard, and you see him sitting here.” Anyhow, the Prophet ﷺ did not punish him.

[See Hadith No.2910]

(88) CHAPTER. What is said regarding spears.

Narrated Ibn ‘Umar that the Prophet ﷺ said, “My livelihood is under the shade of my spear, (1) and he who disobeys my orders will be humiliated by paying Jizya.”(2)

2914. Narrated Abū Qatāda that he was in the company of Allâh’s Messenger ﷺ and when they had covered a portion of the road to Makkah, he and some of the companions lagged behind. The latter were in a state of Ḥārām(3) while he was not. He saw an onager and rode his horse and requested his companions to give him his lash but they refused. Then he asked them to give

(1) (Ch. 88) “Under the shade of my spear” means, from war booty.
(2) (Ch. 88) Jizya: See glossary.
(3) (H. 2914) Ḥārām: See the glossary.
him his spear but they refused, so he took it himself, attacked the onager, and killed it. Some of the companions of the Prophet \( \text{ \( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \) \( \text{\( \text{s} \} \end{eqnarray*}

\begin{array}{ll}
(89) \text{CHAPTER. What is said regarding the armour of the Prophet} & \text{and the coat of mail during the battle.}

\text{The Prophet} & \text{said, "As for Khālid, he has kept his armour for Allāh's Cause."}

\text{The Prophet} & \text{said, "O Allāh! I request You to fulfill Your Covenant and Your Promise. O Allāh! If Your Will is that none should worship You after today." Abū Bakr then held him by the hand and said, "This is sufficient, O Allāh's Messenger! You have appealed to your Lord too pressingly." The Prophet was clad in his armour at that time. He went out, saying, "Their multitude will be put to flight, and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense), and that}
Hour will be more grievous and more bitter.” (V.54:45,46)

Khālid said, “That was on the day of the battle of Badr.”

[See Vol. 5. Hadith No.3953].

2916. Narrated 'Āishah: Allah’s Messenger ﷺ died while his (iron) armour was mortgaged to a Jew for thirty سا’ of barley.

2917. Narrated Abū Hurairah: The Prophet ﷺ said, “The example of a miser and the one who gives in charity, is like the example of two men wearing iron cloaks so tightly that their arms are raised forcibly towards their collar-bones. So, whenever a charitable person intends to give in charity, his cloak spreads over his body so much so that it wipes out his traces,^{(1)} but whenever the miser intends to give in charity, the rings (of the iron cloak) come closer to each other and press over his body, and his hands get connected to his collar-bones.”^{(2)} Abū Hurairah heard the Prophet ﷺ saying, “The miser then tries to widen it but in vain.”

---

^{(1)} (H. 2917) “Traces” here stands for sins. Charitable deeds cancel one’s sins.

^{(2)} (H. 2917) When a miser thinks of paying in charity, he feels dispirited and bored and remains clinging to his miserliness.
(90) CHAPTER. The (wearing of a) cloak on journeys and in war.

2918. Narrated Al-Mughira bin Shu'ba: Allah's Messenger ﷺ went out to answer the call of nature and on his return I brought some water for him. He performed the ablution while he was wearing a Shamī cloak. He rinsed his mouth and washed his nose by putting water in it and then blowing it out, and then washed his face. Then he tried to take out his hands through his sleeves but they were tight, so he took them out from underneath, washed them and passed wet hands over his head and over his leather socks.

(91) CHAPTER. The wearing of silk in war.

2919. Narrated Anas: The Prophet ﷺ allowed ‘Abdur-Rahmān bin ‘Aūf and Az-Zubair to wear silken shirts because they had a skin disease causing itching.

2920. Narrated Anas: ‘Abdur-Rahmān bin ‘Aūf and Az-Zubair complained to the Prophet ﷺ, i.e., about the lice (that caused itching) so he allowed them to wear silken clothes. I saw them wearing such clothes in a Ghazwa (holy battle).

(Wearing of silk) was allowed to them (i.e., ‘Abdur-Rahmân and Az-Zubair) because they suffered from itching.

(92) CHAPTER. What is said about the knife.

2923. Narrated Umaiyya Ad-Damrî: I saw the Prophet eating of a shoulder (of a sheep) by cutting from it; and then he was called to Salât (prayer) and he offered Salât (prayer) without repeating his ablution.

Narrated Az-Zuhri as above (Hadith No.2923) and added that the Prophet put the knife down.

(93) CHAPTER. What is said about the fighting against Ar-Rûm (the Byzantines).
2924. Narrated Khalid bin Ma’dan that ‘Umar bin Al-Aswad Al-Ansi told him that he went to ‘Ubada bin As-Samit while he was staying in his house of Himis with (his wife) Umm Haram. ‘Umar said: Umm Haram informed us that she heard the Prophet saying, “Paradise will be granted to the first batch of my followers who will undertake a naval expedition.” Umm Haram added, “I said, ‘O Allah’s Messenger! Will I be amongst them?’ He replied, ‘You are amongst them.’ The Prophet then said, ‘The first army amongst my followers who will invade Caesar’s city will be forgiven their sins.’ I asked, ‘Will I be one of them, O Allah’s Messenger?’ He replied in the negative.”

(94) CHAPTER. Fighting against the Jews.

2925. Narrated ‘Abdullah bin ‘Umar: Allah’s Messenger said, “You (Muslims) will fight against the Jews till some of them will hide behind stones. The stones will (betray them) saying, ‘O ‘Abdullah (i.e., slave of Allah)! There is a Jew hiding behind me; so kill him.’”

2926. Narrated Abu Hurairah: Allah’s Messenger said, “The Hour will not be established until you fight against the Jews, and the stone behind which a Jew will be hiding will say, ‘O Muslim! There is a Jew hiding behind me, so kill him.’”
2927. Narrated 'Amr bin Tathlib: The Prophet ﷺ said, “One of the portents of the Hour is that you will fight against people wearing shoes made of hair; and one of the portents of the Hour is that you will fight against broad-faced people whose faces will look like shields coated with leather.”

2928. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “The Hour will not be established until you fight against the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight against people wearing shoes made of hair.”

2929. Narrated Abū Hurairah: The Prophet ﷺ said, “The Hour will not be established till you fight against people
wearing shoes made of hair. And the Hour will not be established till you fight against people whose faces look like shields coated with leather.” Abū Hurairah added, “They will be small-eyed, flat-nosed, and their faces will look like shields coated with leather.”

(97) CHAPTER. Whoever arranged his companions at the time of defeat, and got down from his riding animal and requested Allāh for help.

2930. Narrated Abū Ishāq: A man asked Al-Barā’, “O Abū ‘Umarā! Did you all flee on the day (of the battle) of Hunain?” He replied, “No, by Allāh! Allāh’s Messenger did not flee, but his young unarmed companions passed by the archers of the tribe of Hawāzin and Banī Naṣr, whose arrows hardly missed a target, and they threw arrows at them hardly missing a shot. So, the Muslims retreated towards the Prophet while he was riding his white mule which was being led by his cousin Abū Sufyān bin Al-Ḥārith bin ‘Abdul Muttalib. The Prophet dismounted and invoked Allāh for victory; then he said, ‘I am the Prophet, without a lie; I am the son of ‘Abdul Muṭṭalib,’ and then he arranged his companions in rows.”
(98) CHAPTER. To invoke Allâh to defeat and shake Al-Muṣḥrikûn (polytheists, idolaters, pagans).

2931. Narrated ‘Ali: When it was the day of the battle of Al-Ahzâb (i.e., the Confederates), Allâh’s Messenger said, “O Allâh! Fill their (i.e., the infidels’) houses and graves with fire as they busied us so much that we did not perform the middle Salât (prayer) (i.e., ‘Âsr prayer) till the sun had set.”

2932. Narrated Abû Hurairah: The Prophet said during Qunât:

“O Allâh! Save Salama bin Hishâm.
O Allâh! Save Al-Walîd bin Al-Walîd.
O Allâh! Save ‘Ayyâsh bin Rabî‘a.
O Allâh! Save the weak Muslims.
O Allâh! Be very hard on Muḍâr tribe.
O Allâh! Afflict them with years (of drought or famine) similar to the (drought or famine) years of the time of (Prophet) Yûsuf (Joseph).”

2933. Narrated ‘Abdullâh bin Abî Aûfa: Allâh’s Messenger invoked evil upon Al-Muṣḥrikûn (polytheists, idolaters, pagans) on the day (of the battle) of Al-Ahzâb, saying, “O Allâh! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allâh, defeat Al-Ahzâb (the Confederates), O Allâh, defeat them and shake them.”
2934. Narrated ‘Abdullāh: Once the Prophet was offering the Salāt (prayers) in the shade of the Ka’bah. Abū Jahl and some Quraisḥi men sent somebody to bring the abdominal contents of a she camel which had been slaughtered somewhere in Makkah, and when he brought them, they put them over the Prophet. Then Fātimah (i.e., the Prophet’s daughter) came and threw them away form him, and he said, “O Allāh! Destroy (Al-Musjirikun of) Quraisḥ; O Allāh! Destroy Quraisḥ; O Allāh! Destroy Quraisḥ,” naming especially Abū Jahl bin Hishām, ‘Utba bin Rabī‘a, Shaiba bin Rabī‘a, Al-Walīd bin ‘Utba, Ubaī or (Umaiyya) bin Khalaf and ‘Uqba bin Abī Mu‘āṭ. The narrator, ‘Abdullāh added, “I saw them all killed and thrown in a well at Badr.”

2935. Narrated ‘Āishah: Once, the Jews came to the Prophet and said, “Death be upon you.” So I cursed them. The Prophet said, “What is the matter”? I said, “Have you not heard what they said?”
The Prophet said, “Have you not heard what I replied (to them)? (I said), ‘The same is upon you.’”

(99) CHAPTER. Can a Muslim preach to the people of the Scriptures, or teach them the Holy Book?

2936 Narrated 'Abdullah bin Abbas: Allah's Messenger wrote a letter to Caesar saying, “If you reject Islam, you will be responsible for the sins of the peasants (i.e., your people).”

(100) CHAPTER. To invoke Allah to bestow guidance upon Al-Mushrikūn (polytheists, idolaters, pagans) in order to attract them.

2937 Narrated Abu Hurairah: Tufail bin 'Amr Ad-Dausi and his companions came to the Prophet and said, “O Allah’s Messenger! The people of the tribe of Daus disobeyed and refused to follow you; so invoke Allah against them.”

(1) (H. 2935) There is great similarity between the pronunciations of the Arabic words meaning “peace” and “death”. The first is “As-Salamu” and the second is “As-Samu”. The Jews, instead of saying “As-Salāmu ‘Alaikum” said, “As-Sāmu ‘Alaikum”, intending to invoke evil upon the Prophet rather than to greet him, but the Prophet noticed what they had said and invoked evil upon them in his turn. They were the losers, for Allah would accept the Prophet’s invocation and reject theirs.
The people said, “The tribe of Daus is ruined.” The Prophet ﷺ said, “O Allah! Give guidance to the people of Daus, and let them embrace Islam.”

(101) CHAPTER. (What is said regarding the invitation of the Jews and Christians (to Islam), and for what Muslims should declare war against them and what the Prophet ﷺ wrote to Khusrau and Caesar. The invitation to Islam is essential before declaring war.

2938.Narrated Anas رضي الله عنه: When the Prophet ﷺ intended to write a letter to the ruler of the Byzantines, he was told that those people did not read any letter unless it was stamped with a seal. So, the Prophet ﷺ got a silver ring — as if I were just looking at its white glitter on his hand — and stamped on it the expression “Muḥammad, the Messenger of Allāh”.

2939.Narrated ‘Abdullāh bin ‘Abbās رضي الله عنهما: Allāh’s Messenger ﷺ sent his letter to Khusrau and ordered his messenger to hand it over to the Governor of Bahrayn who was to hand it over to Khusrau. So, when Khusrau read the letter he tore it. [Sa‘ēd bin Al-Musayyab said, “The Prophet ﷺ then invoked Allāh to disperse them with full dispersion, (i.e., destroy Khusrau and his followers)”].
(102) CHAPTER. The invitation of Prophet Muhammad to the people to embrace Islam, and to believe in his Prophethood and not to take each other as Lords instead of Allâh. The Statement of Allâh:
“It is not (possible) for any human being whom Allâh has given the Book.” (V.3:79)

2940. Narrated ‘Abdullâh bin ‘Abbas: Allâh’s Messenger wrote to Caesar and invited him to Islâm, and sent him his letter with Diîya Al-Kalbi whom Allâh’s Messenger ordered to hand it over to the Governor of Baṣrah, who would forward it to Caesar. Caesar, as a sign of gratitude to Allâh, had travelled from Himîṣ to Ilyâ (Jerusalem) when Allah had granted him victory over the Persian forces. So, when the letter of Allah’s Messenger reached Caesar, he said after reading it, “Seek for me any one of his people (Arabs of Quraish tribe) if present here, in order to ask him about Allâh’s Messenger.”

2941. Ibn Abbas added: At that time Abû Sufyân bin Harb was in Sham with some men from Quraish who had come (to Sham) as merchants during the truce that had been concluded between Allâh’s Messenger and
the infidels of Quraish. Abū Sufyān said, “Caesar’s messenger found us somewhere in Sham, so he took me and my companions to Ilyā and we were admitted into Caesar’s court to find him sitting in his royal court wearing a crown and surrounded by the senior dignitaries of the Byzantines. He said to his translator, ‘Ask them who amongst them is closely related to the man who claims to be a Prophet.’” Abū Sufyān added, “I replied, ‘I am the nearest relative to him.’ He asked, ‘What degree of relationship do you have with him?’ I replied, ‘He is my cousin,’ and there was none of Banû ‘Abd Manāf in the caravan except myself. Caesar said, ‘Let him come nearer.’ He then ordered that my companions stand behind me, near my shoulder and said to his translator, ‘Tell his companions that I am going to ask this man about the man who claims to be a Prophet. If he tells a lie, they should contradict him immediately.’” Abū Sufyān added, “By Allāh! Had it not been shameful that my companions label me a liar, I would not have spoken the truth about him (i.e., the Prophet ﷺ) when he asked me. But I considered it shameful to be called a liar by my companions. So, I told the truth. He then said to his translator, ‘Ask him what is that man’s family status among you?’ I replied, ‘He belongs to a noble family amongst us.’ He said, ‘Have anybody else amongst you ever claimed the same before him?’ I replied, ‘No’. He said, ‘Had you ever blamed him for telling lies before he claimed what he claimed?’ I replied, ‘No’. He said, ‘Was anybody amongst his ancestors a king?’ I replied, ‘No’. He said, ‘Do the noble or the poor follow him?’ I replied, ‘It is the poor who follow him.’ He said, ‘Are they increasing or decreasing (day by day)?’ I replied, ‘They are increasing.’ He said,
‘Does anybody amongst those who embrace his (the Prophet’s) religion become displeased and then discard his religion?’ I replied, ‘No.’ He said, ‘Does he ever betray or prove treacherous to his covenants?’ I replied, ‘No, but we are now at truce with him, and we are afraid that he may betray us.’” Abū Sufyān added, “Other than the last sentence, I could not say anything against him. Caesar then asked, ‘Have you ever had a battle with him?’ I replied, ‘Yes.’ He said, ‘What was the outcome of your battles with him?’ I replied, ‘The result was undecided; the victory is shared by us in turns.’ He said, ‘What does he order you to do?’ I said, ‘He tells us to worship Allāh Alone, and not to worship others along with Him, and to leave all that our forefathers used to worship. He orders us to offer Salāt (prayer), give in charity, be chaste, keep promises and return what is entrusted to us.’ When I had said that, Caesar said to his translator, ‘Say to him: I ask you about his lineage and your reply was that he belonged to a noble family. In fact, all the Messengers came from the noblest lineage of their nations. Then I questioned you whether anybody else amongst you had claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him. When I asked you whether he was ever blamed for telling lies, your reply was in the negative, so I took it for granted that a person who did not tell a lie about (others) the people, could never tell a lie about Allāh. Then I asked you whether any of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. When I asked you whether the
rich or the poor people followed him, you replied that it was the poor who followed him. In fact, such are the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of True Faith till it is complete (in all respects). I asked you whether there was anybody who, after embracing his religion, became displeased and discarded his religion; your reply was in the negative. In fact, this is the sign of True Faith, for when its cheerfulness enters and mixes in the hearts completely, nobody will be displeased with it. I asked you whether he had ever betrayed or proved treacherous to his covenants; you replied in the negative. And such are the Messengers; they never betray or prove treacherous to their covenants. When I asked you whether you fought with him and he fought with you, you replied that he did, and that sometimes he was victorious and sometimes you. Indeed, such are the Messengers; they are put to trials and the final victory is always theirs. Then I asked you what he ordered you. You replied that he ordered you to worship Allâh Alone, and not to worship others along with Him, to leave all that your forefathers used to worship, to offer Salâh (prayer), to speak the truth, to be chaste, to be faithful to one's covenants and to return what is entrusted to you. These are really the qualities of a Prophet who, I knew (from the previous Scriptures) would appear, but I did not know that he would be from amongst you. If what you say is true, he will very soon occupy the earth under my feet, and if I knew that I would reach him, definitely, I would go immediately to meet him; and were I with him, then I would certainly wash his feet.’” Abû Sufyân added, “Caesar then asked for the letter of Allâh’s
Messenger ﷺ, and it was read. Its contents were:

In the Name of Allah, the Most Gracious, the Most Merciful. (This letter is) from Muhammad, the slave of Allah, and His Messenger, to Heraclius, the ruler of the Byzantines. Peace be upon him, who follows the (true) guidance. Now then, I invite you to Islam (i.e., surrender to Allah), embrace Islam and you will be safe; embrace Islam and Allah will bestow on you a double reward. But if you reject this invitation of Islam, you shall be responsible for misleading the peasants (i.e., your nation).

‘O people of the Scriptures (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then if they turn away, say: Bear witness that we are Muslims.’” (V.3:64)

Abū Sufyān added, “When Heraclius had finished his speech, there was a great hue and cry caused by the Byzantinian royalties surrounding him, and there was so much noise that I did not understand what they said. So, we were turned out of the court. When I went out with my companions and we were alone, I said to them, ‘Verily, Ibn ʿAbī Kabsha’s (i.e., the Prophet’s) affair has become so prominent that even the king of Banī Al-Asfar (Byzantines) is afraid of him.’” Abū Sufyān added, “By Allah, I remained in a state of humility and was sure that his religion would be victorious till Allah opened my heart for Islam, though I disliked it (i.e., embraced Islam).”

(1) (H. 2941) The name Ibn ʿAbī Kabsha was said by Abū Sufyān just to slight the Prophet ﷺ, for this was not one of the Prophet’s names.
2942. Narrated Sahl bin Sa'd that he heard the Prophet on the day (of the battle) of Khaibar saying, “I will give the flag to a person at whose hands Allah will grant victory.” So, the Companions of the Prophet got up, wishing eagerly to see to whom the flag will be given, and everyone of them wished to be given the flag. But the Prophet asked for 'Ali. Someone informed him that he was suffering from eye-trouble. So, he ordered them to bring 'Ali in front of him. Then the Prophet spat in his eyes and his eyes were cured immediately as if he never had any eye-trouble. 'Ali said, “We will fight with them (i.e., infidels) till they become like us (i.e., Muslims).” The Prophet said, “Be patient, till you face them and invite them to Islam, and inform them of what Allah has enjoined upon them. By Allah! If a single person embraces Islam at your hands (i.e., through you), that will be better for you than the red camels.”

[See Hadith No.2975]

2943. Narrated Anas: Whenever Allah’s Messenger attacked some people, he would never attack them till it was dawn. If he heard the Adhān [i.e., call for Salāt (prayer)] he would delay the fight, and if he did not hear the Adhān, he would attack them immediately after dawn. We

(1) (H. 2943) The Prophet would wait till dawn to see whether the people he was attacking had been converted to Islam or not, and the sign of their embracing Islam will be the pronunciation of the Adhān. He would not attack them if he heard the Adhān.
reached Khaibar at night.

2944. Narrated Anas: Whenever Allah’s Messenger attacked ... (as H. 2943)

2945. Narrated Anas: The Prophet set out for Khaibar and reached there at night. He used not to attack if he reached the people at night, till the day broke. So, when the day dawned, the Jews came out with their bags and spades. When they saw the Prophet, they said, “Muhammad (P) and his army!” The Prophet said, “Allahu-Akbar! (Allah is the Most Great) and Khaibar is ruined, for whenever we approach a nation (i.e., enemy to fight) then it will be a miserable morning for those who have been warned.”

2946. Narrated Abu Hurairah: Allah’s Messenger said, “I have been ordered (by Allah) to fight against the people till they say La ilaha illallah (none has the right to be worshipped but Allah), and whoever said La ilaha illallah, he saved his life and property from me except for Islamic law, and his accounts will be with Allah (either to punish him or to forgive him)”. (See H. 25, 1399)
(103) CHAPTER. Concealing the true destination of a Ghazwa by using an equivocation which indicates apparently that one is going to a different destination; and the preference of Thursday for journeys (by the Prophet ﷺ).

2947. Narrated Ka'b bin Malik: Whenever Allâh’s Messenger ﷺ intended to lead a Ghazwa, he would use an equivocation from which one would understand that he was going to a different destination.

2948. Narrated Ka'b bin Malik: Whenever Allâh’s Messenger ﷺ intended to carry out a Ghazwa, he would use an equivocation to conceal his real destination, till it was the Ghazwa of Tabûk which Allâh’s Messenger ﷺ carried out in very hot weather, as he was going to face a very long journey through a wasteland, and was to meet and attack a large number of enemies. So, he made the situation clear to the Muslims so that they might prepare themselves accordingly and get ready to conquer their enemy. The Prophet ﷺ informed them of the destination he was heading for.

2949. Ka'b bin Malik used to say, “Scarcely did Allâh’s Messenger ﷺ set out for a journey on a day other than Thursday.”
2950. Narrated Ka'b bin Malik L
The Prophet set out on Thursday for the Ghazwa of Tabuk and he used to prefer to set out on Thursday.

(104) CHAPTER. Setting out after midday.

2951. Narrated Anas L
The Prophet offered Zuhr prayer as four Rak'ā at Al-Madina and then offered 'Asr prayer as two Rak'āt at Dhul-Hulaifa and I heard the Companions of the Prophet reciting Talbiya aloud (for Hajj and 'Umra) altogether.

(105) CHAPTER. Setting out in the last part of the month.

Narrated Ibn 'Abbās L
The Prophet set out from Al-Madina five days before the end of Dhul-Qa'da and reached Makkah on the fourth of Dhul-Hijjah.

2952. Narrated 'Aishah L
We set out in the company of Allāh's Messenger five days before the end of Dhul-Qa'da, intending to perform Hajj only. When we approached Makkah, Allāh's Messenger
ordered those who did not have the *Hady* (i.e., an animal for sacrifice) with them, to perform the *Tawaf* around the *Ka'bah*, and (*Sā'ī*) between *As-Safa* and *Al-Marwa* and then finish their *Ihram*. Beef was brought to us on the day of (i.e., the days of slaughtering) and I asked, “What is this?” Somebody said, “Allāh’s Messenger ﷺ has slaughtered (a cow) on behalf of his wives.”

(106) CHAPTER. Travelling in *Ramaḍān*.

2953. Narrated Ibn ‘Abbās ﷺ: Once, the Prophet ﷺ set out in the month of *Ramaḍān*. He observed *Ṣaum* (fasting) till he reached a place called *Kadid* where he broke his fast.

(107) CHAPTER. Bidding farewell.

2954. Narrated Abū Hurairah ﷺ: Allāh’s Messenger ﷺ sent us on a military expedition telling us, “If you find such and such persons (he named two men from *Quraish*), burn them with fire.” Then we came to bid him farewell, when we wanted to
set out, he said, “Previously I ordered you to burn so-and-so and so-and-so with fire, but as punishment with fire is done by none except Allâh, if you capture them, kill them, (instead).”

(108) CHAPTER. Listening to and obeying the Imâm (i.e., Muslim ruler) (if he abides by Allâh’s Orders).

2955. Narrated Ibn ‘Umar: The Prophet ﷺ said, “It is obligatory for one to listen to and obey (the Muslim ruler’s orders) unless these orders involve one in disobedience (to Allâh); but if an act of disobedience (to Allâh) is imposed, one should not listen to or obey it.”

(109) CHAPTER. The Imâm (i.e., Muslim ruler) should be defended (by the Muslims) and he is to be taken as their protector.

2956. Narrated Abû Hurairah: that he heard Allâh’s Messenger ﷺ saying, “We are the last but will be the foremost (to enter Paradise).” (See H. 238, 876, 896)
2957. The Prophetﷺ added, “He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the Muslim chief, obeys me; and he who disobeys the Muslim chief, disobeys me. The Imam (Muslim ruler) is like a shelter for whose safety the Muslims should fight and they should seek protection with him. If the Imam (Muslim ruler) orders people to be dutiful to Allah and fear Him and rules justly, then he will be rewarded for that; and if he does the opposite, he will be responsible for that.”

(110) CHAPTER. To give a Bai‘a (pledge) for not to flee during a battle.

Some said, “(To give the Bai‘a pledge) for death,” according to the Statement of Allah ﷻ: “Indeed, ‘Allah was pleased with the believers…” (V.48:18)

2958. Narrated Ibn ‘Umar: When we reached (Hudaibiya) in the next year (of the treaty of Hudaibiya), not even two men amongst us agreed unanimously as to which was the tree under which we had given the Bai‘a (pledge) and that was out of Allah’s Mercy. (1) (The subnarrator asked Nafi, “For what did the Prophet ﷺ take their Bai‘a (pledge), was it for death?” Nafi replied “No, but he took their Bai‘a (pledge) for to be patient.”)

2959. Narrated ‘Abdullãh bin Zaid: that during the time (of the battle) of Al-Harra a person came to him and said, “Ibn

(1) (H. 2958) The narrator thanks Allah for disabling them to recognize the tree, lest people should take it as something sacred because of the good that started under it when the first group of Ansãr embraced Islam.
Hanza can be taking the Bai'a (pledge) from the people for death.” He said, “I will never give a Bai’a (pledge) for such a thing to anyone after Allah’s Messenger.”

2960. Narrated Yazid bin ‘Ubaid: Salama said, “I gave the Bai’a (pledge) (Ar-Riḍwān) to Allah’s Messenger and then I moved to the shade of a tree. When the number of people around the Prophet diminished, he said, ‘O Ibn Al-Akwa! Will you not give to me the Bai’a (pledge)?’ I replied, ‘O Allah’s Messenger! I have already given to you the Bai’a (pledge).’ He said, ‘Do it again.’ So I gave the Bai’a (pledge) for the second time.” I asked “O Abū Muslim! For what did you give the Bai’a (pledge) on that day?” He replied, “We gave the Bai’a (pledge) for death.”

2961. Narrated Anas: On the day (of the battle) of the Trench, the Ansar were saying, “We are those who have given the Bai’a (pledge) to Muhammad for Jihad (for ever) as long as we live.” The Prophet replied to them, “O Allah! There is no life except the life of the Hereafter. So, honour the Ansar and emigrants with Your Blessings and Generosity.”

2962, 2963. Narrated Mujāshi: My brother and I came to the Prophet and I requested him to take the Bai’a (pledge)
from us for emigration. He said, “Emigration has passed away with its people.” (1) I asked, “For what will you take the Bai'a (pledge) from us then?” He said, “I will take [the Bai'a (pledge)] for Islām and Jihād.”

(111) CHAPTER. The Imam should order the people to do only those things that are within their ability.

2964. Narrated ‘Abdullāh: Today a man came to me and asked a question which I did not know how to answer. He said, “Tell me, if a wealthy active man, well-equipped with arms, goes out on military expeditions with our chiefs, and orders us to do such things as we cannot do (should we obey him?)” I replied, “By Allāh, I do not know what to reply you, except that we were in the company of the Prophet ﷺ and he used to order us to do a thing once only till we finished it. And no doubt, everyone among you will remain in a good state as long as he obeys Allāh. If one is in doubt as to the legality of something, he should ask somebody who would satisfy him, but soon will come a time when you will not find such a man. By Him, except Whom none has the right to be worshipped, I see that the example of what has passed of this life (to what remains thereof) is like a pond whose fresh water has been used up and nothing remains but muddy water.”

(1) (H. 2962, 2963) Emigration was no longer required after the conquest of Makkah.
CHAPTER. If the Prophet had not started fighting during the early hours of the day, he would delay it till the sun had declined (i.e., after midday).

2965. Narrated Sālim Abū An-Nadr, the freed slave of ‘Umar bin ‘Ubaidullāh who was ‘Umar’s clerk: ‘Abdullāh bin Abī Aūfā wrote him (i.e., ‘Umar) a letter that contained the following:

Allāh’s Messenger during some of his holy battles waited till the sun had declined.

2966. And then he (Allāh’s Messenger) got up among the people and said, “O people! Do not wish to meet the enemy (in a battle) and ask Allāh to save you (from calamities), but if you should meet the enemy, then be patient and let it be known to you that Paradise is under the shades of swords.” He then said “O Allāh! The Revealer of the (Holy) Book, the Mover of the clouds, and Defeater of Al-Ahzāb (i.e., the Confederates of infidels), defeat them (infidels) and bestow victory upon us.”

CHAPTER. Asking the permission of the Imam (if one wishes not to participate in a holy battle), as Allāh’s Statement indicates:

“The true believers are only those who believe in (the Oneness of) Allāh and His Messenger (Muḥammad), and when they are with him on some common matter, they do not go away unless they have asked his
permission. Verily! Those who ask your permission.. (to the end of verse).”

(V.24:62)

2967. Narrated Jâbir bin ‘Abdullãh : I participated in a Ghazwa along with Allãh’s Messenger . The Prophet met me (on the way) while I was riding a camel of ours used for irrigation, and it had got so tired that it could hardly walk. The Prophet asked me, “What is wrong with the camel?” I replied, “It has got tired.” So, Allãh’s Messenger came from behind it and rebuked it and prayed for it so it started surpassing the other camels and going ahead of them. Then he asked me, “How do you find your camel (now)?” I replied, “I find it quite well, as it has received your blessings.” He said, “Will you sell it to me?” I felt shy (to refuse his offer) though it was the only camel for irrigation we had. So, I said, “Yes.” He said, “Sell it to me then.” I sold it to him on the condition that I should keep on riding it till I reached Al-Madîna. Then I said, “O Allãh’s Messenger! I am a bridegroom,” and requested him to allow me to go home. He allowed me, and I set out for Al-Madîna before the people till I reached Al-Madîna, where I met my uncle, who asked me about the camel and I informed him all about it and he blamed me for that. When I took the permission of Allãh’s Messenger , he asked me whether I had married a virgin or a matron and I replied that I had married a matron. He said, “Why hadn’t you married a virgin who would have played with you, and you would have played with her?” I replied, “O Allãh’s Messenger! My father died (or was martyred) and I have some young sisters, so I felt it not proper that I should marry a young girl like them who would neither teach them manners nor serve them. So, I have married a matron so that she may serve them
and teach them manners." When Allâh's Messenger arrived in Al-Madîna, I took the camel to him the next morning and he gave me its price and gave me the camel itself as well.

(114) CHAPTER. The participation in Jihad by one who has recently married.

Jâibir narrated a Hadîth from the Prophet related to this chapter. (See H. 2967)

(115) CHAPTER. Participation in Jihad after the consummation of marriage.

Abû Hurairah narrated a Hadîth from the Prophet related to this chapter.

(116) CHAPTER. The setting out of the Imam, before the people at the time of fright.

2968. Narrated Anas bin Malik: Once there was a feeling of fright at Al-Madîna, so Allâh's Messenger rode a horse belonging to Abû Talîha and (on his return) he said, "We have not seen anything (to be afraid of), but we found this horse very fast."

(117) CHAPTER. To be quick and to make the horse gallop at the time of fright.
2969. Narrated Anas bin Malik: Once the people got frightened, so Allah's Messenger rode a slow horse belonging to Abū Talha, and he set out all alone, making the horse gallop. Then the people rode, making their horses gallop after him. On his return he said, "Don't be afraid (there is nothing to be afraid of), (and I have found) this horse a very fast one." That horse was never excelled in running henceforward.

[Qastalâni, Vol.5]

(118) CHAPTER. Setting out alone at a time of fright.

(119) CHAPTER. The wages given to somebody to fight on somebody else's behalf, and the riding animals presented to be used in Allah's Cause.

Mujâhid said, "Once I said to Ibn 'Umar, 'Let us proceed for Jihad.' Ibn 'Umar replied, 'I would like to support you with some of my money.' I replied, 'Allah has given me enough.' He said, 'Your wealth is for you, but I like that some of my money be spent in this cause.'"

'Umar said, "Some people take money (from the Muslim's Treasury) to strive in Allah's Cause, but they don't strive. So, if someone does so, we have the right to take back whatever he has taken."

Tawûs and Mujâhid said, "If something is given to you, so that you may strive in Allah's Cause, then do whatever you like with it and keep it with your family."

2970. Narrated 'Umar bin Al-Khaṭṭâb: I gave a horse to be used in Allah's Cause, but later on I saw it being
sold. I asked the Prophet ﷺ whether I could buy it. He said, “Don’t buy it and don’t take back your gift of charity.”

2971. Narrated ‘Abdullãh bin ‘Umar رضي الله عنهما: ‘Umar gave a horse to be used in Allâh’s Cause, but later on he found it being sold. So, he intended to buy it and asked Allâh’s Messenger ﷺ who said, “Don’t buy it and don’t take back your gift of charity.”

2972. Narrated Abû Hurairah ﺑِرَاءَةٍ رضي الله عنه: Allâh’s Messenger ﷺ said, “Were it not for the fear that it would be difficult for my followers, I would not have remained behind any Sariya (army-unit going for Jihad in Allâh’s Cause), but I don’t have riding camels and have no other means of conveyance to carry them on, and it is hard for me that my companions should remain behind me. No doubt I wish I could fight in Allâh’s Cause and be martyred and come back to life again and then again to be martyred and then come back to life once more.” (See H. 36, 2797)

(120) CHAPTER. The labourer (whose services are hired for the purpose of Jihad).

Al-Hasan and Ibn Sirîn state that a labourer should be given a share from the war booty. ‘Aṭîyya bin Qais hired a horse for half of its share (of the war booty). The share
of the horse amounted to four hundred Dinār, so he retained two hundred and gave two hundred to the owner of the horse.

2973.Narrated Ya'la b. 'Ubbâd: I participated in the Ghazwa of Tabuk along with Allâh's Messenger and I gave a young camel to be ridden in Jihad and that was, to me, one of my best deeds. Then I employed a labourer who quarrelled with another person. One of them bit the hand of the other, and the latter drew his hand from the mouth of the former; pulling out his front tooth. Then the former instituted a suit against the latter before the Prophet who rejected that suit saying, "Do you expect him to put (forward) his hand for you to snap as a male camel snaps?"

(121) CHAPTER. What has been said regarding the flag of the Prophet 

2974. Narrated Thâ'labâ b. 'Abî Mâlik Al-Qurâzî: When Qais b. Sa'd Al-Ansârî, Abî Râziq Al-Ansârî, who used to carry the flag of the Prophet intended to perform Hajj, he combed his hair.

2975. Narrated Salama b. Al-Akwa: "'Ali remained behind the Prophet during the battle of Khaibar as he was suffering from some eye trouble but then he said, "How should I stay behind Allâh's Messenger?" So, he set out till he joined the Prophet. On the eve of the day of the conquest of Khaibar, Allâh's Messenger"
said, “(No doubt) I will give the flag” or said, “tomorrow, a man whom Allāh and His Messenger love” or said, “who loves Allāh and His Messenger will take the flag. Allāh will bestow victory upon him.” Suddenly ‘Alī joined us though we were not expecting him. The people said, “Here is ‘Alī.” So, Allāh’s Messenger ﷺ gave the flag to him and Allāh bestowed victory upon him.


(122) CHAPTER. The statement of the Prophetﷺ: I have been made victorious for a distance of one month journey with terror (cast in the hearts of the enemy).

The Statement of Allāh ﷻ:
“We shall cast terror into the hearts of those who disbelieve…” (V.3:151)

2977. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand.” Abū
Hurairah added: Allâh’s Messenger ḡṣ has left the world; and now you people are bringing out those treasures (i.e., the Prophet ḡṣ did not benefit by them).

2978. Narrated Ibn ‘Abbâs ḡṣ: Abû Sufyân said, “Heraclius sent for me when I was in ‘Ilyâ (Jerusalem). Then he asked for the letter of Allâh’s Messenger ḡṣ and when he had finished its reading, there was a great hue and cry around him and the voices grew louder and we were asked to quit the place. When we were turned out, I said to my companions, ‘The cause of Ibn Abî Kabsha(1) has become so prominent that even the king of Banî Al-Aṣfar is afraid of him’.”

(123) CHAPTER. Providing oneself with food when going on a military expedition.

And the Statement of Allâh ḍj:

“...And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness).” (V.2:197)

2979. Narrated Asmâ’ bint Abû Bakr ḡṣ: I prepared the journey-food for Allâh’s Messenger ḡṣ in Abû Bakr’s house when he intended to emigrate to Al-Madîna.

---

(1) (Ch. 123) Taqi and Al-Muttaqûn: means pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which Allâh has forbidden) and love Allâh much (perform all kinds of good deeds which Allâh has ordained).

(2) (H. 2978) Abî Kabsha was not the father of the Prophet ḡṣ but it was a mockery done by Abû Sufyân out of hostility against Prophet Muḥammad ḡṣ.
I could not find anything to tie the food-container and the water-skin with. So, I said to Abū Bakr, "By Allah, I do not find anything to tie (these things) with except my waistbelt." He said, "Cut it into two pieces and tie the water-skin with one piece and the food-container with the other." [The subnarrator added, "She did accordingly and for that reason she was named Dḥāt-un-Nīṭaqain (i.e., the owner of two belts)."

2980. Narrated Jābir bin ‘Abdullāh: During the lifetime of the Prophet we used to take the meat of sacrificed animals (as journey-food) to Al-Madīna. [See Vol. 7, Hadīth No. 5567]

2981. Narrated Suwaid bin An-Nū‘mān that he went out in the company of the Prophet during the year of Khaibar (campaign) till they reached a place called Aṣ-Ṣaḥbā’, which is in the lower part of Khaibar. They offered the ‘Asr prayer (there) and the Prophet asked for the food. Nothing but Sawīq was brought to the Prophet. So, they chewed it and ate it and drank water. After that the Prophet got up, washed his mouth, and they too washed their mouths and then offered the Salāt (prayer).

(1) (H. 2981) Sawīq: See glossary.
2982. Narrated Salama: Once the journey-food of the people ran short and they were in great need. So, they came to the Prophet to take his permission for slaughtering their camels, and he permitted them. Then ‘Umar met them and they informed him about it. He said, “What will sustain you after your camels (are finished)?” Then ‘Umar went to the Prophet and said, “O Allah’s Messenger! What will sustain them after their camels (are finished)?” Allah’s Messenger said, “Make an announcement amongst the people that they should bring all their remaining food (to me).” (They brought it and) the Prophet invoked Allah and asked for His Blessings for it. Then he asked them to bring their food utensils and the people started filling their food utensils with their hands till they were satisfied. Allah’s Messenger then said, “I testify that La ilaha illallah (none has the right to be worshipped but Allah) and I am the Messenger of Allah.”

(124) CHAPTER. To carry the journey-food on one’s shoulder.

2983. Narrated Wahb bin Kaisän: Jābir bin ‘Abdullāh said, “We set out, and we were three hundred men, carrying our journey-food on our shoulders. Then we began to eat a single date each per day.” A man asked (Jābir), “O Abū ‘Abdullāh! How could a person be satisfied with a single date?” Jābir replied, “We realised the value of that one date when we could not even have that much till we reached the seashore, when all of a sudden we saw a huge fish cast by the sea. So, we ate of it as much as we
wished for eighteen days."

(125) \textbf{CHAPTER.} The sitting of a woman behind her brother as a companion-rider.

2984. Narrated 'Aishah that she said, "O Allah's Messenger! Your companions are returning with the reward of both Hajj and 'Umra, while I am returning with (the reward of) Hajj only." He said to her, "Go, and let 'Abdur-Rahmân (i.e., your brother) make you sit behind him (on the animal)." So, he ordered 'Abdur-Rahmân to let her perform 'Umra from At-Tan'îm. Then the Prophet waited for her at the higher region of Makkah till she returned (after performing 'Umra).

2985. Narrated 'Abdur-Rahmân bin Abî Bakr As-Ṣiddîq: The Prophet ordered me to let 'Aishah sit behind me (on the animal) and to let her perform 'Umra from At-Tan'îm.

(126) \textbf{CHAPTER.} The sitting of two men together over a riding animal in military expeditions and in the Hajj.

2986. Narrated Anas: I was riding behind Abû Ṭalîḥa (on the same riding animal) and (the Prophet’s companions)
were reciting *Talbiya* (1) aloud for both *Hajj* and *Umra*.

(127) CHAPTER. The sitting of two men together on a donkey.

2987. Narrated 'Urwa on the authority of Usâma bin Zaid: Allah's Messenger (ﷺ) rode a donkey, on which there was a saddle covered by a velvet sheet, and let 'Umar ride behind him (on the donkey).

2988. Narrated 'Abdullãh bin 'Umar: Allah's Messenger (ﷺ) came to Makkah through its higher region, on the day of the Conquest (of Makkah) riding his she-camel on which Usâma was riding behind him. Bilãl and 'Uthmãn bin Talãa, from *Al-Hajabah* (i.e., the one who keeps the key of the Ka'bah and is considered as a servant of the Ka'bah), were also accompanying him till he made his camel kneel in the mosque and ordered the latter to bring the key of the Ka'bah. He opened the door of the Ka'bah and Allah's Messenger (ﷺ) entered in the company of Usâma, Bilãl and 'Uthmãn, and stayed in it for a long period. When he came out, the people rushed to it, and I (Abdullãh bin 'Umar) was the first to enter it and found Bilãl standing behind the door. I asked Bilãl, "Where did the Prophet (ﷺ) offer his *Salãt* (prayer)"? He pointed to the place where he had offered his *Salãt*.

(1) (H. 2986) *Talbiya*: See glossary.
(prayer). ‘Abdullâh added, “I forgot to ask him how many Rak’a he had performed.”

(128) CHAPTER. Holding the riding animal of somebody else (to help him ride).

2989. Narrated Abû Hurairah: Allah’s Messenger ﷺ said, “There is a (compulsory) Ġûdâqa (charity) to be given for every joint of the human body (as a sign of gratitude to Allah) everyday the sun rises. To judge justly between two persons is regarded as Ġûdâqa (charity), and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as Ġûdâqa (charity), and (saying) a good word is also Ġûdâqa (charity), and every step taken on one’s way to offer the compulsory congregational Ṣâlât (prayer) (in the mosque) is also Ġûdâqa (charity), and to remove a harmful thing from the way is also Ġûdâqa (charity).”(1)

(129) CHAPTER. It is disliked for one to travel to a hostile country carrying copies of the Qur’ân.

Ibn ‘Umar said, “No doubt, the Prophet ﷺ and his companions travelled in the land of the enemy and they knew the Qur’ân then.”

---

(1) (H. 2989) Ġûdâqa means something given in charity. Such deeds as are mentioned in this Ḥadîth are considered as charitable deeds as rewardable as gifts given in charity, and are taken for signs of gratitude to Allah for creating our complicated yet handy body.
2990.Narrated ‘Abdullãh bin ‘Umar رضي الله عنهما: Allah’s Messenger ﷺ forbade the people to travel to a hostile country carrying (copies of) the Qur’an.

(130) CHAPTER. The recitation of Takbîr (Allâhu Akbar) in the war.

2991. Narrated Anas رضي الله عنه: The Prophet ﷺ reached Khaibar in the morning, while the people were coming out carrying their spades over their shoulders. When they saw him they said, “This is Muhammad and his army!” So, they took refuge in the fort. The Prophet ﷺ raised both his hands and said, “Allâhu Akbar, Khaibar is ruined, for when we approach a nation (i.e., enemy to fight), then miserable is the morning of the warned ones.” Then we found some donkeys which we (killed and) cooked: The announcer of the Prophet ﷺ announced: “Allah and His Messenger ﷺ forbid you to eat donkey’s meat.” So, all the pots including their contents were turned upside down.

(131) CHAPTER. What is disliked as regards raising the voice when saying Takbîr (i.e., Allâh is the Most Great)

2992. Narrated Abu Mûsa Al-Ash’ârî رضي الله عنه: We were in the company of Allâh’s
Messenger ﷺ (during *Hajj*). Whenever we went up a high place we used to say: “*Lā ilāha illāllāh* and *Allahu Akbar* (none has the right to be worshipped but Allāh, and Allāh is the Most Great),” and our voices used to raise. So the Prophet ﷺ said, “O people! Be merciful to yourselves (i.e., don’t raise your voice), for you are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, Ever Near (to all things).”

(132) CHAPTER. The recitation of *Subhān Allāh*\(^{(1)}\) when going down a valley.

2993. Narrated Jābir bin ‘Abdullah: Whenever we went up a place we would say “*Allahu Akbar* (i.e., *Allah is the Most Great*),” and whenever we went down a place we would say: “*Subhān Allāh*.”

(133) CHAPTER. To say *Takbir* (*Allahu Akbar* *Allah is the Most Great) on ascending a high place.

2994. Narrated Jābir: Whenever we went up a place we would say *Takbir* (i.e., *Allahu Akbar* – *Allah is the Most Great*) and whenever we went down we would say: “*Subhān Allāh*.”

2995. Narrated ‘Abdullāh bin ‘Umar: Whenever the Prophet ﷺ returned from the *Hajj* or the *'Umra* or a *Ghazwa*, he

---

\(^{(1)}\) (Ch. 132) *Subhān Allāh*: See glossary.
would say *Takbîr* thrice. Whenever he came upon a mountain path or wasteland, and then he would say, “*Lâ ilâha illallâh* (none has the right to be worshipped but Allâh Alone), Who has no partner. All the kingdom belongs to Him and all the Praises are for Him and He is Omnipotent. We are returning with repentance, worshipping, prostrating ourselves and praising our Lord. Allâh fulfilled His Promise, granted victory to His slave and He Alone defeated all the *Ahzâb* (Confederates).”

[See *Hadith* No.3084]

(134) CHAPTER. A traveller is granted reward similar to that given for good deeds practised at home, as if he is practising the same while travelling.

2996. Narrated Ibrâhîm Abû Isma’il As-Saksâki: I heard Abû Burda who accompanied Yazîd bin Abî Kabsha on a journey. Yazid used to observe *Saum* (fasting) on journeys. Abû Burda said to him, “I heard Abû Mûsâ several times saying that Allah’s Messenger ﷺ said, ‘When a slave (a believer) falls ill or travels, then he will get written to his accounts (the reward) similar to that he used to get for his good deeds practised at home and in good health’ (as if he is doing them in journey and in illness).”
(135) CHAPTER. Travelling alone.

2997. Narrated Jābir bin ‘Abdullāh: On the day of the battle of the Trench, the Prophet wanted somebody from amongst the people to volunteer to be a reconnoiturer. Az-Zubair volunteered. He demanded the same again and Az-Zubair volunteered again. Then he repeated the same demand (thrice) and Az-Zubair volunteered once more. The Prophet then said, “Every Prophet has a Hawāri (disciple) and my Hawāri is Az-Zubair.”

2998. Narrated Ibn ‘Umar: The Prophet said, “If the people knew what I know about travelling alone, then nobody would travel alone at night.”

(136) CHAPTER. Hastening in travel.

Narrated Abū Ḥumaid: The Prophet said, “I am in a hurry to reach Al-Madina; so whoever wants to hurry up with me, should hurry up.”

2999. Narrated Hishām’s father: Usāma bin Zaid was asked at what pace the Prophet rode during Hajjat-ul-Wadā. Usāma

(1) (H. 2998) Hadith No. 2997 shows that travelling alone is permissible if necessary. Hadith No.2998 indicates that it is not recommended for one to travel alone if it is not necessary to do so.
replied, “He (ﷺ) rode at a medium pace, but when he came upon an open way he would go at full pace.”

3000. Narrated Aslam: While I was in the company of ‘Abdullâh bin ‘Umar on the way to Makkah, he received the news of the severe illness of Safiyya bint Abî ‘Ubaid (i.e., his wife), so he proceeded at a high speed, and when the twilight disappeared, he dismounted and offered the *Maghrib* and *‘Ishâ’ Salât* (prayer) together and said, “I saw the Prophet ﷺ delaying the *Maghrib* prayer to offer it along with the *‘Ishâ’* when he was in a hurry on a journey.”

3001. Narrated Abû Hurairah: Allah’s Messenger ﷺ said, “Journey is a piece of torture, for it disturbs one’s sleep, eating and drinking. So, when you fulfil your job, you should hurry up to your family.”

(137) CHAPTER. If someone gives his horse to be used for Allâh’s Cause and then he sees it being sold.
3002. Narrated ‘Abdullãh bin ‘Umar رضي الله عنْهُ: ‘Umar bin Al-Khaṭṭāb gave a horse to be used for Allâh’s Cause and then he found it being sold. He intended to purchase it. So, he consulted Allâh’s Messenger ﷺ who said, “Don’t buy it and don’t take back your gift of charity.”

3003. Narrated Aslam: I heard ‘Umar bin Al-Khaṭṭāb saying, “I gave a horse to be used for Allâh’s Cause and the person who got it intended to sell it or neglected it. So, I wanted to buy it as I thought he would sell it cheap. I consulted the Prophet ﷺ who said, “Do not buy it even if for one Dirham, because he who takes back his gift is like a dog swallowing its vomit.”

(138) CHAPTER. The participation in Jihâd with one’s parent’s permission.

3004. Narrated ‘Abdullãh bin ‘Amr رضي الله عنْهُ: A man came to the Prophet ﷺ asking his permission to take part in Jihâd. The Prophet ﷺ asked him, “Are your parents alive?” He replied in the affirmative. The Prophet ﷺ said to him, “Then exert yourself in their service.”
(139) CHAPTER. What is said regarding the hanging of bells and the like, round the necks of camels.

3005. Narrated Abû Bashîr Al-Ansârî that he was in the company of Allâh’s Messenger on some of his journeys. The subnarrator ‘Abdullâh adds, “I think that Abû Bashîr also said, ‘And the people were at their sleeping places.’” Allâh’s Messenger sent a messenger ordering: “There shall not remain any necklace of string or any other kind of necklace round the necks of camels except it is cut off.”

(140) CHAPTER. If a man has enlisted himself in the army and then his wife goes out for Hajj, or he has a genuine excuse, can he be given a leave?

3006. Narrated Ibn ‘Abbâs that he heard the Prophet saying, “It is not permissible for a man to be alone with a woman, and no lady should travel except with a Mahram (i.e., her husband or a person whom she cannot marry in any case forever; e.g., her father, brother, etc.).” Then a man got up and said, “O Allâh’s Messenger! I have been enlisted in the army for such and such Ghazwa and my wife is proceeding for Hajj.” Allâh’s Messenger said, “Go, and perform the Hajj with your wife.”
CHAPTER. The spy.

Spying means secret investigations. The Statement of Allâh:

“Take not My enemy and your enemy (i.e., disbelievers and polytheists, etc.) as friends…” (V.60:1)


So, we set out and our horses ran at full pace till we got at Ar-Rawâda, where we found the lady and said (to her), ‘Take out the letter.’ She replied, ‘I have no letter with me.’ We said, ‘Either you take out the letter or else we will take off your clothes (to search the letter).’ So, she took it out of her braid. We brought the letter to Allâh’s Messenger and it contained a statement from Ḥâṭîb bin Abî Balta’a to some of the Makkan Mushrikûn informing them of some of the intentions of Allâh’s Messenger. Then Allâh’s Messenger said, ‘O Ḥâṭîb! What is this?’ Ḥâṭîb replied, ‘O Allâh’s Messenger! Don’t hasten to give your judgement about me. I was a man closely connected with the Quraish, but I did not belong to this tribe, while the other emigrants with you had their relatives in Makkah who would protect their dependents and property. So, I wanted to recompense for my lacking blood relation to them by doing them a favour so that they might protect my dependents. I did this neither because of disbelief nor apostasy nor out of preferring Kufr (disbelief) to Islâm.’ Allâh’s Messenger said, ‘Ḥâṭîb has told you the truth.’ ‘Umar said, ‘O Allâh’s Messenger! Allow me to chop off the head of this hypocrite.’ Allâh’s Messenger said, ‘Ḥâṭîb participated in the battle of Badr, and...”
who knows, perhaps Allâh has already looked at the Badr warriors and said: ‘Do whatever you like, for I have forgiven you.’”

(142) CHAPTER. Providing the prisoners of war with clothes.

3008. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما: When it was the day (of the battle) of Badr, prisoners of war were brought including Al-‘Abbâs who did not had a body covering. The Prophet ﷺ looked for a shirt for him. It was found that the shirt of ‘Abdullâh bin Ubaî would do, so the Prophet ﷺ let him wear it. That was the reason why the Prophet ﷺ took off and gave his own shirt to ‘Abdullâh. The narrator adds, “He had done the Prophet ﷺ some favour for which the Prophet ﷺ liked to reward him.”(1).

(1) (H. 3008) When ‘Abdullâh bin Ubaî (the chief of hypocrites) died, the Prophet ﷺ let him be shrouded in his (i.e., the Prophet’s) own shirt.
(143) CHAPTER. The superiority of the one through whom a man embraces Islam.

**3009.** Narrated Sahil: On the day (of the battle) of Khaibar, the Prophet said, “Tomorrow I will give the flag to somebody who will be given victory (by Allah) and who loves Allah and His Messenger, and is loved by Allah and His Messenger.” The people wondered all that night as to who would receive the flag, and in the morning everyone hoped that he would be that person. Allah’s Messenger asked, “Where is ‘Ali?” He was told that ‘Ali was suffering from eye-trouble. Then the Prophet spat (saliva) in his eyes and invoked Allah to cure him. ‘Ali, at once, got cured as if he had no ailment. The Prophet gave him the flag. ‘Ali asked, “Should I fight them till they become like us (i.e., Muslim)?” The Prophet said, “Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels.”

[See Hadith No.2975].

(144) CHAPTER. The prisoners of war in chains.

**3010.** Narrated Abū Hurairah: The Prophet said, “Allah wonders at those people who will enter Paradise in chains.”

---

(1) (H. 3010) The people referred to here may be the prisoners of war who were captured and chained by the Muslims and their imprisonment was the cause of their conversion to Islam. So, it is as if their chains were the means of winning Paradise.
(145) CHAPTER. The superiority of the people of the Scriptures (Jews and Christians) who embrace Islam.

3011. Narrated Abū Burda's father: The Prophet ﷺ said, "Three persons will get their reward twice: (1) a person who has a slave-girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her. Such a person will get a double reward; (2) a believer from the people of the Scriptures (Jews and Christians) who has been a true believer and then he believes in the Prophet (Muḥammad) ﷺ. Such a person will get a double reward; (3) (The third is) a slave who fulfils his duty to Allāh and is sincere and dutiful to his master [will (also) get a double reward].” (See H. 97, 5083)

(146) CHAPTER. (Is it permissible) to attack the enemies with the probability of killing the babies and children (unintentionally)?

3012. Narrated Aṣ-Ṣa'b bin Jaththāma: The Prophet ﷺ passed by me at a place called Al-Abwā’ or Waddān, and was asked whether it was permissible to attack Al-Mushrikūn’ warriors at night with the probability of exposing their women and children to danger. The Prophet ﷺ replied, "They (i.e., women and children) are from
them (i.e., Al-Mushrikûn).” I also heard the Prophet ﷺ saying, “The institution of Hīma(1) is invalid except for Allâh and His Messenger ﷺ.”

3013. (As above H. 3012)

(147) CHAPTER. Killing the children in the war.

3014. Narrated ‘Abdullâh: During some of the Ghazawât(2) of the Prophet ﷺ, a woman was found killed. Allâh’s Messenger ﷺ disapproved the killing of women and children.

(148) CHAPTER. Killing the women in the war.


---

(1) (H. 3012) Hīma was a pre-Islamic institution by means of which the chief of the tribe took a pasture for his animals preventing others from grazing their animals in it while he himself could graze his animals in the others’ pastures. Islam cancelled such an institution and allowed it only for grazing the animals collected as Zakât.

(2) (H. 3013) Ghazawât: Plural of Ghazwa: See glossary.
During some of the *Ghazwat* of Allah’s Messenger, a woman was found killed, so Allah’s Messenger forbade the killing of women and children.

(149) CHAPTER. One should not punish (anybody) with Allah’s punishment.

3016. Narrated Abū Hurairah: Allah’s Messenger sent us in an expedition (i.e., an army-unit) and said, “If you find so-and-so and so-and-so, burn both of them with fire.” When we intended to depart, Allah’s Messenger said, “I have ordered you to burn so-and-so and so-and-so, and it is none but Allah Who punishes with fire, so, if you find them, kill them.”

3017. Narrated ‘Ikrima: ‘Ali burnt some people and this news reached Ibn ‘Abbas, who said, “Had I been in his place I would not have burnt them, as the Prophet said, ‘Don’t punish (anybody) with Allah’s punishment.’ No doubt, I would have killed them, for the Prophet said, ‘If somebody (a Muslim) discards his religion, kill him.’”

(150) CHAPTER. (Allah’s Statement): “...Thereafter (is the time) either for generosity (i.e., free them without ransom)
or ransom (according to what benefits Islam)...” (V.47:4).

And the Statement of Allah ﷻ:

“It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. (1) You desire the good of this world (i.e., money of ransom for freeing the captives).” (V.8:67)

(151) CHAPTER. Is it legal for a Muslim captive to kill or deceive those who have captured him so that he may save himself from the infidels?

Al-Miswar narrated a Hadith from the Prophet ﷺ concerning this issue.

(See Hadith No.2731, 2732, Vol.3. The story of Abū Başīr).

(152) CHAPTER. If a Mushrik (polytheist, idolater pagan) burns a Muslim, should he be burnt (in retaliation)?

3018. Narrated Anas bin Malik ḍ:

A group of eight men from the tribe of ‘Ukl came to the Prophet ﷺ and then they found the climate of Al-Madīna unsuitable for them. So, they said, “O Allah’s Messenger! Provide us with some milk.” Allah’s Messenger ﷺ said, “I recommend that you should join the herd of camels.” So, they went and drank the urine and the milk of the camels (as a medicine) till they became healthy and fat. Then they killed the shepherd and drove away the camels, and they became disbelievers after embracing Islam. When the Prophet ﷺ was informed by a shouter for help, he sent some men in their pursuit, and before the sun rose high, they were caught and brought, and he had their hands and feet cut off. Then he ordered for nails which were heated and were branded with those nails, their eyes, and

(1) (Ch. 150) By killing the infidels.
they were left in the Harra (i.e., rocky land in Al-Madina). And when they asked for water, no water was given to them till they died. Abū Qilāba, a subnarrator said, “They committed murder and theft and fought against Allāh and His Messenger and spread evil in the land.”

(153) CHAPTER.

3019. Narrated Abū Hurairah: I heard Allāh’s Messenger saying, “An ant bit a Prophet amongst the Prophets, and he ordered that the place of the ants be burnt. So, Allāh inspired to him, ‘It is because one ant bit you that you burnt a nation amongst the nations that glorify Allāh?’”

[See Hadīth No.3319]

(154) CHAPTER. The burning of houses and date-palms.

3020. Narrated Jarir: Allāh’s Messenger said to me, “Will you relieve me from Dhul-Khalasa?” It (Dhul-Khalasa) was a house belonging to the tribe of Khath'am [and there used to be worshipped the Taghiyas (idols) of Ad-Daus, Khath'am, and Bajaila tribes], and it was called Al-Ka’ba-al-Yamāniya. So, I proceeded with one hundred and fifty cavalry men from the tribe of Aḥmas, who were excellent knights. It happened that I could not sit firm on horses, so the Prophet stroke me over my chest till I saw his finger-marks over my chest. He said, “O Allāh! Make him firm and make him a guide and rightly-guided man.” Jarir
proceeded towards that house, and dismantled and burnt it. Then he sent a messenger to Allâh’s Messenger informing him of that. Jarîr’s messenger said, “By Him Who has sent you with the Truth, I did not come to you till I had left it like an emanciated or scabby camel (i.e., completely marred and spoilt).” Jarîr added, “The Prophet invoked Allâh to bless the horses and the men of Ahma’s five times.”

[See Vol. 9, Hadith No. 7116. See also Vol. 5, Hadith No. 4537]

3021. Narrated Ibn ‘Umar:
The Prophet burnt the date-palms of Bani An-Na’dir.

(155) CHAPTER. Killing a sleeping Mushrik (polytheist, idolater, pagan).

3022. Narrated Al-Bara’ bin ‘Azib:
Allâh’s Messenger sent a group of Anšarî men to kill Abû Râfî. One of them set out and entered their (i.e., the enemies) fort. That man said, “I hid myself in a stable for their animals. They closed the fort gate. Later, they lost a donkey of theirs, so they went out in pursuit of it. I, too, went out with them, pretending to look for it. They found the donkey and entered their fort. And I, too, entered along with them. They closed the gate of the fort at night, and kept its keys in a small window where I could see them. When those people slept, I took the keys and opened the gate of the fort and came upon Abu Râfî and said, ‘O Abû Râfî’. When he replied me, I proceeded towards the voice in my heart.”
and hit him and came back. He shouted and I came out, pretending to be a helper. I said, ‘O Abū Rāfī’, changing the tone of my voice. He asked me, ‘What do you want; woe to your mother?’ I asked him, ‘What has happened to you?’ He said, ‘I don’t know who came to me and hit me.’ Then I drove my sword into his belly and pushed it forcibly till it touched the bone. Then I came out, filled with puzzlement and went towards a ladder of theirs in order to get down but I fell down and sprained my foot. I came to my companions and said, ‘I will not leave till I hear the wailing of the women.’ So, I did not leave till I heard the women bewailing Abū Rāfī, the merchant of Hījāz. Then I got up, feeling no ailment, (and we proceeded) till we came to the Prophet ﷺ and informed him."

3023. Narrated Al-Bara’ bin ‘Āzib: Allah’s Messenger ﷺ sent a group of the Ansār to Abū Rāfī. ‘Abdullāh bin ‘Atik entered his house at night and killed him while he was sleeping.
(156) CHAPTER. Do not wish to meet the enemy.

3024.Narrated Sâlim Abû An-Nadr, the freed slave of 'Umar bin 'Ubaidullâh: I was 'Umar's clerk. Once, 'Abdullâh bin Abî Aûfa wrote a letter to 'Umar bin 'Ubaidullâh when he proceeded to Al-Ḫârûrîya. I read in it that Allâh's Messenger ﷺ during some of his military expeditions against the enemy, waited till the sun declined.

3025. And then he ﷺ got up amongst the people saying, "O people! Do not wish to meet the enemy, and ask Allâh for safety, but when you come face to face with the enemy, be patient, and remember that Paradise is under the shades of swords." Then he said, "O Allâh, the Revealer of the Holy Book, and the Mover of the clouds and the Defeater of the Ahzâb (Confederates), defeat them, and grant us victory over them."

3026. Narrated Abū Hurairah: The Prophet said: “Do not wish to meet the enemy, and in case you meet (face) the enemy then be patient.”

3027. Narrated Abū Hurairah: The Prophet said, “Khosrau will be ruined, and there will be no Khosrau after him, and Caesar will surely be ruined, and there will be no Caesar after him, and you will spend their treasures in Allāh’s Cause.”

3028. He named, ‘War : Deceit’.


3031. Narrated Jābir bin ‘Abdullāh i

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

3032. Narrated Jabir

The Prophet ﷺ said, “Who will kill Ka'b bin Ashraf.” Muhammad bin Maslama replied, “Do you like me to kill him?” The Prophet ﷺ replied in the affirmative. Muhammad bin Maslama said, “Then allow me to say what I like.” The Prophet ﷺ replied, “I do (i.e., allow you).”

3033. Narrated ‘Abdullāh bin ‘Umar ṭ

Once, Allāh’s Messenger ﷺ
accompanied by Ubaï bin Ka'b set out to Ibn Saiyyad. He was informed that Ibn Saiyyad was in a garden of date-palms. When Allah's Messenger entered the garden of date-palms, he started hiding himself behind the trunks of the palms while Ibn Saiyyad was covered with a velvet sheet with murmurs emanating from under it. Ibn Saiyyad's mother saw Allah's Messenger and said, “O Saf! This is Muhammed.” So Ibn Saiyyad got up. Allah's Messenger said, “If she had left him (in his state), the truth would have been clear.”

(161) CHAPTER. The recitation of poetic verses in the war and raising the voices while digging the trench.

3034. Narrated Al-Barâ’ a: I saw Allah's Messenger on the day (of the battle) of the Trench carrying earth till the hair of his chest were covered with dust, and he was a hairy man. He was reciting the following verses of 'Abdulläh (bin Rawâha):

'O Allah, were it not for You,
We would not have been guided,
Nor would we have given in charity, nor offered Salât (prayer).

So, bestow on us calmness, and when we meet the enemy,
Then make our feet firm, for indeed,
Yet if they want to put us in Fitnah (trial, affliction), (i.e., want to fight against us) we would not (flee but withstand them).

The Prophet used to raise his voice while reciting these verses.
[See Vol. 5, Hadith No.4106]

(162) CHAPTER. Whosoever is unable to sit firm on a horse.

3035. Narrated Jarir: Allah’s Messenger did not screen himself from me since my embracing Islam, and whenever he saw me he would receive me with a smile.

3036. Once, I told him that I could not sit firm on horses. He stroked me on the chest with his hand and said, “O Allah! Make him firm and make him a guiding and a rightly-guided man.”

(163) CHAPTER. The treatment of a wound with the ashes of a mat (made of date-palm leaves), and the washing of blood by a lady off her father’s face, and conveying water in a shield (for this purpose).

3037. Narrated Abū Hāzim: The people asked Sahl bin Sa’d As-Sa’idi, “With what thing (medicine) was the wound of Allah’s Messenger treated?” He replied, “There is none left (living) amongst the people who knows it better than I. ‘Ali used to bring water in his shield and Fatima (i.e., the Prophet’s daughter) used to wash the blood off his face. Then a mat (of palm leaves) was burnt and its ash was filled in the wound of Allah’s Messenger.”
(164) CHAPTER. What quarrels and mutual differences are hated in the war, and the punishment of the one who disobeys his Imãm.

And Allah said:

‘...And do not dispute (with one another) lest you lose courage and your strength departs...’ (V.8:46)

3038. Narrated Abû Burda that his father said, “The Prophet sent Mu‘adh and Abû Müsa to Yemen telling them, ‘Make the things easy for the people and do not make the things difficult for them; give them glad tidings and do not repel them; and you both love each other, and don’t differ’.”

3039. Narrated Al-Barã’ bin ‘Azib: The Prophet appointed ‘Abdullãh bin Jubair as the commander of the infantrymen (archers) who were fifty on the day (of the battle) of Uşud. He instructed them, “Stick to your place, and don’t leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you.” Then the infidels were defeated. By Allah, I saw the women fleeing lifting up their clothes, revealing their leg-bangles and their legs. So, the companions of ‘Abdullãh bin Jubair said, “The booty! O people, the booty! Your companions have become victorious, what are you waiting for now?” ‘Abdullãh bin Jubair said, “Have you forgotten what Allah’s Messenger said to you?” They replied, “By Allah! We will go to
the people (i.e., the enemy) and collect our share from the war booty.” But when they went to them, they were forced to turn back defeated. At that time Allah’s Messenger in their rear was calling them back. Only twelve men remained with the Prophet and the infidels martyred seventy men from us.

On the day (of the battle) of Badr, the Prophet and his companions had caused Al-Musrikün to lose 140 men, seventy of whom were captured and seventy were killed. Then Abū Sufyān said thrice, “Is Muhammad present amongst these people?” The Prophet ordered his Companions not to answer him. Then he said thrice, “Is the son of Abū Quḥāfa present amongst these people?” He said again thrice, “Is the son of Al-Khattāb present amongst these people?” He then returned to his companions and said, “As for these men, they have been killed.” ‘Umar could not control himself and said (to Abū Sufyān), “You told a lie, by Allah! 0 enemy of Allah! All those you have mentioned are alive, and the thing which will make you unhappy is still there.” Abū Sufyān said, “Our victory today is a counterbalance to yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents, and you will find some of your (killed) men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed.” After that he started reciting cheerfully, “0 Hubal, be high! 0 Hubal be high!”(1) On that the Prophet said (to his companions), “Why don’t you answer him back?” They said, “0 Allah’s Messenger! What shall we say?” He said, “Say, Allah is Higher and more Sublime.” (Then) Abū Sufyān said, “We...

---

(1) (H. 3039) Hubal was the name of an idol in the Ka’bah in the pre-Islāmic period.
have the (idol) Al-'Uzza, and you have no 'Uzza.’ The Prophet ﷺ said (to his companions), “Why don’t you answer him back?” They asked, “O Allah’s Messenger! What shall we say?” He said, “Say: Allah is our Maula (Patron, Lord, Protector, Helper, and Supporter) and you have no Maula.”

(165) CHAPTER. If the people get frightened at night.

3040. Narrated Anas: Allah’s Messenger ﷺ was the (most handsome), most generous and the bravest of all the people. Once, the people of Al-Madina got frightened having heard an uproar at night. So, the Prophet ﷺ met the people while he was riding an unsaddled horse belonging to Abû Talha and carrying his sword (slung over his shoulder). He said (to them), “Don’t get scared, don’t get scared.” Then he added, “I found it (i.e., the horse) very fast.”

(166) CHAPTER. Shouting, “Ya Šabähah!”(1) as loudly as possible on seeing the enemy to let the people hear it.

3041. Narrated Salama: I went out of Al-Madina towards Al-Ghāba. When I reached the mountain path of Al-Ghāba, a slave of ‘Abdur-Rahmān bin ‘Aīf met me. I said to him “Woe to you! What brought you here?”

(1) (Ch. 166) This is an exclamation indicating an appeal for help.
He replied, “The she-camels of the Prophet have been taken away.” I said, “Who took them?” He said, “Ghata’n and Fazara.” So, I shouted thrice, “Ya Sabah! Ya Sabah!” so loudly that I made the people in between its (i.e., Al-Madina’s) two mountains hear me. Then I rushed till I met them after they had taken the camels away. I started throwing arrows at them saying, “I am the son of Al-Akwa‘; and today perish the mean people!” So, I saved the she-camels from them before they (i.e., the robbers) could drink. When I returned driving the camels, the Prophet met me, I said, “O Allah’s Messenger! Those people are thirsty and I have prevented them from drinking, so send some people to chase them.” The Prophet said, “O son of Al-Akwa’, you have gained power (over your enemy), so forgive (them). (Besides) those people are now being entertained by their folk.”

(167) CHAPTER. Saying: “Take it! I am the son of so-and-so.”

And Salama said, “Take it! I am the son of Al-Akwa‘.”

3042. Narrated Abū Ishāq: A man asked Al-Bara‘: “O Abū ‘Umāra! Did you flee on the day (of the battle) of Ḥunain?” Al-Bara‘ replied while I was listening, “As for Allah’s Messenger, he did not flee on that day. Abū Sufyān bin Al-Ḥārith was holding the reins of his mule and when Al-Mushrikūn (polytheists, idolaters, pagans) attacked him, he dismounted and started
saying, ‘I am the Prophet, without a lie, I am the son of ‘Abdul Muţţalib.’ On that day nobody was seen more brave than the Prophet ﷺ.”

(168) CHAPTER. If the enemy is ready to accept the judgement of a Muslim (his judgement will be valid if the Imãm agrees to it).

3043. Narrated Abû Sa‘îd Al-Khudri: When the tribe of Bani Quraîţa was ready to accept Sa‘îd’s judgement, Allah’s Messenger ﷺ sent for Sa‘îd who was near to him. Sa‘îd came, riding a donkey and when he came near, Allah’s Messenger ﷺ said (to the Ansâr), “Stand up for your leader.” Then Sa‘îd came and sat beside Allah’s Messenger ﷺ who said to him, “These people are ready to accept your judgement.” Sa‘îd said, “I give the judgement that their warriors should be killed and their children and women should be taken as captives.” The Prophet ﷺ then remarked, “O Sa‘îd! You have judged amongst them with (or similar to) the judgement of the King (Allah).”

(169) CHAPTER. The killing of a captive, and the killing of somebody who is in confinement.

3044. Narrated Anas bin Malik: Allah’s Messenger ﷺ entered (Makkah) in the year of the Conquest (of Makkah) wearing a helmet over his head. After he took it off, a man came and said, “Ibn Khâţal
is clinging to the curtains of the Ka'bah.” The Prophet ﷺ said, “Kill him.”

(170) CHAPTER. Can a man present himself to captivity, and whosoever refuses to surrender to captivity? And the performance of a two Rak'a Salāt (prayer) before being put to death.

3045. Narrated Abū Hurairah: Allah’s Messenger ﷺ sent a Sāriya (army-unit) of ten men as spies under the leadership of ‘Āsim bin Thābit al-Anṣārī, the grandfather of ‘Āsim bin Umar Al-Khaṭṭāb.

They proceeded till they reached Hadā’a, a place between ‘Usfan, and Makkah, and their news reached a branch of the tribe of Hudhail called Bānī Liḥyān. So they sent about two hundred men, who were all archers, in their pursuit to follow their tracks till they found the place where they had eaten dates they had brought with them from Al-Madīna. They said, “These are the dates of Yathrib” (i.e., Al-Madīna), and continued following their tracks. When ‘Āsim and his companions saw their pursuers, they went up a high place and the infidels circled them. The infidels said to them, “Come down and surrender, and we promise and guarantee you that we will not kill anyone of you.” ‘Āsim bin Thābit, the leader of the Sāriya said, “By Allah! I will not come down to be under the protection of infidels. O Allah! Convey our news to Your Prophet ﷺ.” Then the infidels threw arrows at them till they martyred ‘Āsim along with six other men, and three men came down accepting their promise and convention, and
they were Khuwaib Al-Ansari and Ibn Dathina and another man. So, when the infidels captured them, they undid the strings of their bows and tied them. Then the third (of the captives) said, “This is the first betrayal. By Allah! I will not go with you. No doubt these, namely the martyred, have set a good example to us.” So, they dragged him and tried to compel him to accompany them, but as he refused, they killed him. They took Khuwaib and Ibn Dathina with them and sold them (as slaves) in Makkah (and all that took place) after the battle of Badr.

Khuwaib was bought by the sons of Al-Harith bin ‘Amir bin Naufal bin ‘Abd-Manaf. It was Khuwaib who had killed Al-Harith bin ‘Amir on the day (of the battle of) Badr. So, Khuwaib remained a prisoner with those people.

Narrated Az-Zuhri: ‘Ubaidullah bin ‘Iyâd said that the daughter of Al-Harith had told him, “When those people gathered (to kill Khuwaib) he borrowed a razor from me to shave his pubes and I gave it to him. Then he took a son of mine while I was unaware when he came upon him. I saw him placing my son on his thigh and the razor was in his hand. I got scared so much that Khuwaib noticed the agitation on my face and said, ‘Are you afraid that I will kill him? No, I will never do so.’ By Allah, I never saw a prisoner better than Khuwaib. By Allah, one day I saw him eating of a bunch of grapes in his hand while he was chained in irons, and there was no fruit at that time in Makkah.” The daughter of Al-Harith used to say, “It was a boon Allah bestowed upon Khuwaib.” When they took him out of the sanctuary (of Makkah) to kill him outside its boundaries, Khuwaib requested them to let him offer two Rak’a [Salât (prayer)]. They allowed him and he
offered a two Rak'a (prayer) and then said, “Hadn’t I been afraid that you would think that I was afraid (of being killed), I would have prolonged the Salât (prayer). O Allah, kill them all with no exception.” (He then recited the poetic verse):

‘I, being martyred as a Muslim
Do not mind how I am killed in Allah’s Cause,
For my killing is for Allah’s sake,
And if Allah wishes,
He will bless the amputated parts of a torn body.’

Then the son of Al-Harith killed him. So, it was Khubaib who set the tradition for any Muslim sentenced to death in captivity, to offer a two-Rak’a Salât (prayer) (before being killed). Allah fulfilled the invocation of ‘Asim bin Thabit(1) on that very day on which he was martyred. The Prophet informed his companions of their news and what had happened to them. Later on when some infidels from Quraish were informed that ‘Asim had been killed, they sent some people to fetch a part of his body (i.e., his head) by which he would be recognized. (That was because) ‘Asim had killed one of their chiefs on the day (of the battle) of Badr. So, a swarm of wasps, resembling a shady cloud, were sent to hover over ‘Asim and protect him from their messenger and thus they could not cut off anything from his flesh.
(171) CHAPTER. The freeing of a captive.

3046. Narrated Abū Mūsá: The Prophet ﷺ said, “Free the captives,(1) feed the hungry and pay a visit to the sick.”

3047. Narrated Abū Juhaifa: I asked ‘Ali, “Do you have the knowledge of any Divine Revelation besides what is in Allah’s Book?” ‘Ali replied, “No, by Him Who splits the grain of corn and creates the soul! I don’t think we have such knowledge, but we have the ability of understanding which Allah may endow a person with, so that he may understand the Qur’ān, and we have what is written in this paper as well.” I asked, “What is written in this paper?” He replied, “A1-‘Aql [the regulations of Diya (blood-money)], the ransom (freeing) of captives, and the judgement that no Muslim should be killed for killing a disbeliever.”

(172) CHAPTER. The ransom of Al-Muṣhrikūn (polytheists, idolaters, pagans).

3048. Narrated Anas bin Mālik: Some Ansāri men asked permission from Allah’s Messenger ﷺ saying, “O Allah’s Messenger! Allow us not to take the ransom of our nephew Al-‘Abbās”(2). The

---

(1) (H. 3046) The Muslim captives should be freed by paying their ransoms from the Muslim Treasury.
(2) (H. 3048) Before embracing Islām, Al-‘Abbās was taken prisoner by the Muslims and had to ransom himself. After embracing Islām, he asked for recompensation for=
Prophet replied, “Do not leave a single Dirham thereof.”

3049. (In another narration) Anas said, “Some wealth was brought to the Prophet from Bahrain. Al-Abbas came to him and said, ‘O Allah’s Messenger! Give me (some of it), as I have paid my and Aqil’s ransom.’ The Prophet said, ‘Take,’ and gave him (the wealth) in his garment.”

3050. Narrated Jubair (who was among the captives of the battle of Badr): I heard the Prophet reciting ‘Sūrat Al-Tur’ in the Maghrib prayer.

(173) CHAPTER. If an infidel warrior comes in an Islamic territory without having the assurance of protection (is it permissible to kill him?)

3051. Narrated Salama bin Al-Akwa’: An infidel spy came to the Prophet while he was on a journey. The spy sat with the companions of the Prophet and started talking and then went away. The Prophet said (to his companions), “Chase and kill him.” So, I killed him. The Prophet then

= the ransom he had paid when he was an infidel.
gave me the belongings of the killed spy (in addition to my share of the war booty).

(174) CHAPTER. One should fight for the protection of the Dhimmi (i.e., free non-Muslim subjects living in a Muslim country) and they should not be enslaved.

3052. Narrated 'Amr bin Maimtin: 'Umar (after he was stabbed), instructed (his would-be-successor) saying, "I urge him (i.e., the new Caliph) to take care of those non-Muslims who are under the protection of Allāh and His Messenger in that he should observe the convention agreed upon with them, and fight on their behalf (to secure their safety) and he should not overtax them beyond their capability."

(175) CHAPTER. The presents given to the foreign delegates.

(176) CHAPTER. Can one intercede for the Dhimmi or deal with them?

3053. Narrated Sa'īd bin Jubair: Ibn 'Abbās ṭ̣̈ ʿain ʿamīrīn ʿallāt ghamah said, "Thursday! What (great thing) took place on Thursday!" Then he started weeping till his tears wetted the gravels of the ground. Then he said, "On Thursday the illness of Allāh's Messenger ṭ̣̈ ʿain ʿamīrīn ʿallāt ghamah was aggravated and he said, 'Bring for me (writing) paper and I will write for you a statement after which you will never go astray.' The people (present there) differed in this matter, and people should not differ before a Prophet. They said, 'Allāh's Messenger ṭ̣̈ ʿain ʿamīrīn ʿallāt ghamah is seriously sick.' The Prophet ṭ̣̈ ʿain ʿamīrīn ʿallāt ghamah said, 'Let me alone, as the state in which I am now, is better than what you...

(1) (H. 3053) See Vol. 1, Hadīth No.114 for detailed explanation of this Hadīth.
are calling me for.' The Prophet ﷺ on his deathbed, gave three orders saying, 'Expel the Al-Mushrikūn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh, and His Messenger Muhammad ﷺ) from the Arabian Peninsula, respect and give gifts to the foreign delegates as you have seen me dealing with them.' I forgot the third (order)."(1) (Ya'qūb bin Muhammad said, "I asked Al-Mughîrah bin 'Abdur-Rahmān about the Arabian Peninsula and he said, 'It comprises Makkah, Al-Madīna, Al-Yamāma and Yemen.'" Ya'qūb added, "And Al-'Arj, the beginning of Tihāma.")

(177) CHAPTER. Sprucing oneself up before receiving a delegation.

3054. Narrated Ibn ‘Umar: ‘Umar saw a silken cloak being sold in the market and he brought it to Allāh’s Messenger ﷺ and said, ‘O Allāh’s Messenger! Buy this cloak and adorn yourself with it on the ‘Eid festivals and on meeting the delegations.’ Allāh’s Messenger ﷺ replied, ‘This is the dress for the one who will have no share in the Hereafter’ or said, ‘This is worn by one who will have no share in the Hereafter.’ Later on Allāh’s Messenger sent a silken cloak to ‘Umar. ‘Umar took it and brought it to Allāh’s Messenger and said, ‘O Allāh’s Messenger! You said aforetime that this dress is for those who will have no share in the Hereafter (or, this is worn by one who will have no share in the Hereafter), yet you have sent me this!’ The Prophet ﷺ said, ‘(I have sent it) so that you may sell it or fulfil with it some of your needs.’

(1) (H. 3053) See the footnote of Hadith No. 3168.
(178) CHAPTER. How to present Islam to a (non-Muslim) boy.

3055. Narrated Ibn 'Umar \(\text{سُأَرُتُ عَنِّيَّة}^{(1)}\):

‘Umar and a group of the companions of the Prophet \(\text{سُأَرُتُ عَنِّيَّة}^{(1)}\) set out with the Prophet \(\text{سُأَرُتُ عَنِّيَّة}^{(1)}\) to Ibn Saiyyâd. He found him playing with some boys near the hillocks of Banî Maghâla. Ibn Saiyyâd at that time was nearing the age of puberty. He did not notice (the Prophet’s presence) till the Prophet \(\text{سُأَرُتُ عَنِّيَّة}^{(1)}\) stroked him on the back with his hand and said, “Ibn Saiyyâd! Do you testify that I am Allah’s Messenger?” Ibn Saiyyâd looked at him and said, “I testify that you are the Messenger of the illiterates.” Then Ibn Saiyyâd asked the Prophet \(\text{سُأَرُتُ عَنِّيَّة}^{(1)}\). “Do you testify that I am the Messenger of Allah?” The Prophet \(\text{سُأَرُتُ عَنِّيَّة}^{(1)}\) said to him, “I believe in Allah and His Messengers.” Then the Prophet \(\text{سُأَرُتُ عَنِّيَّة}^{(1)}\) added, “I have kept something (in my mind) for you.” Ibn Saiyyâd said, “It is Ad-Dukjh\(^{(1)}\).” The Prophet \(\text{سُأَرُتُ عَنِّيَّة}^{(1)}\) said to him, “Shame be on you! You cannot cross your limits.” On that ‘Umar said, “O Allah’s Messenger! Allow me to chop his head off.”

---

(1) (H. 3055) When the Prophet \(\text{سُأَرُتُ عَنِّيَّة}^{(1)}\) said to Ibn Saiyyâd, “I have kept something (in my mind) for you,” he meant Sûrat Ad-Dukjh. Ibn Saiyyâd guessed imperfectly for he mentioned just part of the word, i.e., ‘Dukh.’ By this way the Prophet \(\text{سُأَرُتُ عَنِّيَّة}^{(1)}\) proved that Ibn Saiyyâd was just a soothsayer to whom the devils conveyed nonsensical fragments of information.
(i.e., *Ad-Dajjāl*) then you cannot overpower him, and should he not be him, then you are not going to benefit by murdering him.”

3056. Narrated Ibn ‘Umar (Later on) Allah’s Messenger ﷺ (once again) went along with Uba‘ī bin Ka‘b to the garden of date-palms where Ibn Ṣaiyād was staying. When the Prophet ﷺ entered the garden, he started hiding himself behind the trunks of the date-palms as he wanted to hear something from Ibn Ṣaiyād before the latter could see him. Ibn Ṣaiyād was lying in his bed, covered with a velvet sheet from where his murmurs were heard. Ibn Ṣaiyād’s mother saw the Prophet ﷺ while he was hiding himself behind the trunks of the date-palms. She addressed Ibn Ṣaiyād, “O Saf!” (And this was his name). Ibn Ṣaiyād got up. The Prophet ﷺ said, “Had this woman let him to himself, he would have revealed the reality of his case.”

3057. Narrated Ibn ‘Umar (رضي الله عنهما): Then the Prophet ﷺ got up amongst the people, glorified Allāh as He deserves, he then mentioned *Ad-Dajjāl*, saying, “I warn you about him (i.e., *Ad-Dajjāl*) and there is no Prophet who did not warn his nation about him, and Nūh (Noah) warned his nation about him, but I tell you a statement which no Prophet informed his nation of. You should understand that he is a one-eyed man and Allāh is not one-eyed.”
(179) CHAPTER. The saying of the Prophet ﷺ to the Jews, “Embrace Islam and you will be safe.”

This is narrated by Abu Hurairah.

(180) CHAPTER. If some people in a hostile non-Muslim country embrace Islam and they have possessions and land, then what they have will remain for them.

3058. Narrated Usama bin Zaid: I asked the Prophet ﷺ during his Hajj, “O Allah’s Messenger! Where will you stay tomorrow?” He said, “Has ‘Aqil left for us any house?” He then added, “Tomorrow we will stay at Khaiif Bani Kinana, i.e., Al-Muhasab, where (Al-Mushrikun) of Quraish took an oath of Kufr (i.e., to be loyal to heathenism) in that oath Bani Kinana got allied with Quraish against Bani Hashim on the terms that they would not deal with the members of this tribe or give them shelter.” (Az-Zuhri said, “Al-Khaif means the valley.”)

[See Vol. 2, Hadith No.1589]

3059. Narrated Aslam: ‘Umar bin Al-Khattab appointed a freed slave of his, called Hunaiyya, manager of the Himâ (i.e., a pasture devoted for grazing the animals of the Zakât or other specified animals). He said to him, “O Hunaiyya! Don’t oppress the Muslims and ward off their curse (invocations against you), for the invocation of the oppressed is responded to (by Allah); and allow the shepherd having a few camels and those having few sheep (to graze their animals), and take care not to allow the livestock of ‘Abdur-Rahman bin ‘Auf and the livestock of (‘Uthmân) bin
Affan, for if their livestock should perish, then they have their farms and gardens, while those who own a few camels and those who own a few sheep, if their livestock should perish, they would bring their dependents to me and appeal for help saying, 'O chief of the believers! O chief of the believers!' Would I then neglect them? (No, of course). So, I find it easier to let them have water and grass rather than to give them gold and silver (from the Muslim's Treasury). By Allah, these people think that I have been unjust to them. This is their land, and during the pre-Islamic period, they fought for it and they embraced Islam (willingly) while it was in their possession. By Him in Whose Hand my soul is! Were it not for the animals (in my custody) which I give to be ridden for striving in Allah's Cause, I would not have turned even a span of their land into a Himã.

(181) CHAPTER. To write down the names of (i.e., listing) the people by the Imam.

3060. Narrated Hudhaifa: The Prophet said (to us), "List the names of those people who have announced that they are Muslims." So, we listed one thousand and five hundred men. Then we wondered, "Should we be afraid (of infidels) although we are one thousand and five hundred in number?" No doubt, we witnessed ourselves being afflicted with such bad trials that a man would offer the Salât (prayer) alone while he was in fear.(1)

Narrated Al-A'mash, "We (listed the Muslims and) found them five hundred." And Abû Mu'awiya said, "Between six

(1) (H. 3060) Perhaps the narrator refers to the fear of the people from some of the governors during the caliphate of 'Uthmân. Al-Wâlid bin 'Uqba the governor of Kûfa used to delay the Salât (prayer) or used not to perform it properly; therefore, some pious men had to offer Salât (prayer) alone secretly and then offer Salât (prayer) with the governor lest they be put to trial by the governor. (Qastalânî).
hundred to seven hundred.”

3061. Narrated Ibn ‘Abbas: A man came to the Prophet and said, “O Allah’s Messenger! I have enlisted in the army for such and such Ghazwa, and my wife is leaving for Hajj.” Allah’s Messenger said, “Go and perform Hajj with your wife.”

3062. Narrated Abū Hurairah: We were in the company of Allah’s Messenger in a Ghazwa, and he remarked about a man who claimed to be a Muslim, saying, “This (man) is from the people of the (Hell) Fire.” When the battle started, the man fought violently till he got wounded. Somebody said, “O Allah’s Messenger! The man whom you described as being from the people of the (Hell) Fire fought violently today and died.” The Prophet said, “He will go to the (Hell) Fire.” Some people were on the point of doubting (the truth of what the Prophet had said). While they were in this state, suddenly someone said that he was still alive but severely wounded. When night fell, he lost patience and committed suicide. The Prophet was informed of that, and he said, “Allah is the Most Great! I testify that I
am Allāh’s slave and His Messenger.” Then he ordered Bilāl to announce amongst the people: “None will enter Paradise but a Muslim, and Allāh may support this religion (i.e., Islām) even with a Fajir (disobedient, evil, wicked) man.” (See H. 2898)

(183) CHAPTER. (It is permissible for) somebody to take over the leadership of the army during a battle without being appointed when there is danger from the enemy.

3063.Narrated Anas bin Mālik: Allah’s Messenger ☪ delivered a Khutba (religious talk) and said, “Zaid took the flag and was martyred, then Ja’far took it and was martyred, then ‘Abdullāh bin Rawāha took it and was martyred, and then Khālid bin Al-Walīd took it without being appointed, and Allāh gave him victory.” The Prophet ☪ added, “I am not pleased (or said, ‘They will not be pleased’) that they should remain (alive) with us,” while his eyes were overflowing with tears. (See H. 1246)
CHAPTER. Supporting with reinforcements.

3064. Narrated Anas: The people of the tribes of Ri'îl, Dhakwân, 'Uṣâïyya, and Bani Liyyân came to the Prophet and claimed that they had embraced Islam, and they requested him to support them with some men to fight their own people. The Prophet supported them with seventy men from the Ansa'ār whom we used to call Al-Qurra’ (i.e., scholars), who (out of piety) used to cut wood during the day and offer Salât (prayer) all the night. So, those people took the (seventy) men till they reached a place called Bi'r Ma'â'îna, where they betrayed and martyred them. So, the Prophet invoked evil on the tribe of Ri'îl, Dhakwân and Bani Liyyân for one month in the Salât.

Narrated Qatâda: Anas told us that they (i.e., Muslims) used to recite a Qur'ânic Verse concerning those martyrs which was:

"O Allah! Let our people be informed on our behalf that we have met our Lord Who has got pleased with us and made us pleased."

Then the Verse was cancelled.

(185) CHAPTER. Staying in the (enemy) town for three (days and nights) on having victory over the enemy.

3065. Narrated Abū Ṭalha: Whenever the Prophet conquered some people, he would stay in their town for three nights.

3064 – حَدَّثَنَا أَبُو عِيْبَةُ عَنْ يُوسُفُ، عَنْ سَعِيْبِ، عَنْ قَاَتَدَةَ، عَنْ أَبِي رَضِيَ اللَّهُ عَنْهُ الرَّجُمْ، حَدَّثَنَا سَعِيْبٌ عَنْ قَاَتَدَةَ قَالَ: دَكَرَ لَنَا أَنَّمَا نَسَى مَالَكُ، عَنْ أَبِي طَلْحَةِ رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا ظَهَرَ عَلَى قُوَّمِهِمْ أَفَاتَ إِلَى الْعَرْضَةِ نَاثِرًا.
(186) CHAPTER. The distribution of the war booty after a Gházwa and during a journey.

Narrated Râfî': We were in the company of the Prophet ﷺ at Dhul-Ḥulaifa and we got some camels and sheep. He distributed them, considering ten sheep as equal to one camel.

3066. Narrated Anas b. Abi Amr: The Prophet ﷺ performed ‘Umra, setting out from Al-‘Irâq where he distributed the war booty of Ḥunain.

(187) CHAPTER. If Al-Mushrikûn take the property of a Muslim as war booty and later on the Muslim gets it back (on overcoming them), (does the owner have the right to get it back or should it be included in the war booty gained by the Muslims)?

3067. Narrated Nâfi' b. Abi 'Amir: A horse of Ibn 'Umar fled and the enemy took it. Then the Muslims conquered the enemy and the horse was returned to him during the lifetime of Allâh's Messenger ﷺ. And also, once a slave of Ibn 'Umar fled and joined the Byzantines, and when the Muslims conquered them, Khalîd bin Al-Walid returned the slave to him after the death of the Prophet ﷺ.

Once a horse of Ibn ‘Umar also ran away and followed the Byzantines, and he (i.e., Khalid) got it back and returned it to ‘Abdullah.

3069. Narrated Ibn ‘Umar that he was riding a horse on the day the Muslims fought (against the Byzantines), and the commander of the Muslim army was Khalid bin Al-Walid who had been appointed by Abû Bakr. The enemy took the horse away, and when the enemy was defeated, Khalid returned the horse to him.

(188) CHAPTER. Speaking Persian and speaking (Arabic) with an unfamiliar accent.

The Statement of Allah j.-l.:
“And difference of your languages and colours…” (V.30:22)

And also His Statement:
“And We sent not a Messenger except with the language of his people…” (V.14:4)

3070. Narrated Jâbir bin ‘Abdullâh that I said, “O Allah’s Messenger! We have slaughtered a young sheep of ours and have ground one a’

a’ of barley. So, I invite you along with some persons.” So, the Prophet ﷺ said in a loud voice, “O the people of Al-
Khandaq (the Trench)! Jâbir has prepared Sur(1), so come along.”

3071. Narrated Umm Khâlid, the daughter of Khâlid bin Sa‘îd: I went to Allah’s Messenger ﷺ with my father and I was wearing a yellow shirt. Allah’s Messenger ﷺ said, “Sanah, Sanah!” (‘Abdullãh, the narrator, said that Sanah meant ‘beautiful’ in the Ethiopian language). I then started playing with the seal of Prophethood (in between the Prophet’s shoulders) and my father rebuked me harshly for that. Allah’s Messenger ﷺ said, “Leave her,” and then Allah’s Messenger ﷺ (invoked Allah to grant me a long life) by saying, “Wear this dress till it is worn out and then wear it till it is worn out, and then wear it till it is worn out.” (The narrator adds, “It is said that she lived for a long period, wearing that (yellow) dress till its colour became dark because of long wear.”)

3072. Narrated Abû Hurairah: Al-Hasan bin ‘Ali took a date from the dates of the Sadaqa (charity) and put it in his mouth. The Prophet ﷺ said (to him) in Persian, “Kakh, Kakh! [i.e., throw it out from your mouth] Don’t you know that we do not eat the Sadaqa (i.e., what is given in charity and charity is the dirt of the people).”

(1) (H. 3070) Sur is a Persian word meaning food.
(189) CHAPTER. Al-Ghulul (stealing from the war booty before its distribution).

And the Statement of Allah J.

"...And whosoever deceives his companions as regard booty, he shall bring forth on the Day of Resurrection that which he took (illegally)...

(V.3:161)

3073. Narrated Abu Hurairah: The Prophet got up amongst us and mentioned Al-Ghulul, emphasized its magnitude and declared that it was a great sin saying, ‘Don’t commit Ghulul, for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: ‘O Allah’s Messenger! Intercede with Allah for me’, and I will reply, ‘I can’t help you, for I have conveyed Allah’s Message to you.’ Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, ‘O Allah’s Messenger! Intercede with Allah for me’, and I will say, ‘I can’t help you for I have conveyed Allah’s Message to you,’ or one carrying over his neck gold and silver and saying, ‘O Allah’s Messenger! Intercede with Allah for me, and I will say, ‘I can’t help you for I have conveyed Allah’s Message to you,’ or one carrying clothes that will be fluttering, and the man will say, ‘O Allah’s Messenger! Intercede with Allah for me’. And I will say, ‘I can’t help you, for I have conveyed Allah’s Message to you.’”

(190) CHAPTER. A little Ghulul (i.e., a minor theft).

(1) (Ch. 189) Ghulul: See glossary.
3074. Narrated ‘Abdullah bin ‘Amr: There was a man who looked after the family and the belongings of the Prophet ﷺ and he was called Kirkira. The man died and Allah’s Messenger ﷺ said, “He is in the (Hell) Fire.” The people then went to look at him and found in his place, a cloak he had stolen from the war booty.

3075. Narrated ‘Abaya bin Rifa’a: My grandfather, Rafi’ said, “We were in the company of the Prophet ﷺ at Dhul-Hulaifa, and the people suffered from hunger. We got some camels and sheep (as booty) and the Prophet ﷺ was still behind the people. They hurried and put the cooking pots on the fire. (When he ﷺ came) he ordered that the cooking pots should be upset and then he distributed the booty (amongst the people), regarding ten sheep as equal to one camel. Then a camel fled and the people chased it till they got tired, as they had a few horses (for chasing it). So a man threw an arrow at it and caused it to stop (with Allah’s Permission). On that the Prophet ﷺ said, ‘Some of these animals behave like wild beasts, so, if any animal flees from you, deal with it in the same way.” My grandfather asked (the Prophet ﷺ), “We hope (or are afraid) that we may meet the enemy tomorrow and we have no knives. Can we slaughter our animals with canes?” Allah’s Messenger ﷺ replied, “If the instrument
used for slaughtering causes the animal to bleed profusely, and if Allah’s Name is mentioned on slaughtering it, then eat it (i.e., it is lawful), but don’t use a tooth or nails, and I am telling you the reason: a tooth is a bone (and slaughtering with a bone is forbidden), and nail is the slaughtering instrument of the Ethiopians.”

(192) CHAPTER. The conveyance of the good tidings of victories.

3076. Narrated Qais: Jarir bin ‘Abdullah said to me, “Allah’s Messenger said to me, ‘Won’t you relieve me from Dhul-Khalasa?’ Dhul-Khalasa was a house belonging to the tribe of Khath’am and there used to be worshipped the Taghiyas (idols) (of the Daus Khath’am, and Bajaila tribes) and it used to be called Ka’ba-al-Yamaniya. So, I proceeded with one hundred and fifty (men) from the tribe of Almas who were excellent knights. I informed the Prophet that I could not sit firm on horses, so he struck me on the chest with his hand and I noticed his finger-marks on my chest. He invoked, ‘O Allah! Make him firm and a guide and a rightly-guided man.’ Jarir set out towards that place, dismantled and burnt it, and then sent the good news to Allah’s Messenger. The messenger of Jarir said to Allah’s Messenger, ‘O Allah’s Messenger! By Him Who has sent you with the Truth, I did not come to you till it (i.e., the house) had been turned (black) like a scabby camel (covered with tar).’ So, the Prophet invoked Allah to bless the horses of the men of Almas five times.

[See Ḥadith No.3020]
(193) CHAPTER. What may be given to the bringer of glad tidings.

Ka'b bin Mālik gave two garments to the person who brought the glad tidings of the acceptance of his repentance.

(194) CHAPTER. There is no emigration (from Makkah) after the Conquest (of Makkah).

3077.Narrated Ibn 'Abbas: The Prophet on the day of the conquest of Makkah said, “There is no emigration (after the Conquest), but *Jihād* and good intentions(1), and when you are called for *Jihād*, you should immediately respond to the call.”

3078, 3079.Narrated Abū 'Uthmān An-Nahdī: Mujāshi (bin Mas'ūd) took his brother Mujālid bin Mus'ūd to the Prophet and said, “This is Mujālid, and he will give the *Bai'a* (pledge) to you for emigration.” The Prophet said, “There is no emigration after the conquest of Makkah, but I will take his *Bai'a* (pledge) for Islām.”

3080.Narrated ‘Atā': I and ‘Ubaid bin Umair went to ‘Āishah while she was staying near Thābir (i.e., a mountain). She said, “There is no emigration after Allāh gave His Prophet victory over Makkah.”

(1) (H. 3077) See the footnote of Hadith No. 2825.
(195) CHAPTER. (It is permissible for a man) to look in (or search) the hair of the Dhimmī women (i.e., non-Muslims living under the protection of Muslims) and that of the lady-believers if they disobey Allāh, and to compel them to take off their clothes if there is necessity.

3081. Narrated Sa‘d bin ‘Ubaida: Abū ‘Abdur-Raḥmān, who was one of the supporters of ‘Uthmān, said to Abū Ṭalḥa who was one of the supporters of ‘Alī, “I perfectly know what encouraged your leader (i.e., ‘Alī) to shed blood. I heard him saying: Once the Prophet sent me and Az-Zubair saying, ‘Proceed to such and such Ar-Raudah (place) where you will find a lady, whom Ḥāṭīb has given a letter.’ So when we arrived at Ar-Raudah, we requested the lady to hand over the letter to us. She said, ‘Ḥāṭīb has not given me any letter.’ We said to her, ‘Take out the letter or else we will strip off your clothes (to search the letter).’ So, she took it out of her braid. So, the Prophet sent for Ḥāṭīb, (who came) and said, ‘Don’t hasten to give your judgement about me, for by Allāh, I have neither become a disbeliever, nor an apostate by discarding Islām. (The reason for writing this letter was) that there is none of your companions but has relatives in Makkah, through whom Allāh protects their families and property, while I have nobody there, so I wanted to do them some favour (so that they might look after my family and property).’ The Prophet believed him. ‘Umar said, ‘Allow me to chop off his (Ḥāṭīb’s) neck as he has proved to be a hypocrite.’ The Prophet said, (to
‘Umar), ‘Who knows, perhaps Allāh has looked at the warriors of Badr and said (to them): Do whatever you like, for I have forgiven you.’” ‘Abdur-Rahmān added, “So this is what encouraged him (i.e., ‘Ali).”

[See Ḥadīth No. 3007]

(196) CHAPTER. The reception of Al-Ghūzā (i.e., Muslim fighters returning after participating in Jihād).


3083. Narrated As-Sā‘īb bin Yazīd: I along with some boys went out to receive Allāh’s Messenger at Thānīyat Al-Wadā’.

(197) CHAPTER. What to say on returning from Jihād.

3084. Narrated ‘Abdullāh: When the Prophet returned (from Jihād), he would say Takbīr thrice and add, “We are returning, if Allāh wills, with repentance and worshipping and praising (our Lord) and prostrating ourselves before our Lord. Allāh fulfilled His Promise, granted victory to His slave, and He Alone defeated the Ahzāb (Confederates).” (See H. 2995)
3085. Narrated Anas bin Malik: We were in the company of the Prophet while returning from ‘Usfân, and Allah’s Messenger was riding his she-camel keeping Sa‘îyya bint Ḥuyai riding behind him. His she-camel slipped and both of them fell down. Abû Ṭalḥa jumped from his camel and said, “O Allah’s Messenger! May Allah sacrifice me for you.” The Prophet said, “Take care of the lady.” So, Abû Ṭalḥa covered his face with a garment and went to Sa‘îyya and covered her with it, and then he set right the condition of their she-camel so that both of them rode, and we were encircling Allah’s Messenger like a cover. When we approached Al-Madîna, the Prophet said, “We are returning with repentance and worshipping and praising our Lord.” He kept on saying this till he entered Al-Madîna.

3086. Narrated Anas bin Malik that he and Abû Ṭalḥa came in the company of the Prophet and Sa‘îyya was accompanying the Prophet, who let her ride behind him on his she-camel. During the journey, the she-camel slipped and both the Prophet and (his) wife fell down. Abû Ṭalḥa (the subnarrator thinks that Anas said that Abû Ṭalḥa jumped from his camel quickly) said, “O Allah’s Messenger! May Allah sacrifice me for your sake! Did you get hurt?” The Prophet replied, “No, but take care of the lady.” Abû Ṭalḥa covered his face with his garment and proceeded towards her and covered her with his garment, and she got...
up. He then set right the condition of their she-camel and both of them (i.e., the Prophet ﷺ and his wife) rode and proceeded till they approached Al-Madīnah. The Prophet ﷺ said, “We are returning with repentance and worshipping and praising our Lord.” The Prophet ﷺ kept on saying this statement till he entered Al-Madīnah.

(198) CHAPTER. The performance of Ṣalāt (prayer) on returning from a journey.

3087. Narrated Jābir bin ‘Abdullāh رضي الله عنهما: I was on a journey in the company of the Prophet ﷺ and when we reached Al-Madīnah, he said to me, “Enter the mosque and offer two Rak‘a (prayer).”

3088. Narrated Ka‘b رضي الله عنه: Whenever the Prophet ﷺ returned from a journey in the forenoon, he would enter the mosque and offer two Rak‘a (prayer) before sitting.

(199) CHAPTER. Taking meals on arrival (from a journey).
Ibn 'Umar used to present meals to the one who used to visit him (on returning from a journey).

3089.Narrated Muharib bin Dithãr: Jâbir bin 'Abdullah said, “When Allah's Messenger arrived at Al-Madina, he slaughtered a camel or a cow.” Jâbir added, “The Prophet bought a camel from me for two Uqiya (of gold) and one or two Dirham. When he reached Sirâr, he ordered that a cow be slaughtered, and they ate its meat. When he arrived at Al-Madina, he ordered me to go to the mosque and offer two Rak'a (prayer), and gave me the price of the camel.”

3090. Narrated Jâbir: Once, I returned from a journey and the Prophet said (to me), “Offer two Rak'a (prayer).” [Sirâr is a place near Al-Madina].
(1) CHAPTER. The obligations of Khumus.

3091. Narrated 'Ali: I got a she-camel in my share of the war booty on the day (of the battle) of Badr, and the Prophet had given me a she-camel from the Khumus. When I intended to marry Fatima, the daughter of Allah's Messenger, I had an appointment with a goldsmith from the tribe of Bani Qainuqa' to go with me to bring Idhkhir (a grass of pleasant smell) and sell it to the goldsmiths and spend its price on my wedding banquet. I was collecting for my she-camels, equipment of saddles, sacks and ropes while my two she-camels were kneeling down beside the room of an Ansari man. I returned after collecting whatever I collected, to see the humps of my two she-camels cut off and their flanks cut open and some portion of their livers was taken out. When I saw that state of my two she-camels, I could not hold back my tears. I asked, “Who has done this?” The people replied, “Hamza bin 'Abdul-Muttalib, who is staying with some Ansari drunks in this house.” I went away till I reached the Prophet, and Zaid bin Haritha was with him. The Prophet noticed on my face the effect of what I had suffered, so the Prophet asked, “What is wrong with you?” I replied, “O Allah's Messenger! I have never seen such a day as today. Hamza attacked my two she-camels, cut off their humps, and ripped open their flanks, and he is sitting there in a house in the company of some drunks.” The Prophet asked for his covering sheet, put it on, and set out walking, followed by me and Zaid bin Haritha, till he came to the house where Hamza was staying. He asked permission to enter, and they allowed him, and they were
57 - THE BOOK OF THE OBLIGATIONS OF KHUMUS

drunk. Allāh’s Messenger ﷺ started rebuking Ḥamza for what he had done, but Ḥamza was drunk and his eyes were red. Ḥamza looked at Allāh’s Messenger ﷺ and then he raised his eyes, looking at his knees, then he raised up his eyes looking at his umbilicus, and again he raised up his eyes looking at his face. Ḥamza then said, “Aren’t you but the slaves of my father?” Allāh’s Messenger ﷺ realised that he was drunk, so Allāh’s Messenger ﷺ retreated, and we went out with him.

3092. Narrated `Āishah Mother of the believers: After the death of Allāh’s Messenger ﷺ, Fāṭima b. Allāh’s Messenger ﷺ, the daughter of Allāh’s Messenger ﷺ asked Abū Bakr Aṣ-Ṣiddiq to give her her share of inheritance from what Allāh’s Messenger ﷺ had left of the Fai (i.e., booty gained without fighting. See V.59:6) — which Allāh had given him.
3093. Abū Bakr said to her, “Allāh’s Messenger ﷺ said, ‘Our property will not be inherited, whatever we (i.e., Prophets) leave is Sadaqa (to be used for charity).’” Fāṭima, the daughter of Allāh’s Messenger ﷺ got angry and stopped speaking to Abū Bakr, and continued assuming that attitude till she died. Fāṭima remained alive for six months after the death of Allāh’s Messenger ﷺ. She used to ask Abū Bakr for her share from the property of Allāh’s Messenger ﷺ which he left at Khaibar, and Fadak, and his property at Al-Madīna (devoted for charity). Abū Bakr refused to give her that property and said, “I will not leave anything Allāh’s Messenger ﷺ used to do, because I am afraid that if I left something from all that which the Prophet ﷺ used to order, then I would go astray.” (Later on) ‘Umar gave the Prophet’s property (of Sadaqa) at Al-Madīna to ‘Alī and ‘Abbas, but he withheld the properties of Khaibar and Fadak in his custody and said, “These two properties are the Sadaqa which Allāh’s Messenger ﷺ used to use for his expenditures and urgent needs. Now, their management is to be entrusted to the ruler.” (Az-Zuhrl said, “They have been managed in this way till today.”)

3094. Narrated Mālik bin Aūs: While I was at home, the sun rose high and it got hot. Suddenly the messenger of ‘Umar bin Al-Khaṭṭāb came to me and said, “The chief of the believers has sent for you.” So, I went...
along with him till I entered the place where 'Umar was sitting on a bedstead made of date-palm leaves and covered with no mattress, and he was leaning over a leather pillow. I greeted him and sat down. He said, "O Malik! Some persons of your people who have families came to me and I have ordered that a gift should be given to them, so take it and distribute it among them." I said, "O chief of the believers! I wish that you order someone else to do it." He said, "O man! Take it." While I was sitting there with him, his doorman Yarfa came saying, "'Uthmân, 'Abdur-Rahmân bin 'Àuf, Az-Zubair and Sa'd bin Abi Waqqâs are asking your permission (to see you); may I admit them?" ‘Umar said, "Yes." So, they were admitted and they came in and greeted (him) and sat down. After a while Yarfa came again and said, "May I admit 'Ali and 'Abbâs?" ‘Umar said, "Yes". So, they were admitted and they came in and greeted (him) and sat down. Then ‘Abbâs said, "O chief of the believers! Judge between me and this (i.e., ‘Ali)." They had a dispute regarding the property of Banî An-NaÎdir which Allah had given to His Messenger ﷺ as Fai (booty). The group (i.e., ‘Uthmân and his companions) said, "O chief of the believers! Judge between them and relieve both of them from each other." ‘Umar said, "Be patient! I beseech you by Allah by Whose Permission the heaven and the earth exist, do you know that Allah's Messenger ﷺ said, 'Our (i.e., Prophets') property will not be inherited, and whatever we leave, is Sadaqa (to be used for charity),' and Allah's Messenger ﷺ meant himself (by saying "we")?" The group said, "He said so." ‘Umar then turned to ‘Ali and ‘Abbâs and said, "I beseech you by Allah, do you know that Allah's Messenger ﷺ said so?." They replied, "He said so." ‘Umar
then said, “So, I will talk to you about this matter. Allâh bestowed on His Messenger with a special favour of something of this Fâi which he gave to nobody else.” ‘Umar then recited the Holy Verse:

“And what Allâh gave as booty Fâi to His Messenger (Muhammad) from them... (up to)... And Allâh is Able to do all things.” (V.59:6)

‘Umar added, “So, this property was especially given to Allâh’s Messenger. But, by Allâh, neither did he take possession of it and leave you, nor did he favour himself with it to your exclusion, but he gave it to all of you and distributed it amongst you till this property remained out of it. Allâh’s Messenger used to meet the yearly expenses of his family out of this property, and used to keep the rest of its revenue to be spent in Allâh’s Cause. Allâh’s Messenger kept on doing this during all his lifetime. I ask you by Allâh, do you know this?” They replied in the affirmative. ‘Umar then said to ‘Ali and ‘Abbas. “I ask you by Allâh, do you know this?” ‘Umar added, “When Allâh took His Prophet unto Him, ‘Abû Bakr said, ‘I am the successor of Allâh’s Messenger, so, Abû Bakr took over that property and managed it in the same way as Allâh’s Messenger used to do, and Allâh knows that he was true, pious, and rightly-guided, and he was a follower of what was right. Then Allâh took Abû Bakr unto Him and I became Abû Bakr’s successor. And I kept that property in my possession for the first two years of my caliphat, managing it in the same way as Allâh’s Messenger used to do and as Abû Bakr used to do, and Allâh knows that I have been true, pious, rightly-guided, and a follower of what is right. Now you both (i.e., ‘Ali and ‘Abbâs) came to talk to me, bearing the same claim and presenting
the same case; you, ‘Abbās, came to me asking for your share from your nephew’s property, and this man, (i.e., ‘All), came to me asking for his wife’s share from her father’s property. I told you both that Allāh’s Messenger ﷺ said, ‘Our (Prophets’) properties are not to be inherited, but what we leave is Sadaqa (to be used for charity).’ When I thought it right that I should hand over this property to you, I said to you, ‘I am ready to hand over this property to you if you wish, on the condition that you would take Allāh’s Pledge and Convention that you would manage it in the same way as Allāh’s Messenger ﷺ used to do, and as Abū Bakr used to do and as I have done since I was incharge of it.’ So, both of you said (to me), ‘Hand it over to us,’ and on that condition I handed it over to you. So, I ask you by Allāh, did I hand it over to them on this condition?”

The group said, “Yes.” Then ‘Umar faced ‘All and ‘Abbās saying, “I ask you by Allāh, did I hand it over to you on this condition?”

They said, “Yes.” He said, “Do you want now to give a different decision? By Allāh, with Whose Leave both the heaven and the earth exist, I will never give any decision other than that (I have already given). And if you are unable to manage it, then return it to me, and I will do the job on your behalf.”
(2) CHAPTER. The payment of Khumus is a part of religion.

3095. Narrated Ibn ‘Abbās: The delegates of the tribe of ‘Abdul-Qais came and said, “O Allah’s Messenger! We are from the tribe of Rabī’ah, and there is the infidels of the tribe of Muḍar intervening between you and us, so we cannot come to you except in the Sacred Months. So, please order us some instructions that we may apply it to ourselves and also invite our people whom we left behind us to observe as well.”

The Prophet said, “I order you (to do) four (things) and forbid you from four: I order you to believe in Allah, to testify that La ilāha illallāh (none has the right to be worshipped but Allah) (the Prophet pointed with his hand); to offer Salāt (prayer) (Iqamāt-as-Salāt); to pay Zakāt; to observe Saum (fast) the month of Ramaḍān, and to pay the Khumus (i.e., one-fifth) of the war booty to be given in Allah’s Cause, and I forbid you Ad-Dubbā’, An-Naqir, Al-Hantam and Al-Muzaffat (these are utensils used for preparing alcoholic drinks).”

[See Vol. 1, Hadīth No.53]

(3) CHAPTER. The expenditure of the wives of the Prophet after his death.

3096. Narrated Abū Hurairah: Allah’s Messenger said, “My heirs should not take even a single Dinār (i.e., anything from my property), and whatever I leave,
excluding the expenditure of my wives and my labourers, will be ُسَدَاقَة (i.e., be used for charity).”

3097. Narrated 'Āishah  : Allah’s Messenger  died, and there was nothing in my house that a living being could eat, except some barley lying on a shelf. So, I ate of it for a long period and measured it, and (after a short period) it was consumed.

3098. Narrated ‘Amr bin Al-Ḥārith : The Prophet  did not leave anything (after his death) except his arms, a white mule, and a (piece of) land which he had given as ُسَدَاقَة.

(4) CHAPTER. What has been said regarding the houses of the wives of the Prophet  and that which were named after them of the houses (e.g., ‘Āishah’s house).

And the Statement of Allah  :

“*And stay in your houses,* ’(O wives of the Prophet)…” (V.33:33)

And also: “Enter not the Prophet’s houses, unless permission is given to you…” (V.33:53)

3099. Narrated ‘Āishah  , the wife of the Prophet  : When the sickness of Allah’s Messenger  got aggravated, he asked the permission of his wives that he should be treated in my house, and they permitted him.
57 - THE BOOK OF THE OBLIGATIONS OF KHUMUS

3100. Narrated Ibn Abī Mulaika: 'Aīshah said, “The Prophet died in my house on the day of my turn while he was leaning on my chest closer to my neck, and Allāh made my saliva mix with his saliva.” ‘Aīshah added, “Abdur-Rahmān came with a Siwāk and the Prophet was too weak to use it so I took it, chewed it and then (gave it to him and he) cleaned his teeth with it.” (1)

3101. Narrated Șafīyya, the wife of the Prophet that she came to visit Allāh’s Messenger while he was in ʾĪtikāf (i.e., seclusion) in the mosque during the last ten days of Ramaḍān. When she got up to return, Allāh’s Messenger got up with her and accompanied her, and when he reached near the gate of the mosque close to the door (of the house) of Ḫummā, the wife of the Prophet, two Ansārī men passed by them and greeted Allāh’s Messenger and then went away. Allāh’s Messenger addressed them saying, “Don’t hurry! (She is my wife).” They said, “Glorified be Allāh! O Allāh’s Messenger. (You are far away from any suspicion),” and his saying was hard on them. Allāh’s Messenger said, “Satan circulates in a human being as blood does (in his body). I was afraid that Satan might put some (evil) thoughts in your hearts.”

(1) (H. 3100) This is what she meant by “Allāh made my saliva mix with his saliva.”
3102. Narrated ‘Abdullâh bin ‘Umar رضي الله عنَّهُ: Once I went upstairs in Hâfûz’s house and saw the Prophet ﷺ answering the call of nature with his back towards the Qiblah and facing Sham.

3103. Narrated ‘Âishah that Allah’s Messenger ﷺ used to offer the ‘Âsr prayer while the sun was still shining in her Hûjra (i.e., her dwelling place).

3104. Narrated ‘Abdullâh: The Prophet ﷺ stood up and delivered a Khutba (religious talk), and pointing to ‘Âishah’s house (i.e., eastwards), he said thrice, Al-Fînâh (trial or affliction) (will appear from) there, from where comes out the side of the Satan’s head (i.e., from the East).”

3105. Narrated ‘Amra bint ‘Abd-‐Rahmân: ‘Âishah, the wife of the Prophet ﷺ told her that once Allah’s Messenger ﷺ
was with her and she heard somebody asking permission to enter Ḥafṣa’s house. She said, “O Allāh’s Messenger! This man is asking permission to enter your house.” Allāh’s Messenger replied, “I think he is so-and-so (meaning) the foster-uncle of Ḥafṣa. What is rendered illegal because of blood relations is also rendered illegal because of the corresponding foster suckling relations.”

(5) CHAPTER. What has been said regarding the armour of the Prophet, his staff, sword, cup and ring, and what the caliphs after him used of these things which had not been distributed, and also (what is said) about his hair, shoes and utensils which were considered as blessed things by his companions and others after his death.

3106. Narrated Anas that when Abū Bakr became the caliph, he sent him to Bahrain and wrote this letter for him, and stamped it with the ring of the Prophet. Three lines were engraved on the ring, (the word) ‘Muḥammad’ was in a line, ‘Messenger’ was in another line, and ‘Allāh’ in a third line.

3107. Narrated ‘Īsā bin Ṭahmān: Anas brought out to us two worn out leather shoes without hair and with pieces of leather straps. Later on Thābit Al-Bunānī told me that Anas said that they were the shoes of the Prophet.
3108. Narrated Abū Burda: ‘Āishah b. ʿUmar reported: ‘Abū Burda added, ‘Aishah brought out to us a thick waist sheet like the ones made by the Yemenites, and also a garment of the type called Al-Mulabbada.”

3109. Narrated Anas bin Mālik: When the cup of Allāh’s Messenger was broken, he fixed it with a silver wire at the crack. The subnarrator, ‘Āṣim said, “I saw the cup and drank (water) in it.”

3110. Narrated ‘Ali bin Al-Ḥusain that when they reached Al-Madīna after returning from Yazīd bin Muʿāwiyah after the martyrdom of Ḥusayn bin ‘Alī, Al-Miswar bin Makhrama met him and said to him, “Do you have any need you may order me to satisfy?” ‘Ali said, “No.” Al-Miswar said, “Will you give me the sword of Allāh’s Messenger for I am afraid that people may take it from you by force? By Allāh, if you give it to me, they will never be
able to take it till I die." When Allâh bin Abî Talib demanded the hand of the daughter of Abû Jahl to be his wife besides Fātimah, I heard Allâh's Messenger on his pulpit delivering a Khutba (religious talk) in this connection before the people, and I had then attained my age of puberty. Allâh's Messenger said, "Fātimah is from me, and I am afraid she may be put to trials in her religion (because of jealousy)." The Prophet then mentioned one of his son-in-law who was from the tribe of 'Abd Shams, and he praised him as a good son-in-law, saying, "Whatever he said was the truth, and he promised me and fulfilled his promise. I do not make a legal thing illegal, nor do I make an illegal thing legal, but by Allâh, the daughter of Allâh's Messenger and the daughter of the enemy of Allâh, (i.e., Abû Jahl) can never get together (as the wives of one man)."

[See Vol. 5, Hadith No.3729]

3111. Narrated Ibn Al-Hanafiyya: If 'Allî had spoken anything bad about 'Uthmân, then he would have mentioned the day when some persons came to him and complained about the Zakât officials of 'Uthmân. 'Ali then said to me, "Go to 'Uthmân and say to him, 'This document contains the regulations of spending the Sadaqa of Allâh's Messenger. So, order your Zakât officials to act accordingly.'" I took the document to 'Uthmân. 'Uthmân said, "Take it away, for we are not in need of..."
it.” I returned to ‘Ali with it and informed him of that. He said, “Put it whence you took it.”

3112. Narrated Muḥammad bin Sūqa: I heard Mundhir Ath-Thauri reporting Ibn Ḥanafiyya who said, “My father sent me saying, ‘Take this letter to ‘Uthmãn for it contains the orders of the Prophet concerning the Ṣadaqa.’”

(6) CHAPTER. The evidence that confirms that the Ḳhumus (i.e., one-fifth of the war booty) is meant for the needs of Allāh’s Messenger and the poor; and the fact that Allāh’s Messenger favoured the people of Aṣ-Ṣuffa and the widows in this matter, for when Fāṭima complained of suffering from grinding and the hand-mill and requested him to provide her with a slave-girl (from the booty), he (did not give her a slave-girl) but told her to ask for Allāh’s Aid.

3113. Narrated ‘Ali: Fāṭima complained of what she suffered from the hand-mill and from grinding, when she got the news that some slave-girls of the booty had been brought to Allāh’s Messenger. She went to him to ask for a maid servant, but she could not find him, and told ‘Aishah of her need. When the Prophet came, ‘Aishah informed him of that. The Prophet came to our house when we had gone to our beds. (On seeing the Prophet) we were going to get up, but he said, “Keep at your places.” I felt the coolness of the Prophet’s feet on my chest. Then he said, “Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: Allāhu Akbar (i.e., Allāh is the
Most Great) for 34 times, and *Alhamdu Lillah* (i.e., all the praises are for Allah) for 33 times, and *Subhān Allāh* (i.e., Glorified be Allāh) for 33 times. This is better for you than what you have requested.”

(7) **CHAPTER. The Statement of Allāh**:

“Verily one-fifth (1/5th) of it is assigned to Allāh and to the Messenger” (V.8:41)

It means that Allāh’s Messenger had the authority of distributing it (i.e., the fifth share), for Allāh’s Messenger said, “I am a distributor and a treasurer, and Allāh is the Giver.”

3114. Narrated Jābir bin ‘Abdullāh: A boy was born to one of our men, the Anṣār, and he wanted to name him Muḥammad. The Anṣārī man said, “I took the boy to the Prophet. The Prophet said, “Name your child by my name, but do not name (them) by my *Kunya*, for I have been made *Qāsim* (i.e., distributor) to distribute (the booty etc.) amongst you.” The narrator, Ḥusain said that the Prophet said, “I have been sent as a *Qāsim* (i.e., distributor) to distribute (things) amongst you.” [The subnarrator Sālim said that he heard Jābir saying that the man wanted to name the boy Al-Qāsim, but the Prophet said, “Call (your sons) by my name, but do not name (them) by my *Kunya.*”]

---

(1) (H. 3113) See glossary.
3115. Narrated Jâbir bin ‘Abdullãh Al-Anãrî L41: A man amongst us begot a boy whom he named Al-Qãsîm. On that the Anãr said, (to the man), “We will never call you Abûl-Qãsîm and will never please you with this blessed title.” So, he went to the Prophet ﷺ and said, “O Allah’s Messenger! I have begotten a boy whom I named Al-Qãsîm and the Anãr said, ‘We will never call you Abûl-Qãsîm, nor will we please you with this title.’” The Prophet ﷺ said, “The Anãr have done well. Name by my name, but do not name by my Kunya, (1) for I am Qãsîm.”

3116. Narrated Mu’awiya: Allãh’s Messenger ﷺ said, “If Allãh wants to do good for somebody, He makes him comprehend the religion [i.e., Islãm, the understanding of the Qurãn and the Sunna (legal ways of the Prophet ﷺ)], and Allãh is the Giver and I am Al-Qãsîm (i.e the distributor), and this (Muslim) nation will remain victorious over their opponents, till Allãh’s Order comes and they will still be victorious.” (See H. 71)

---

(1) (H. 3115) Kunya: Means calling a man father of so-and-so or a woman mother of so-and-so and this is a custom of Arabs.
3117. Narrated Abu Hurairah: Allah’s Messenger said, “Neither do I give you (anything) nor withhold (anything) from you, but I am just a distributor (i.e., Qasim), and I give as I am ordered (by Allah).”

3118. Narrated Khaula Al-Ansariya: I heard Allah’s Messenger saying, “Some people spend Allah’s Wealth (i.e., Muslim’s wealth) in an unjust manner; such people will be put in the (Hell) Fire on the Day of Resurrection.”

(8) CHAPTER. The statement of the Prophet: “Booty has been made legal for you Muslims.”

And the Statement of Allah: “Allah has promised you abundant spoils that you will capture...” (V.48:20)

So, the booty is for all the Muslim fighters who took part in the battle till Allah’s Messenger explained (the details) of those who deserved or not.

[See Fath Al-Bari].

3119. Narrated ‘Urwa-al-Bariqi: The Prophet said, “Good will remain (as a permanent quality) in the forelock of horse (meant for Jihad) as a source of rewards (in the Hereafter) and booty, till the Day of Resurrection.”

[Vol.4, Hadith No.2849, 2850, 2851, 2852].
3120. Narrated Abu Hurairah: Allah's Messenger ﷺ said, "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my soul is, you will spend their treasures in Allah's Cause."

3121. Narrated Jâbir bin Samura: Allah's Messenger ﷺ said, "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my soul is, you will spend their treasures in Allah's Cause."

3122. Narrated Jâbir bin 'Abdullãh: Allah's Messenger ﷺ said, "Booty has been made legal for me."

3123. Narrated Abu Hurairah: Allah's Messenger ﷺ said, "Allah guarantees him who strives in His Cause and whose motivation for going out is nothing but Jihad in His Cause and belief in His Words (Islamic Monotheism) that He will admit him into Paradise (if martyred) or bring him back to his dwelling place, whence he has come out, with what he
gains of reward or booty."

3124. Narrated Abū Hurairah: The Prophet said, "A Prophet amongst the Prophets carried out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or she-camels and is waiting for the birth of their young ones.' So, the Prophet carried out the expedition and when he reached that town at the time or nearly at the time of the 'Salāt-ul-Asr' prayer, he said to the sun, 'O sun! You are under Allah's Order. O Allah! Stop it (i.e., the sun) from setting.' It was stopped till Allah made him victorious.

"Then he collected the booty and the fire came to burn it, but it did not burn it. (1) He said (to his men), 'Some of you have stolen something from the booty. So, one man from every tribe should give me the Bai'a (pledge) by shaking hands with me.' (They did so and) the hand of a man got stuck in the hand of their Prophet. Then that Prophet said (to the man), 'The theft has been committed by your people. So, all the persons of your tribe should give me the Bai'a (pledge) by shaking hands with me.' The hands of two or three men got stuck in the hand of their Prophet and he said, 'You have committed the theft.' Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty." The Prophet added: "Then Allah saw our weakness and added: "Then Allah saw our weakness..."

(1) (H. 3124) Booty used to be burnt by a fire sent by Allah.
and disability, so He made booty legal for us."

(9) CHAPTER. The war booty is for those who witness the battles.

3125. Narrated Aslam: 'Umar said, "Were it not for those Muslims who have not come to existence yet, I would have distributed (the land of) every town I conquer among the fighters as the Prophet distributed the land of Khaibar."

(10) CHAPTER. If somebody fights for the sake of booty, will his reward (in the Hereafter) be reduced?

3126. Narrated Abū Mūsa Al-Ash'āri: A bedouin asked the Prophet, "A man may fight for the sake of booty, and another may fight so that he may be mentioned by the people, and a third may fight to show his position (i.e., bravery); which of these is regarded as fighting in Allâh’s Cause?" The Prophet said, "He who fights so that Allâh’s Word [i.e., Lâ ilâha iillallah (none has the right to be worshipped but Allah and i.e., Allah’s religion of Islamic Monotheism)] should be superior, is for Allâh’s Cause."

(11) CHAPTER. The Imam distributes what (war booty) is presented before him and keeps aside the share of those who are not present or are absent at the time (of distribution).

3127. Narrated ‘Abdullâh bin Abî Mulaika: Some silken cloaks with golden
Buttons were presented to the Prophet. He distributed them amongst his companions and kept one for Makhrama bin Naufal. Later on, Makhrama came along with his son Al-Miswar bin Makhrama, and stood up at the gate and said (to his son), “Call him (i.e., the Prophet) to me.” The Prophet heard his voice, took a silken cloak and brought it to him, placing those golden buttons in front of him saying, “O Abul-Miswar! I have kept this aside for you! O Abul-Miswar! I have kept this aside for you!” Makhrama was a bad-tempered man.(1)

(2) CHAPTER. How the Prophet distributed the properties of Bani Quraiza and Bani An-Nadir, and how much he kept for his needs.

3128. Narrated Anas bin Malik: People used to give some of their date-palms to the Prophet (as a gift), till he conquered Bani Quraiza and Bani An-Nadir, whereupon he started returning their favours.
3129. Narrated ‘Abdullãh bin Az-Zubair: When Az-Zubair got up during the battle of Al-Jamal, he called me and I stood up beside him, and he said to me, “O my son! Today one will be killed either as an oppressor or as an oppressed one. I see that I will be killed as an oppressed one. My biggest worry is my debts. Do you think, if we pay the debts, there will be something left for us from our money?” Az-Zubair added, “O my son! Sell our property and pay my debts.” Az-Zubair then willed one-third of his property and willed one-third of that portion to his sons; namely, ‘Abdullãh’s sons. He said, “One-third of the one-third. If any property is left after the payment of the debts, one-third (of the one-third of what is left) is to be given to your sons.” (Hishãm, a subnarrator added, “Some of the sons of ‘Abdullãh were equal in age to the sons of Az-Zubair e.g., Khubaib and ‘Abbãd. ‘Abdullãh had nine sons and nine daughters at that time.”) (The narrator ‘Abdullãh added:) My father (Az-Zubair) went on drawing my attention to his debts saying, “If you should fail to pay part of the debts, appeal to my Master to help you.” By Allah! I could not understand what he meant till I asked, “O father! Who is your Master?” He replied, “Allah,” whenever I had any difficulty regarding his debts, I would say, “O Master of Az-Zubair! Pay his debts on his behalf,” and Allah would (help me to) pay it. Az-Zubair was martyred leaving no Dinãr or Dirham but two pieces of land, one of which was (called) Al-Ghãba, and eleven houses in
Al-Madina, two in Basrah, one in Kufa and one in Egypt. In fact, the source of the debt which he owed was (the money people used to deposit with him) that if somebody brought some money to deposit with him. Az-Zubair would say, "No, (I won't keep it as a trust), but I take it as a debt, for I am afraid it might be lost." Az-Zubair was never appointed governor or collector of the tax of Kharaj or any other similar thing, but he collected his wealth (from the war booty he gained) during the holy battles he took part in, in the company of the Prophet, Abu Bakr, 'Umar, and 'Uthman. (Abdullah bin Az-Zubair added:) When I counted his debt, it turned to be two million and two hundred thousand. (The subnarrator added:) Hakim bin Hizam met 'Abdullah bin Az-Zubair and asked, "O my nephew! How much is the debt of my brother?" 'Abdullah kept it as a secret and said, "One hundred thousand." Hakim said, "By Allah! I don't think your property will cover it." On that 'Abdullah said to him, "What if it is two million and two hundred thousand?" Hakim said, "I don't think you can pay it; so if you are unable to pay all of it, I will help you." Az-Zubair had already bought Al-Ghaba for one hundred and seventy thousand. 'Abdullah sold it for one million and sixty thousand. Then he called the people saying, "Any person who has any money claim on Az-Zubair should come to us in Al-Ghaba." There came to him 'Abdullah bin Ja'far whom Az-Zubair owed four hundred thousand. He said to 'Abdullah bin Az-Zubair, "If you wish I will forgive you the debt." 'Abdullah (bin Az-Zubair) said, "No." Then Ibn Ja'far said, "If you wish you can defer the payment if you should defer the payment of any debt." Ibn Az-Zubair said, "No." 'Abdullah bin Ja'far said, "Give me a
million and two hundred thousand.

(14) CHAPTER. If the Imam sends some messenger to carry out a certain duty, or orders one to stay at home (by virtue of which he does not join the battle), will he be given a share from the booty?

3130. Narrated Ibn ‘Umar: ‘Uthmān did not join the battle of Badr because he was married to one of the daughters of Allāh’s Messenger and she was ill. So, the Prophet said to him, “You will get a reward and a share (from the war booty) similar to the reward and the share of one who has taken part in the battle of Badr.”

(15) CHAPTER. The proof that the Khumus is to be used for the needs of the Muslims, is that when the people of the tribe of Hawāzin appealed to the Prophet (to give them back what he had gained from them as war booty) mentioning the fact that he had been nursed by one of their women, he asked the Muslims to give up their shares of the booty to them. (The second proof is) that the Prophet used to promise the people to give them from the Fai’ (i.e., booty gained without fight) and from the Khumus (i.e.,...
one-fifth of war booty) as extra rewards.
(Another proof is) what the Prophet ﷺ gave the Ansãr and what he gave to Jabir bin `Abdullãh from the dates of Khaibar.

3131, 3132. Narrated Marwãn bin Al-Ḥakím and Miswar bin Makhrama: When the Hawäzin delegation came to Allah’s Messenger ﷺ after they had embraced Islam and requested him to return their properties and war prisoners to them, Allah’s Messenger ﷺ said, “To me the best talk is the Truth, so you may choose either of two things; the war prisoners or the wealth, for I have delayed their distribution.” Allah’s Messenger ﷺ had waited for them for over ten days when he returned from Ta’íf. So, when those people came to know that Allah’s Messenger ﷺ was not going to return to them except one of the two things, they said, “We choose our war prisoners.” Allah’s Messenger ﷺ stood up amongst the Muslims, and after glorifying Allah as He deserved, he said, “Now then, these brothers of yours have come to us with repentance, and I see it logical that I should return their captives to them. So, whoever of you likes to do that as a favour then he can do it, and whoever amongst you likes to stick to his share, let him give up his prisoners and we will compensate him from the very first Fai (i.e., war booty received without fight) which Allah will give us.” On that, all the people said, “O Allah’s Messenger! We have agreed willingly to do so (return the captives).” Then Allah’s Messenger ﷺ said to them, “I do not know who amongst you has agreed to this and who has not. You should return and let your leaders inform me of your agreement.” The people returned and their leaders spoke to them, and then came to Allah’s Messenger ﷺ and said, “All the people have agreed willingly to do so and
have given the permission to return the war prisoners (without compensation)."

(Az-Zuhri, the subnarrator states:) This is what has been related to us about the captives of Hawâzin.

3133. Narrated Zahdam: Once, we were in the house of Abû Mûsa who presented a meal containing cooked chicken. A man from the tribe of Banî Taimillâh with red complexion as if from the Byzantine war prisoners, was also present. Abû Mûsa invited him to share the meal but he (apologized) saying, "I saw chickens eating dirty things and so I have had a strong aversion to eating them, and have taken an oath that I will not eat chickens." Abû Mûsa said, "Come along, I will tell you about this matter (i.e., how to cancel one's oath). I went to the Prophet ﷺ in the company of a group of Al-Ashâ'irîn, asked him to provide us with means of conveyance. He said, 'By Allâh, I will not provide you with any means of conveyance and I have nothing to make you ride on.' Then some camels as booty were brought to Allâh's Messenger ﷺ and he asked for us saying, 'Where is the group of Al-Ashâ'irîn?' Then he ordered that we should be given five camels with white humps. When we set out we said, 'What have we done? We will never be blessed (with what we have been given).’ So, we returned to the Prophet ﷺ and said, 'We asked you to provide us with means of conveyance, but you took an oath that you would not provide
us with any means of conveyance. Did you forget (your oath when you gave us the camels)?’ He replied, ‘I have not provided you with means of conveyance, but Allâh has provided you with it, and by Allâh, if Allâh will, if ever I take an oath to do something, and later on I find that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath.’”

3134. Narrated Nâfi’ on the authority of Ibn ‘Umar: Allâh’s Messenger sent a Sâriyâ (an army-unit) towards Najd, and ‘Abdullâh bin ‘Umar was in that Sâriyâ. They gained a great number of camels as war booty. The share of each one of them was twelve or eleven camels, and they were also given an extra camel each.

3135. Narrated Ibn ‘Umar: Allâh’s Messenger used to give extra share to some of the members of a Sâriyâ (an army-unit) he used to send; in addition to the shares they shared with the army in general.

3136. Narrated Abû Müsa: We got the news of the emigration of the Prophet while we were in Yemen, so we set out emigrating to him. We were, I and my two brothers, I being the youngest, and one of my brothers was Abû Burda and the other was

(1) (H. 3134) Sâriyâ: See glossary.
Abū Ruhm. We were over fifty (or fifty-three or fifty-two) men from our people. We got on board a ship which took us to An-Najāshi in Ethiopia, and there we found Ja’far bin Abī Ṭālib and his companions with An-Najāshi. Ja’far said (to us), “Allāh’s Messenger has sent us here and ordered us to stay here, so you too, stay with us.” We stayed with him till we all left (Ethiopia) and met the Prophet at the time when he had conquered Khaibar. He gave us a share from its booty (or gave us from its booty). He gave only to those who had taken part in the Ghazwa with him, but he did not give any share to any person who had not participated in the conquest of Khaibar’s except the people of our ship, along with Ja’far and his companions, whom he gave a share as he gave to the people of the ship.

3137. Narrated Jābir: Allāh’s Messenger said (to me), “If the property of Bahrain had come to us, I would have given you so much and so much.” But the Bahrain property did not come till the Prophet had died. When the Bahrain property came, Abū Bakr ordered somebody to announce, “Any person who has money claim on Allāh’s Messenger, or whom Allāh’s Messenger had promised something, should come to us.” So, I went to him and said, “Allāh’s Messenger had promised to give me so much and so much.” Abū Bakr scooped up money with both hands.
thrice for me. (The subnarrator Sufyān illustrated this action by scooping up with both hands and said, “Ibn Al-Munkadīr, another subnarrator, used to illustrate it in this way.”)

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

In another narration Jābir added: So, Abū Bakr scooped up money with both hands for me and asked me to count it. I found out that it was five hundred. Abū Bakr told me to take twice that amount (extra over the first amount).

3138. Narrated Jābir bin ‘Abdullāh: While Allāh’s Messenger was distributing the booty at Al-Jīrānā, somebody said to him, “Be just (in your distribution).” The Prophet replied, “Verily I would be miserable if I did not act justly.”

3139. Narrated Jubair bin (Muṭ‘im): The Prophet talked about war prisoners of
Badr saying, “Had Al-Mut‘im bin ‘Adi been alive and interceded with me for these mean and miserly people, I would have freed them for his sake.”

(17) CHAPTER. The proof of the fact that Khumus is for the Imam (i.e., ruler), and that he has the right to give thereof to some of his relatives to the exclusion of others. What the Prophet distributed to Banu Al-Muttalib and Banu Hashim from the Khumus of the Khaibar booty.

‘Umar bin ‘Abdul ‘Aziz said, “The Prophet did not give all of them (i.e., his relatives) in general, and he did not give to a near relative if there was a needy relative of a remoter relation. He would give the latter because of what they complained to him about their needs, and because of what they had suffered from these people (i.e., Quraish) and their allies for his sake”.

3140. Narrated Jubair bin Mut‘im: I and ‘Uthman bin Affan went to Allâh’s Messenger and said, “O Allâh’s Messenger! You have given to Banu Muttalib and left us although they and we are of the same kinship to you.” Allâh’s Messenger said, “Bani Muttalib and Bani Hashim are one and the same.” The Prophet did not give a share to Bani ‘Abd Shams and Bani Naufal. (Ibn Ishâq said, “Abd Shams and Hashim and Al-Mutta’alib were maternal brothers and their mother was ‘Atika bint Murra and Naufal was their paternal brother.”)
And he who kills an infidel will possess his belongings without giving the Khumus, and what is the verdict of the Imam in this respect.

3141. Narrated ‘Abdur-Rahmân bin ‘Aûf: While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young Ansârî boys, and I wished if I were between some stronger (men) than they. One of them called my attention saying, “O Uncle! Do you know Abû Jahl?” I said, “Yes, what do you want from him, O my nephew?” He said, “I have been informed that he abuses Allah’s Messenger . By Him in Whose Hands my soul is, if I should see him, then my body will not leave his body till either of us meet his death.” I was astonished at that talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abû Jahl walking amongst the people. I said (to the boys), “Look! This is the man you asked me about.” So, both of them attacked him with their swords and struck him to death and returned to Allah’s Messenger  to inform him of that. Allah’s Messenger  asked, “Which of you has killed him?” Each of them said, “I have killed him.” Allah’s Messenger  asked, “Have you cleaned your swords?” They said, “No.” He then looked
at their swords and said, "No doubt, you both have killed him and the spoils of the deceased will be given to Mu‘adh bin ‘Amr bin Al-Jamūh." 1 The two boys were Mu‘adh bin ‘Afrā’ and Mu‘adh bin ‘Amr bin Al-Jamūh.

3142. Narrated Abu Qatada b. Zayd: We set out in the company of Allah’s Messenger  on the day (of the battle) of Hunain. When we faced the enemy, the Muslims retreated and I saw a Mushrik 2 throwing himself over a Muslim. I turned round and came upon him from behind and hit him on his shoulder with the sword. He (i.e., Al-Mushrik) came towards me and seized me so violently that I felt as if it were death itself, but death overtook him and he released me. I followed ‘Umar bin Al-Khattāb and asked (him), “What is wrong with the people (fleeing)” He replied, “This is the Will of Allāh.” After the people returned, the Prophet  sat and said, “Anyone who has killed an enemy and has a proof of that, will possess his spoils.” I got

---

1 (H. 3141) The Prophet  noticed that the sword of Ibn Al-Jamūh had been driven deep in the body of the killed man. This Hadith shows also that the ruler has the right to assign the spoils of the killed enemies to whomever he likes.

2 (H. 3142) Al-Mushrik: A polytheist, pagan, idolater, disbeliever in the Oneness of Allāh and His Messenger Muhammad .
up and said, “Who will be a witness for me?” and then sat down. The Prophet ﷺ again said, “Anyone who has killed an enemy and has proof of that, will possess his spoils.” I (again) got up and said, “Who will be a witness for me?” and sat down. Then the Prophet ﷺ said the same for the third time. I again got up, and Allâh’s Messenger ﷺ said, “O Abû Qatâda! What is your story?” Then I narrated the whole story to him. A man (got up and) said, “O Allah’s Messenger! He is speaking the truth, and the spoils of the killed man are with me. So, please compensate him on my behalf.” On that Abû Bakr Aṣ-Ṣiddiq said, “No, by Allâh, he (i.e., Allâh’s Messenger ﷺ) will not agree to give you the spoils gained by one of Allâh’s Lions who fights on behalf of Allâh and His Messenger.” The Prophet ﷺ said, “Abû Bakr has spoken the truth.” So, Allâh’s Messenger ﷺ gave the spoils to me. I sold that armour (i.e., the spoils) and with its price I bought a garden at Banî Salîma, and this was my first property which I gained after my conversion to Islâm.

(19) CHAPTER. What the Prophet ﷺ used to give to those Muslims whose faith was not so firm, and to other Muslims, from the Khumus or other resources.

This has been said by ‘Abdullâh bin Zaid from the Prophet ﷺ.

3143. Narrated ‘Urwa bin Az-Zubair: Ḥâkim bin Ḥizâm ﷺ said, “I asked Allâh’s Messenger ﷺ for something, and he gave me. I asked him again and he gave me, and said to me, ‘O Ḥâkim! This wealth is like
green sweet (i.e., fruit), if one takes it without greed, then one is blessed in it, and if one takes it with greediness, then one is not blessed in it and will be like the one who eats without satisfaction. And an upper (i.e., giving) hand is better than a lower (i.e., taking) hand.' I said, 'O Allah's Messenger! By Him Who has sent you with the Truth, I will not ask anyone for anything after you till I leave this world.' So, when Abū Bakr during his caliphate called Ḥakim to give him (some money), Ḥakim refused to accept anything from him. Then 'Umar also called him (during his caliphate) in order to give him something, but Ḥakim refused to accept it, whereupon 'Umar said, 'O Muslims! I give him (i.e., Ḥakim) his right which Allah has assigned to him from this Fāi (booty), but he refuses to take it.' So, Ḥakim never took anything from anybody after the Prophet  till he died.

3144. Narrated Nāfi': 'Umar bin Al-Khaṭṭāb  said, "O Allah's Messenger! I vowed to observe Ḥittakāf for one day during the pre-Islamic period." The Prophet  ordered him to fulfill his vow. 'Umar gained two female captives from the war prisoners of Ḥunain and he left them in some of the houses at Makkah. When Allah's Messenger  freed the captives of Ḥunain without ransom, they came out walking in the streets. 'Umar said (to his son), "O 'Abdullāh! See what is the matter".
‘Abdullāh replied, “Allāh’s Messenger ﷺ has freed the captives without ransom.” He said (to him), “Go and set free those two slave-girls.” (Nāfi’ added:) Allāh’s Messenger ﷺ did not perform the ‘Umra from Al-Ji‘rānā, and if he had performed the ‘Umra, it would not have been hidden from ‘Abdullāh.

3145. Narrated ‘Amr bin Taghlib: Allah’s Messenger ﷺ gave (gifts) to some people to the exclusion of some others. The latter seemed to be displeased by that. The Prophet ﷺ said, “I give to some people lest they should deviate from True Faith or lose patience, while I do not give to others because of the goodness and contentment which Allah has put in their hearts, and ‘Amr bin Taghlib is amongst them.” ‘Amr bin Taghlib said, “The statement of Allah’s Messenger ﷺ is dearer to me than red camels.”

Narrated Al-Ḥasan: ‘Amr bin Taghlib told us that Allāh’s Messenger ﷺ got some property or some war prisoners and he distributed them in the above way (i.e., giving to some people to the exclusion of others).
3146. Narrated Anas: The Prophet said, “I give to Quraish people in order to attract their hearts and let them adhere to Islam, for they are near to their life of ignorance (i.e., they have recently embraced Islam and it is still not strong in their hearts).”

3147. Narrated Anas bin Mālik: When Allah bestowed His Messenger with the properties of Hawazin tribe as Fai (booty), he started distributing to some Quraishi men even up to one hundred camels each, whereupon some Ansār men said about Allah’s Messenger, “May Allah forgive His Messenger! He is giving to (men of) Quraish and leaves us, in spite of the fact that our swords are still dropping blood (of the infidels).” When Allah’s Messenger was informed of what they had said, he called the Ansār and gathered them in a leather tent and did not call anybody else along with them. When they gathered, Allah’s Messenger came to them and said, “What is the statement which I have been informed, and that which you have said?” The learned ones among them replied, “O Allah’s Messenger! The wise ones amongst us did not say anything, but the youngsters amongst us said, ‘May Allah forgive His Messenger; he gives the Quraish and leaves the Ansār, in spite of the fact that our swords are still dropping blood (of the infidels).’” Allah’s Messenger replied, “I give to such people as are still close to the period of infidelity (i.e., they have recently embraced Islam and faith is still weak in their hearts). Won’t you be pleased to see people go with
wealth, while you return with Allāh’s Messenger 
$
$ to your houses? By Allāh, what you will return with is better than what they are returning with.” The Ansār replied, “Yes, O Allāh’s Messenger, we are satisfied”. Then the Prophet 
$
$ said to them. “You will find after me, others being preferred to you. Then be patient till you meet Allāh and meet His Messenger 
$
$ at Al-Haḍ (Al-Kauthar).” (Anas added:) But we did not remain patient.

3148. Narrated Jubair bin Muṭ‘im that while he was with Allāh’s Messenger who was accompanied by the people on their way back from Ḥunain, the bedouins started begging things of Allāh’s Messenger 
$
$ so much so that they forced him to go under a Samura tree where his Rida’ (upper-half body-cover garment) was snatched away. On that, Allāh’s Messenger 
$
$ stood up and said to them, “Return my Rida’ to me. If I had as many camels as these trees, I would have distributed them amongst you; and you will not find me a miser or a liar or a coward.”

3149. Narrated Anas bin Malik: While I was walking with the Prophet 
$
$ who was wearing a Najrānī Burd (outer garment) with a thick hem, a bedouin came upon the Prophet 
$
$ and pulled his garment so
violently that I could recognize the impress of
the hem of the garment on his shoulder
carried by the violence of his pull. Then the
bedouin said, “Order for me something from
Allah’s Wealth which you have.” The
Prophet ﷺ turned to him and smiled, and
ordered that a gift be given to him.

3150. Narrated ‘Abdullãh رضي الله عنه ﷺ:
On the day (of the battle) of Hunain, Allah’s
Messenger ﷺ favoured some people in the
distribution of the booty (to the exclusion of
others); he gave Al-Aqra’ bin Habis one-
hundred camels and he gave ‘Uyaina the
same amount, and also gave to some of the
eminent Arabs, giving them preference in
this regard. Then a person came and said,
“By Allah, in this distribution justice has not
been observed, nor has Allah’s Pleasure been
aimed at.” I said (to him), “By Allah, I will
inform the Prophet ﷺ (of what you have
said).” I went and informed him, and he
said, “If Allah and His Messenger did not act
justly, who else would act justly. May Allah
be Merciful to Musa (Moses), for he was
harmed with more than this, yet he kept
patient.”

3151. Narrated Asmã’ bint Abi Bakr رضي الله عنهما: I used to carry the date-stones on my
head from the land of Az-Zubair which
Allah’s Messenger ﷺ had given to him, a
nd it was at a distance of 2/3 of a Farsakh
from my house.

Narrated Hishâm’s father: The Prophet ﷺ gave Az-Zubair a piece of land from the property of Banî An-Naḏîr (gained as war booty).

3152. Narrated Ibn ‘Umar: ‘Umar bin Al-Khaṭṭāb expelled all the Jews and Christians from the land of Hijâz. Allâh’s Messenger ﷺ, after conquering Khaibar, thought of expelling the Jews from the land which, after he conquered it, belonged to Allâh, Allâh’s Messenger and the Muslims. But the Jews requested Allâh’s Messenger ﷺ to leave them there on the condition that they would do the labour and get half of the fruits (the land would yield). Allâh’s Messenger ﷺ said, “We shall keep you on these terms as long as we wish.” Thus they stayed till the time of ‘Umar’s caliphate when he expelled them to Tâimâ’ and Ariḥâ.

(20) CHAPTER. The food gained as war booty in the battlefield.

3153. Narrated ‘Abdullâh bin Mughaffal: While we were besieging the fort of Khaibar, a person threw a leather container containing fat, and I ran to take it, but when I turned I saw the Prophet ﷺ
(standing behind), so I felt embarrassed in front of him.

3154. Narrated Ibn 'Umar: In our holy battles, we used to get honey and grapes as war booty which we would eat and would not store.

3155. Narrated Ibn Abi Aufa: We were afflicted with hunger during the siege of Khaibar, and when it was the day of (the battle of) Khaibar, we slaughtered the donkeys, and when the pots got boiling (with their meat), Allah’s Messenger made an announcement that all the pots should be upset and that nobody should eat anything of the meat of the donkeys. We thought that the Prophet prohibited that because the Khumus had not been taken out of the booty (i.e., donkeys); other people said, “He prohibited eating them forever.” [The un-narrator added, “I asked Sa‘id bin Jubair who said, ‘He (ﷺ) has made the eating of donkeys’ meat illegal forever.’”]
(1) CHAPTER. Al-Jizya (i.e., tax taken from all non-Muslims living under the protection of the Islamic state) taken from the Dhimmi, and the stoppage of war for a while with the enemies.

And the Statement of Allah: "Fight against those who (1) believe not in Allah (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (Muhammad ﷺ), (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of Scripture (Jews and Christians), until they pay the Jizya with willing submission, and feel themselves subdued.” (V.9:29)

And what has been said regarding the taking of Jizya from the Jews, Christians, Magians and non-Arab infidels.

Narrated Ibn Abi Najih: I asked Mujähid, "Why are the Syrians charged four Dinãrs as Jizya while the Yemenites are charged one Dinãr only?" Mujähid replied, "This (Jizya) has been fixed on the basis of the degree of prosperity."

3156. Narrated ‘Umar (bin Dinãr): I was sitting with Jâbir bin Zaid and ‘Amr bin ‘Aus; and Bajâla was narrating to them in 70 A.H., the year when Mu‘âbb bin Az-Zubair was the leader of the pilgrims of Baṣrah. We were sitting at the steps of Zamzam well and Bajâla said, “I was the clerk of Jaz‘ bin Mu‘awiya, Al-Âhnaf’s paternal uncle. A letter came from ‘Umar bin Al-Khattãb one year before his death; and it was read:

‘Cancel every marriage contracted among the Magians between relatives of close
kinship (marriages that are regarded illegal in Islam: a relative of this sort being called Dhu-Mahram.)"(1)

‘Umar did not take the Jizya from the Magian infidels.

3157. Till ‘Abdur-Rahmān bin ‘Auf testified that Allāh’s Messenger had taken the Jizya from the Magians of Hajar.

3158. Narrated ‘Amr bin ‘Auf Al-Ansāri, who was an ally of Bani ‘Amr bin Lu’ai and one of those who had taken part in (the Ghazwa of) Badr: Allāh’s Messenger sent Abū ‘Ubaida bin Al-Jarrāḥ to Bahrain to collect the Jizya. Allāh’s Messenger had established peace with the people of Bahrain and appointed Al-‘Ala’ bin Al-Ḥadrāmi as their governor. When Abū ‘Ubaida came from Bahrain with the money, the Ansār heard of Abū Ubaida’s arrival which coincided with the time of the morning Salāt (prayer) with the Prophet. When Allāh’s Messenger led them in the morning prayer (Salāt-al-Fajr) and finished, the Ansār approached him, and he looked at them and smiled on seeing them and said, “I feel that you have heard that Abū ‘Ubaida has brought something?” They said, “Yes, O Allāh’s Messenger!” He said, “Rejoice and hope for what will please you! By Allāh, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them.”

(1) (H. 3156) ‘Umar did not want to force the Magians to give up their tradition, but to prevent them from practising publicly what was prohibited in Islam.
3159. Narrated Jubair bin Haiyya: ‘Umar sent the Muslims to the great countries to fight Al-Mushrikun [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (ﷺ)]. When Al-Hurmuzân embraced Islam, ‘Umar said to him, “I would like to consult you regarding these countries which I intend to invade.” Al-Hurmuzân said, “Yes, the example of these countries and their inhabitants who are the enemies of the Muslims, is like a bird with a head, two wings and two legs; if one of its wings got broken, it would get up over its two legs with one wing and the head, and if the other wing got broken, it would get up with two legs and a head, but if its head got destroyed, then the two legs, two wings and the head would become useless. The head stands for Khosrau, and one wing stands for Caesar and the other wing stands for Fāris. So, order the Muslims to go towards Khosrau.” So, ‘Umar sent us (to Khosrau) appointing An-Nu’mân bin Muqarrin as our commander. When we reached the land of the enemy, the representative of Khosrau came out with forty thousand warriors, and an interpreter got up saying, “Let one of you talk to me!” Al-Mughîra replied, “Ask whatever you wish.” The other asked, “Who are you?” Al-Mughîra replied, “We are some people from the Arabs; we led a hard, miserable, disastrous life; we used to suck the hides and the date-stones from hunger; we used to wear clothes made up of fur of camels and hair of goats, and used to worship trees and
stones. While we were in this state, the Lord of the heavens and of the earths, be elevated His Remembrance and be Majestic His Highness, sent to us from among ourselves a Prophet whose father and mother are known to us. Our Prophet the Messenger of our Lord, has ordered us to fight you till you worship Allāh Alone or give Jizya (i.e., tribute); and our Prophet has informed us that our Lord says:

‘Whoever amongst us is killed (i.e., martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remains alive, shall become your master.’

3160. (Al-Mughira, then blamed An-Nu'mān for delaying the attack(1) and) An-Nu'mān said to Al-Mughira, “If you had participated in a similar battle, in the company of Allāh’s Messenger he would not have blamed you for waiting, nor would he have disgraced you. But I accompanied Allāh’s Messenger in many battles and it was his custom that if he did not fight early by daytime, he would wait till the wind had stared blowing and the time for the Salāt (prayer) was due (i.e., after midday).”

(2) CHAPTER. If the Imam concludes a truce with the king of a country, will peace be

---

(1) (H. 3159) Al-Mughira wanted the Muslims to attack the enemy after their talk to the interpreter immediately while An-Nu'mān delayed it till the afternoon.
observed in regard to all the people of that country?

3161. Narrated Abū Ḥumaid As-Sā’idī: We accompanied the Prophet in the Ghazwa of Tabuk and the king of ‘Aila presented a white mule and a cloak as a gift to the Prophet. And the Prophet wrote to him a peace treaty allowing him to keep authority over his country.

3162. Narrated Juwairiya bin Qudama At-Tamimi: We said to ‘Umar bin Al-Khaṭṭāb, “O Chief of the believers! Advise us.” He said, “I advise you to fulfil Allâh’s Dhimma (financial obligation) (made with the Dhimmi) as it is the Dhimma of your Prophet and the source of the livelihood of your dependents (i.e., the taxes from the Dhimmi).”

3163. Narrated Yahyâ bin Sa’id: Once, the Prophet called the Ansâr in order to grant them part of the land of Bahrâin. On that they said, “No! By Allâh, we will not accept it unless you grant a similar thing to...
our Quraishi brothers as well.” He said, “That will be their’s if Allâh wills.” But when the Ansâr persisted in their request, he said, “After me you will see others given preference over you in this respect (in which case) you should be patient till you meet me at Al-Haud (of Al-Kauthar).”

3164. Narrated Jâbir bin ‘Abdullâh: Allâh’s Messenger ﷺ once said to me, “If the revenue of Bahrain came, I would give you this much and this much and this much.” When Allâh’s Messenger ﷺ died, and the revenue of Bahrain came, Abû Bakr announced, “Let whoever was promised something by Allâh’s Messenger ﷺ come to me.” So, I went to Abû Bakr and said, “Allâh’s Messenger ﷺ said to me, ‘If the revenue of Bahrain came, I would give you this much and this much and this much.’” On that Abû Bakr said to me, “Scoop (money) with both your hands.” I scooped money with both my hands and Abû Bakr asked me to count it. I counted it and it was five hundred (gold pieces). The total amount he gave me was one thousand and five hundred (gold pieces).

3165. Narrated Anas: Money from Bahrain was brought to the Prophet ﷺ. He said, “Spread it in the mosque.” It was the biggest amount that had ever been brought to Allâh’s Messenger ﷺ. In the meantime Al-‘Abbâs came to him and said,
“O Allah’s Messenger! Give me, for I gave the ransom of myself and ‘Aqil.” The Prophet ﷺ said (to him), “Take.” He scooped money with both hands and poured it in his garment and tried to lift it, but he could not and appealed to the Prophet ﷺ, “Will you order someone to help me in lifting it?” The Prophet ﷺ said, “No.” Then Al-‘Abbās said, “Then will you yourself help me carry it?” The Prophet ﷺ said, “No.” Then Al-‘Abbās threw away some of the money, but even then he was not able to lift it, and so he again requested the Prophet ﷺ, “Will you order someone to help me carry it?” The Prophet ﷺ said, “No.” Then Al-‘Abbās said, “Then will you yourself help me carry it?” The Prophet ﷺ said, “No.” So, Al-‘Abbās threw away some more money and lifted it on his shoulder and went away. The Prophet ﷺ kept on looking at him with astonishment at his greediness till he went out of our sight. Allah’s Messenger ﷺ did not get up from there till not a single Dirham remained from that money.

(5) CHAPTER. The sin of one who kills an innocent person having a treaty with the Muslims.

3166.Narrated ‘Abdullãh bin ‘Amr: The Prophet ﷺ said, “Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is smelled from a distance of forty years.”

(6) CHAPTER. The expelling of the Jews from the Arabian Peninsula.

Narrated ‘Umar that the Prophet ﷺ said (to the Jews), “We shall keep you here as
long as Allâh keeps you here.”

3167. Narrated Abû Hurairah: While we were in the mosque, the Prophet ﷺ came out and said, “Let us go to the Jews.” We went out till we reached Bait-ul-Midrâs. He said to them, “If you embrace Islâm, you will be safe. You should know that the earth belongs to Allâh and His Messenger, and I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it, otherwise you should know that the earth belongs to Allâh and His Messenger.”

3168. Narrated Sa’îd bin Jubair that he heard Ibn ‘Abbâs saying, “Thursday! And (you know not) what Thursday is?” After that Ibn ‘Abbâs wept till the stones on the ground were soaked with his tears. On that I asked Ibn ‘Abbâs, “What is (about) Thursday?” He said, “When the condition (i.e., health) of Allâh’s Messenger ﷺ deteriorated, he said, ‘Bring me a bone of scapula, so that I may write something for you after which you will never go astray.’ The people differed in their opinions, although it was improper to differ in front of a Prophet. They said, ‘What is wrong with him? Do you think he is delirious? (1) Ask him (to understand).’ The Prophet ﷺ replied, ‘Leave me as I am in a better state than what you are asking me to do.’ (2) Then the

(1) (H. 3168) The speakers here disapproved of the opinion of other people who suggested that the Prophet ﷺ should not be asked to write as he was seriously ill.

(2) (H. 3168) This means: I am busy preparing myself to meet my Lord, and that is better than the worldly affairs you are asking me to talk to you about.
Prophet ordered them to do three things saying, ‘Turn out all Al-Mushrikün from the Arabian Peninsula, show respect to all foreign delegates by giving them gifts as I used to do.’” The subnarrator added, “The third order was something beneficial which either Ibn ‘Abbás did not mention or he mentioned but I forgot.”

(7) CHAPTER. If Al-Mushrikün (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muḥammad) prove treacherous to the Muslims, may they be forgiven?

3169. Narrated Abū Hurairah: When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophet as a gift (by the Jews). The Prophet ordered, “Let all the Jews who have been here, be assembled before me.” The Jews were collected and the Prophet said (to them), “I am going to ask you a question. Will you tell the truth?” They said, “Yes.” The Prophet asked, “Who is your father?” They replied, “So-and-so.” He said, “You have told a lie; your father is so-and-so.” They said, “You are right.” He said, “Will you now tell me the truth, I will ask you about something?” They replied, “Yes, O Abūl-Qāsim; and if we should tell a lie, you can know our lie as you have done regarding our father.” On that he asked, “Who are the...

(1) (H. 3168) This third order not mentioned here is explained by Fath Al-Bārî as to be one of the following four things: (A) To act on the orders of the Qur’ān, (B) To equip the army-unit under the command of Usâma, (C) To not to take the Prophet’s grave as a place of worship, and (D) To offer the Salât (prayers) perfectly and regularly (Iqámât-as-Salât) and to be good to your slaves (what your right hand possesses). [Fath Al-Bārî].
people of the (Hell) Fire?” They said, “We shall remain in the (Hell) Fire for a short period, and after that you will replace us.” The Prophet said, “You may be cursed and humiliated in it! By Allah, we shall never replace you in it.” Then he asked, “Will you now tell me the truth if I ask you a question?” They said, “Yes, O Abul-Qasim.” He asked, “Have you poisoned this sheep?” They said, “Yes.” He asked, “What made you do so?” They said, “We wanted to know if you were a liar, in which case we would get rid of you, and if you are a Prophet then the poison would not harm you.”

(8) CHAPTER. The invocation of the Imam against those who break their covenant (with the Muslims).

3170. Narrated ‘Asim: I asked Anas about the Qunut [i.e., invocation in the Salat (prayer)]. Anas said, “It should be recited before bowing.” I said, “So-and-so claims that you say that it should be recited after bowing.” He replied, “He is mistaken.”

Then Anas narrated to us that the Prophet invoked evil on the tribe of Bani Sulaim for one month after bowing. Anas further said, “The Prophet had sent 40 or 70 Qari (i.e., men well-versed in the knowledge of the Qur’an) to some Mushrikun, but the latter stood against them and martyred them, although there was a peace pact between them and the Prophet. I had never seen the Prophet so sad over anybody as he was over them (i.e., the Qari).”

[See Vol. 8, Hadith No.6394]
3171. Narrated Umm Hāni, the daughter of Abū Ṭalib: I went to Allah's Messenger on the day of the conquest of Makkah and found him taking a bath, and his daughter Fatimah was screening him. I greeted him and he asked, “Who is that?” I said, “I, Umm Hāni bint Abi Ṭalib.” He said, “Welcome, O Umm Hāni.” When he had finished his bath, he stood up and offered eight Rak’a prayers while dressed in one garment. I said, “O Allah’s Messenger! My brother ‘All has declared that he will kill a man to whom I have granted asylum. The man is so-and-so bin Hubaira.” Allah’s Messenger said, “O Umm Hāni! We will grant asylum to the one whom you have granted asylum.” [Umm Hāni said, “That (visit) was at the time of Ḍuḥa (i.e., forenoon)].”

(10) CHAPTER. The asylum and protection granted by the Muslims should be respected and observed by all of them, even if it is granted by one of the lowest social status.

3172. Narrated Ibrāhīm At-Taimi’s father: ‘Alī delivered a Khutba (religious talk) saying, “We have no book to read except the Book of Allah and what is written in this paper which contains verdicts...”
regarding (retaliation for) wounds, the ages of the camels (given as Zakāt or as blood money) and the fact that Al-Madīna is a sanctuary in between ‘Air mountain to so-and-so (mountain). So, whoever innovates in it an heresy or commits a sin or gives shelter in it to such an innovator, will incur the Curse of Allāh, the angels and all the people, and none of his compulsory or optional good deeds (of worship) will be accepted. And whoever (freened slave) takes as his master other than his real masters will incur the same (curse). And the asylum granted by any Muslim is to be respected by all the other Muslims, and whoever betrays a Muslim in this respect will incur the same (curse)."

(11) CHAPTER. If non-Muslims (in war) say, “Saba’nā” and could not say “Aslamnā” (i.e., we have embraced Islām), (their claim is accepted).

And Ibn ‘Umar said, “Khalid started killing such infidels (thinking that they should have said “Aslamnā” to be safe). The Prophet ﷺ said, “O Allāh! I am free from what Khalid has done.” ‘Umar said, “If one says to another ‘Matras’(1), he is granting him security thereby. Allāh knows all the tongues.” ‘Umar said (to Al-Hurmuzān, a Persian leader), “Speak, there is no harm.” (And that was taken as a sign of granting security.)

(12) CHAPTER. Making peace with Al-Muṣṭrikān (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ) and the reconciliation with them by means of money or other means, and the sin of the person who does not fulfil the terms of the treaty.

And Allāh’s Statement:

(1) (Ch. 11) “Matras” is a Persian word meaning, “Don’t be afraid.”
"But if they (enemy) incline toward peace...." (V.8:61)

3173. Narrated Sahl bin Ḥathma: 'Abdullāh bin Sahl and Muḥāyiṣa bin Mas'ūd bin Zaid set out to Khaibar, the inhabitants of which had a peace treaty with the Muslims at that time. They parted and later on Muḥāyiṣa came upon 'Abdullāh bin Sahl and found him murdered agitating in his blood. He buried him and returned to Al-Madīna. 'Abdūr-Raḥmān bin Sahl, Muḥāyiṣa and Ḥuwaiṣā, the sons of Mas'ūd came to the Prophet ﷺ and 'Abdūr-Raḥmān intended to talk, but the Prophet ﷺ said (to him), “Let the eldest of you speak,” as 'Abdūr-Raḥmān was the youngest. 'Abdūr-Raḥmān kept silent and the other two spoke. The Prophet ﷺ said, “If you swear as to who has committed the murder, you will have the right to take your right from the murderer.” They said, “How should we swear if we did not witness the murder or see the murderer?” The Prophet ﷺ said, “Then the Jews can clear themselves from the charge by taking Al-Qasama (an oath taken by men that it was not they who committed the murder).” They said, “How should we believe in the oaths of Al-Kafīrān (disbelievers in Allah, in His Oneness and in His Messenger Muḥammad ﷺ)?” So, the Prophet ﷺ himself paid the blood money (of 'Abdullāh).

[See Vol. 9, Hadith No.6898]

(13) CHAPTER. The superiority of fulfilling one's covenant.

3174. Narrated 'Abdullāh bin 'Abbās that Abū Sufyān bin Ḥarb informed him that Heraclius called him and the members of a caravan from Quraish who had gone to Shām as traders, during the truce which Allāh's
Messenger ﷺ had concluded with Abû Sufyân and the Quraish infidels.⁹

(14) CHAPTER. If a Dhimmi practises magic, can he be excused?

Ibn Shihāb was asked, “If one of those with whom Muslims have made a covenant bewitches people, will he be sentenced to death?” He replied, “We have been informed that Allah’s Messenger ﷺ was bewitched, yet he did not kill the magician who was from the people of the Scriptures.”

3175. Narrated ‘Aishah ﷺ: Once, the Prophet ﷺ was bewitched so that he began to imagine that he had done a thing which in fact, he had not done.

(15) CHAPTER. Caution against treachery.

And the Statement of Allah ﻪ︰

“And if they intend to deceive you, then verily, Allah is All-Sufficient for you…” (V.8:62)

3176. Narrated ‘Auf bin Malik: I went to the Prophet ﷺ during the Ghazwa of Tabūk while he was sitting in a leather tent. He said,

(1) (H. 3174) In the meeting between Abû Sufyân and Heraclius, the latter, praising Allah’s Messenger ﷺ said, “And so the Messengers never act treacherously.” (See Vol. 1, Hadith No.6).
“Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred Dinãrs, he will not be satisfied; then a Fitnah (an affliction) which no Arab house will escape, and then a truce between you and Baní Al-Ašfar (i.e. the Byzantines) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers.

(16) CHAPTER. How to revoke a covenant.

And the Statement of Allâh ﴿azwâj﴾:

“If you (O Muhammad ﷺ) fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them).” (V.8:58)

3177. Narrated Abû Hurairah ﷺ:

Abû Bakr, on the day of Nahr (i.e., slaughtering of animals for sacrifice), sent me to Mina in the company of others to make this announcement: “After this year, no Mushrik(1) will be allowed to perform the Hajj, and none will be allowed to perform the Tawâf of the Ka'bah in a naked state.” And the day of Al-Hajj-al-Akbar is the day of Nahr, and it is called Al-Akbar because the

(1) (H. 3177) Al-Mushrik : polytheist, pagan, idolater, disbeliever in the Oneness of Allâh, the one who worships others along with Allâh or sets up rivals or partners to Allâh.
people call the 'Umra as Al-Hajj-al-Asghar (i.e., the minor Hajj). Abü Bakr threw back the Mushrikun's covenant that year, and therefore, no Mushrik performed the Hajj in the year of Hajj-ul-Wada' of the Prophet ﷺ.

(17) CHAPTER. The sin of a person who makes a covenant and then proves treacherous.

And the Statement of Allah ﷻ says:

"They are those with whom you made a covenant, but they break their covenant every time, and they do not fear Allah." (V.8:56)

3178. Narrated ‘Abdullãh bin ‘Amr رضي الله عنهما: Allah’s Messenger ﷺ said, “Whoever (has the following) four characteristics will be a pure hypocrite:

If he speaks, he tells a lie; if he gives a promise, he breaks it; if he makes a covenant he proves treacherous; and if he quarrels, he behaves in a very imprudent, evil, insulting manner (unjust). And whoever has one of these characteristics, has one characteristic of hypocrisy unless he gives it up.”

3179. Narrated ‘Ali رضي الله عنه: We did not write anything from the Prophet ﷺ except the Qur’an and what is written in this paper, (wherein) the Prophet ﷺ said, “Al-Madîna is a sanctuary from (the mountain of) ‘Air to so-and-so (mountain); therefore, whoever innovates (in it) an heresy or commits a sin, or gives shelter to such an innovator, will
incur the Curse of Allâh, the angels and all the people; and none of his compulsory or optional good deeds of worship will be accepted. And the asylum granted by any Muslim is to be respected by all the Muslims even if it is granted by one of the lowest social status among them. And whoever betrays a Muslim in this respect will incur the Curse of Allâh, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted. And any freed slave who take as masters, people other than his own real masters who freed him without taking the permission of the latter, will incur the Curse of Allâh, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted."

3180. Narrated Sa’îd: Abû Hurairah : (رضي الله عنه) once said (to the people), “What will your state be when you can get no Dinâr or Dirham (i.e., taxes from the Dhimmi)?” On that someone asked him, “What makes you know that this state will take place, O Abû Hurairah?” He said, “By Him in Whose Hands Abû Hurairah’s soul is, I know it through the statement of the true and truly inspired one (i.e., the Prophet).” The people asked, “What does the statement say?” He replied, “Allâh and His Messenger’s asylum (granted to Dhimmi, i.e., non-Muslims living in a Muslim territory) will be outraged, and so Allâh will make the hearts of these Dhimmi so daring that they will refuse to pay the Jîzâ they will be supposed to pay.”

(18) CHAPTER:

3181. Narrated Al-A’mâsh: I asked Abû Wâ’il, “Did you take part in the battle of Siffin?”(1) He said, “Yes, and I heard Sahîh...
bin Hunaif (when he was blamed for lack of zeal for fighting) saying, ‘You’d better blame your wrong opinions. I wish you had seen me on the day of Abū Jandal(1). If I had had the courage to disobey the Prophet’s orders, I would have done so. We had kept out swords on our necks and shoulders, for a thing which frightened us. And we did so, we found it easier for us, except in the case of the above battle (of ours).’"

3182. Narrated Abū Wā’il: We were in (the battle of) Siffin and Sahl bin Hunaif got up and said, ‘0 people! Blame yourselves! We were with the Prophet on the day of Hudaybiya, and if we had been called to fight, we would have fought. But ‘Umar bin Al-Khaṭṭāb came and said, ‘O Allāh’s Messenger! Aren’t we in the right (path) and our opponents in the wrong (path)?’ Allāh’s Messenger said, ‘Yes.’ ‘Umar said, ‘Aren’t our killed persons in Paradise and their’s in Hell?’ He said, ‘Yes.’ ‘Umar said, ‘Then why should we accept hard terms in matters concerning our religion? Shall we return, before Allah judges between us and them?’ Allāh’s Messenger said, ‘O Ibn Al-Khaṭṭāb! I am the Messenger of Allāh and Allāh will never degrade me’. Then ‘Umar went to Abū Bakr and told him the same as he had told the Prophet. On that Abū Bakr said (to ‘Umar), ‘He is the Messenger of Allāh and Allāh will never degrade him.’ Then Sūrat Al-Fath (i.e., Victory) was revealed and Allāh’s Messenger recited

(1) (H. 3181) Abū Jandal embraced Islam at the time when the Muslims had concluded a treaty with Al-Musjirikūn of Makkah by virtue of which the Prophet had to return Abū Jandal to them in spite of his conversion.
it to the end in front of 'Umar. On that 'Umar asked, 'O Allāh's Messenger! Was it (i.e., the Hudaibiya Treaty) a victory?' Allāh’s Messenger said, 'Yes.'

3183. Narrated Asmā’ bint Abī Bakr: During the period of the peace treaty of Quraish with Allāh’s Messenger, my mother, accompanied by her father, came to visit me, and she was a Mushrikah. I consulted Allāh’s Messenger (by asking), “O Allāh’s Messenger! My mother has come to me and she desires to receive a reward from me, shall I keep good relation with her?” He said, “Yes, keep good relation with her.”

(19) CHAPTER. It is permissible to conclude a peace treaty of three days or any other fixed period.

3184. Narrated Al-Barā’: When the Prophet intended to perform ‘Umra, he sent a person to the people of Makkah asking their permission to enter Makkah. They stipulated that he would not stay for more than three days and would not enter except with sheathed arms and would not preach (Islam) to any of them. So ‘Ali bin Abī Ṭālib started writing the treaty between them. He wrote, “This is what Muḥammad, Messenger of Allāh has agreed to.” The (Makkans) said, “If we knew that you...
(Muhammad) are the Messenger of Allāh, then we would not have prevented you and would have followed you. But write, ‘This is what Muhammad bin ‘Abdullāh has agreed to...’. On that Allāh’s Messenger ﷺ said, “By Allāh, I am Muhammad bin ‘Abdullāh, and, by Allāh, I am the Messenger of Allāh.” Allāh’s Messenger ﷺ used not to write; so he asked ‘Ālī to erase the expression ‘Messenger of Allāh’. On that ‘Ālī said, “By Allāh, I will never erase it.” Allāh’s Messenger ﷺ said (to ‘Ālī), “Let me see the paper.” When ‘Ālī showed him the paper, the Prophet ﷺ erased the expression with his own hand. When Allāh’s Messenger ﷺ had entered Makkah and three days had elapsed, the Makkans came to ‘Ālī and said, “Let your friend (i.e., the Prophet ﷺ) quit Makkah.” ‘Ālī informed Allāh’s Messenger ﷺ about it and Allāh’s Messenger ﷺ said, “Yes,” and then he departed.

(20) CHAPTER. To make a peace treaty without a limited period.

As the Prophet ﷺ told (the Khai‘bar Jews), “We will keep you as long as Allāh will keep you.”

(21) CHAPTER. The throwing of the dead bodies of Al-Mushrikūn in a well, and no price should be accepted for such dead bodies (in case their families want to take them).

3185. Narrated ‘Abdullāh ﷺ, While the Prophet ﷺ was in the state of...
prostration, surrounded by a group of people from Mushrikūn of the Quraish, ‘Uqba bin Abī Mu‘āt came and brought the intestines of a camel and threw them on the back of the Prophet ﷺ. The Prophet ﷺ did not raise his head from prostration till Fâtima (i.e., his daughter) came and removed those intestines from his back, and invoked evil on whoever had done (that evil deed). The Prophet ﷺ said, “O Allâh! Destroy the chiefs of Quraish, O Allâh! Destroy Abu Jahl bin Hīshām, Ĕthā bin Rabî‘a, Ṣhaibā bin Rabî‘a, ‘Uqba bin Abī Mu‘āt, Umaiyya bin Khalaf (or Ubaib bin Khalaf).” Later on I saw all of them killed during the battle of Badr and their bodies were thrown into a well except the body of Umaiyya or Ubaib, because he was a fat man, and when he was pulled, the parts of his body got separated before he was thrown into the well.

(22) CHAPTER. The sin of a betrayer (treacherous and perfidious person) whether he betrays a good or a bad person.

3186, 3187. Narrated Abdullah and Anas: The Prophet ﷺ said, “Every betrayer (treacherous and perfidious person) will have a flag on the Day of Resurrection.” One of the two subnarrators said that the flag would be fixed, and the other said that it would be shown on the Day of Resurrection, so that the betrayer might be recognized by it.”
3188. Narrated Ibn ‘Umar
The Prophet said, “For every betrayer (treacherous and perfidious person) there will be a flag which will be fixed on the Day of Resurrection, and the flag’s prominence will be made in order to show the betrayal (perfidy) he committed.”
[See Vol. 8, Hadith No.6177]

3189. Narrated Ibn ‘Abbās
Allah’s Messenger said on the day of the conquest of Makkah, “There is no emigration now, but there is Jihad (i.e., holy battle) and good intentions. And when you are called for Jihad, you should come out at once.” Allah’s Messenger also said, on the day of the conquest of Makkah, “Allah has made this town a sanctuary since the day He created the heavens and the earth. So, it is a sanctuary by Allah’s Decree till the Day of Resurrection. Fighting in it was not legal for anyone before me, and it was made legal for me only for an hour by daytime. So, it (i.e., Makkah) is a sanctuary by Allah’s Decree till the Day of Resurrection. Its thorny bushes should not be cut, and its game should not be chased, its Luqata (fallen property) should not be picked up except by one who will announce it publicly; and its grass should not be uprooted.” On that Al-‘Abbās said, “O Allah’s Messenger! Except the Idhkhir, because it is used by the goldsmiths and by the people for their houses.” On that the Prophet said, “Except the Idhkhir.”

(1) (H. 3189) See the footnote of Hadith No.2783.
59 - THE BOOK OF THE BEGINNING OF CREATION

(1) CHAPTER. What is mentioned in the Statement of Allah (in this respect):

“And He it is Who originates the creation; then will repeat it (after it has been perished) and this is easier for Him...”

(V.30:27)

Ar-Rabi’ bin Khuthaim and Al-Hasan said, “Everything is easy for Allâh.”

3190. Narrated ‘Imrân bin Husain: Some people of Banî Tamîm came to the Prophet ﷺ and he said (to them), “O Banî Tamîm! Rejoice with glad tidings.” They said, “You have given us glad tidings, now give us something.” On hearing that the colour of his face changed(1). Then the people of Yemen came to him and he said, “O people of Yemen! Accept the good tidings, as Banî Tamîm has refused them.” The Yemenites said, “We accept them.” Then the Prophet ﷺ started talking about the beginning of creation and about (Allâh’s) Throne. In the meantime a man came saying, “O ‘Imrân! Your she-camel has run away!” (I got up and went away), but I wish I had not left that place (for I missed what Allâh’s Messenger ﷺ had said).

(1) (H. 3190) Because he was disappointed to see those people prefer worldly benefits to the knowledge of the Hereafter which would grant them Paradise; or because he did not then have anything to satisfy their request.
3191. Narrated ‘Imran bin Husain: I went to the Prophet and tied my she-camel at the gate. The people of Bani Tamim came to the Prophet who said, “O Bani Tamim! Accept the good tidings.” They said twice, “You have given us the good tidings, now give us something.” Then some Yemenites came to him and he said, “Accept the good tidings, O people of Yemen, for Bani Tamim has refused them.” They said, “We accept it, O Allah’s Messenger! We have come to ask you about this matter (i.e., the beginning of creation).” He said, “First of all, there was nothing but Allah, and (then He created His Throne). His Throne was over the water, and He wrote everything in the Book (in the heaven) and created the heavens and the earth.” Then a man shouted, “O Ibn Husain! Your she-camel has gone away!” So, I went away and could not see the she-camel because of the mirage. By Allah, I wished I had left that she-camel (but not that gathering).

3192. Narrated ‘Umar: One day the Prophet stood amongst us for a long period and informed us about the beginning of creation (and talked about everything in detail) till he mentioned how the people of Paradise will enter their places and the people of Hell will enter their places. Some remembered what he had
said, and some forgot it.

3193. Narrated Abü Hurairah: Allah’s Messenger ﷺ said, “Allāh the Most Superior said:
‘The son of Ādam abuses Me, and he should not slight Me, and he tells a lie against Me (or disbelieves in) Me, and he ought not to do so. As for his slighting Me, it is that he says that I have a son (or offspring) and his telling a lie against (or disbelieve in) Me is his statement that I shall not recreate him as I have created (him) before’.” (See H. 4482)

And the Statement of Allāh ﷻ 

3194. Narrated Abu Hurairah: Allah’s Messenger ﷺ said, “When Allāh completed the creation, He wrote in His Book which is with Him on His Throne, ‘My Mercy has overcome My Anger.’”

(2) CHAPTER. What has been said regarding the seven earths.

And the Statement of Allāh ﷻ 

‘It is Allāh Who has created seven heavens and of the earth the like thereof (i.e., seven). His Command descend between them (heavens and earth), that you may know that Allāh has power over all
things, and that Allah surrounds (comprehends) all things in (His) Knowledge.” (V.65:12)

3195. Narrated Muhammad bin Ibrāhīm bin Al-Ḥārīth from Abū Salama bin ‘Abdur-Rahmān who had a dispute with some people on a piece of land, and so he went to ‘Āishah  and told her about it. She said, “O Abū Salama, avoid the land, for Allah’s Messenger ﷺ said, ‘Any person who takes even a span of land unjustly, his neck shall be encircled with seven earths (on the Day of Resurrection.’”

3196. Narrated Sālim’s father: The Prophet ﷺ said, “Any person who takes a piece of land unjustly will sink down the seven earths on the Day of Resurrection.”
3197. Narrated Abū Bakra: The Prophet said, “Time has come back to its original state which it had when Allāh created the heavens and the earth. The year is twelve months, four of which are sacred; three of them are in succession: Dhul-Qa‘da, Dhul-Hijjah and Al-Muḥarram, and (the fourth being) Rajab Mudar (named after the tribe of Mudar as they used to respect this month) which is between Jumāda-ath-Thānīyah and Sha‘bān.”

3198. Narrated Sa‘îd bin Zaid bin ‘Amr bin Nufail that Arwa (the daughter of Unais) sued him before Marwān for a right, which she claimed, he had deprived her of. On that Sa‘îd said, “How should I deprive her of her right? I testify that I heard Allāh’s Messenger saying, “If anyone takes a span of land unjustly, his neck will be encircled with seven earths on the Day of Resurrection.’”

(3) CHAPTER. (About the) Stars.

Abū Qatāda mentioning Allāh’s Statement:
“And indeed We have adorned the
nearest heaven with lamps...” (V.67:5)

said, “The creation of these stars is for three purposes, and they are: 1) as decoration of the nearest heaven, 2) as missiles to hit the devils, and 3) as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts and troubles himself with what is beyond his limited knowledge.”

(4) CHAPTER. Characteristic of the sun and the moon. [The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning)]. (V.55:5)

Mujähid said, “They move like the hand mill.” And others said, “With measured out stages (in order to know the number of years, months and the Reckoning etc.) exactly calculated.”
3199. Narrated Abū Dhar: The Prophet asked me at sunset, "Do you know where the sun goes (at the time of sunset)?" I replied, "Allāh and His Messenger know best." He said, "It goes (i.e., travels) till it prostrates itself underneath the Throne, and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course, but it will not be permitted, but it will be ordered to return whence it has come, and so it will rise in the west. And that is the interpretation of the Statement of Allāh:

‘And the sun runs on its fixed course for a term (appointed). That is the Decree of Allāh the All-Mighty, the All-Knowing.’”

(V.36:38)
3200. Narrated Abu Hurairah: The Prophet said, “The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection.”

3201. Narrated ‘Abdullah bin ‘Umar: The Prophet said, “The sun and the moon do not eclipse because of someone’s death or life (i.e., birth), but they are two signs amongst the Signs of Allah. So, if you see them (i.e., eclipse), offer the Salāt (eclipse prayer).”

3202. Narrated ‘Abdullah bin ‘Abbas: The Prophet said, “The sun and the moon are two signs amongst the Signs of Allah. They do not eclipse because of someone’s death or life (i.e., birth). So, if you see them (i.e., eclipse), remember Allah (i.e., offer the eclipse prayer).”

3203. Narrated ‘Aishah: On the day of a solar eclipse, Allah’s Messenger stood up (to offer the eclipse prayer). He recited Takbir, recited a long recitation (of Holy Verses), bowed a long bowing, and then he raised his head saying, “Allah hears
him who sends his praises to Him.” Then he stayed standing, recited a long recitation again, but shorter than the former, bowed a long bowing, but shorter than the first, then prostrated (two) long prostrations and then performed the second Rak'a in the same way as he had done the first. By the time he had finished his Salat (prayer) with Taslim, the solar eclipse had cleared. Then he addressed the people referring to the solar and lunar eclipses saying, “These are two signs amongst the Signs of Allah, and they do not eclipse because of anyone’s death or life (i.e., birth). So, if you see them, hasten for the Salat (eclipse prayer).”

3204. Narrated Abū Mas'ūd: The Prophet said, “The sun and the moon do not eclipse because of the death or life (i.e., birth) of someone, but they are two signs amongst the Signs of Allah. So, if you see them, offer the Salat (eclipse prayer).”

(5) CHAPTER. Allah’s Statement: “And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain)…” (V.25:48)
3206. Narrated ‘Ata’: ‘Aishah said, “Whenever the Prophet saw a cloud in the sky, he would walk to and fro in agitation, go out and come in, and the colour of his face would change, and if it rained, he would feel relaxed.” So ‘Aishah knew that state of his. The Prophet said, “I don’t know (am afraid), it may be similar to what happened to some people referred to in the (Noble Qur’an in the following) Verse:

‘Then, when they saw it as a dense cloud coming towards their valleys.’” (V.46:24)

(6) CHAPTER. The reference to angels.

Anas said, “‘Abdullâh bin Salâm said to the Prophet, ‘Amongst the angels Jibrîl (Gabriel) is the enemy of the Jews.’” Ibn ‘Abbâs said, “(The Verse): Verily, we stand in rows for the prayers (as you Muslims stand in rows for your prayers)... (V.37:165) refers to the angels.”

3207. Narrated Malik bin Sa’sa’a: The Prophet said, “While I was

(1) (H. 3206) The Prophet used to be afraid that torture might be inflicted on the people from the sky.
beside the House (Ka'bah) in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zamzam water and (my heart was) filled with wisdom and belief. *Al-Burāq*, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Jibril (Gabriel). When I reached the nearest heaven, Jibril said to the gatekeeper of the heaven, ‘Open the gate.’ The gatekeeper asked, ‘Who is it?’ He said, ‘Jibril.’ The gatekeeper said, ‘Who is accompanying you?’ Jibril said, ‘Muḥammad.’ The gatekeeper said, ‘Has he been called?’ Jibril said, ‘Yes.’ Then it was said, ‘He is welcome. What a wonderful visit his is!’ Then I met Ādām and greeted him and he said, ‘You are welcome, O son and a Prophet.’ Then we ascended to the second heaven. It was asked, ‘Who is it?’ Jibril said, ‘Jibril’. It was asked, ‘Has he been sent for?’ He said, ‘Yes.’ It was said, ‘He is welcome. What a wonderful visit his is!’ Then I met ‘Īsā (Jesus) and Yahya (John) who said, ‘You are welcome O brother and a Prophet.’ Then we ascended to the third heaven. It was asked, ‘Who is it?’ Jibril said, ‘Jibril.’ It was asked, ‘Who is with you?’ Jibril said, ‘Muḥammad.’ It was asked, ‘Has he been sent for?’ Jibril said, ‘Yes.’ It was said, ‘He is welcome. What a wonderful visit his is!’’ (The Prophet added:) ‘There I met Yūsuf (Joseph) and greeted him, and he replied, ‘You are welcome, O brother and a Prophet!’ Then we ascended to the fourth heaven and again the same questions and answers were exchanged as in the previous heavens. There
I met Idris and greeted him. He said, ‘You are welcome’ O brother and a Prophet.’ Then we ascended to the fifth heaven and again the same questions and answers were exchanged as in previous heavens. There I met and greeted Hārūn (Aaron) who said, ‘You are welcome, O brother and a Prophet’. Then we ascended to the sixth heaven and again the same questions and answers were exchanged as in previous heavens. There I met and greeted Mūsā (Moses) who said, ‘You are welcome, O brother and a Prophet’. When I proceeded on, he started weeping and on being asked why he was weeping, he said, ‘O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers.’ Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Ibrāhīm (Abraham) who said, ‘You are welcome, 0 son and a Prophet.’ Then I was shown Al-Ba’t-ul-Ma’mūr (i.e., Allāh’s House). I asked Jibrīl about it and he said, ‘This is Al-Ba’t-ul-Ma’mūr where seventy thousand angels perform Salāt (prayer) daily, and when they leave they never return to it (but always a fresh batch comes into it daily).’ Then I was shown Sidrat-ul-Muntaha (i.e., the lote-tree of the utmost boundary) and I saw its Ṣabiq fruits which resembled the clay jugs of Hajar (i.e., a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Jibrīl about those rivers and he said, ‘The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.’ Then fifty Salāt (prayer) were enjoined on me. I descended till I met Mūsā who asked me, ‘What have you done?’
I said, ‘Fifty ʿṢalāt (prayers) have been enjoined on me.’ He said, ‘I know the people better than you because I had the hardest experience to bring Bānī Isrāʾīl to obedience. Your followers cannot put up with such obligation. So, go back to your Lord and request Him (to reduce the number of Ṣalāt).’ I returned and requested Allāh (for reduction) and He made it forty. I returned and (met Mūsā) and had a similar discussion, and then returned again to Allāh for reduction, and He made it thirty, then twenty, then ten, and then I came to Mūsā who repeated the same advice. Ultimately Allāh reduced it to five. When I came to Mūsā again, he said, ‘What have you done?’ I said, ‘Allāh has made it five only.’ He repeated the same advice but I said that I surrendered (to Allāh’s Final Order).’ Allāh’s Messenger ᵃ  was addressed by Allāh, ‘I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds.”
3208. Narrated ‘Abdullâh (bin Mas‘ûd): Allâh’s Messenger ﷺ, the true and truly inspired said, “(The matter of the creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allâh sends an angel who is ordered to write four things. He is ordered to write down his (i.e., the new creature’s) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in the Hereafter). Then the soul is breathed into him. So, a man amongst you may do (good) deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts doing deeds characteristic of the people of Paradise.”

[See Ḥadîth No. 3332]

3209. Narrated Abû Hurairah: The Prophet ﷺ said, “If Allâh loves a person, He calls Jibrîl (Gabriel) saying, ‘Allâh loves so-and-so; O Jibrîl! Love him.’ Jibrîl would love him and make an announcement amongst the inhabitants of
the heaven: ‘Allāh loves so-and-so, therefore you should love him also,’ and so all the inhabitants of the heaven would love him, and then he is granted the pleasures of the people on the earth.”

[See Vol. 9, Hadith No.7485]

3210. Narrated ‘Aishah رضي الله عنها: I heard Allāh’s Messenger saying, “The angels descend in the clouds and mention this or that matter decreed in the heaven. The devils listen stealthily to such true statement and then inspire it (or pour it in the ears of) the foretellers, and the latter would add to it one hundred lies of their own.” (See H. 5762)

3211. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “On every Friday the angels take their stand at every gate of the mosques to write the names of the people chronologically (i.e., according to the time of their arrival for the Friday prayer), and when the Imām sits (on the pulpit) they fold up their scrolls and get ready to listen to the
Adh-Dhikr (Khuṭba — religious talk).

3212. Narrated Sa‘īd bin Al-Musayyab: ‘Umar came to the mosque while Ḥassān was reciting a poem. (‘Umar disapproved of that). On that Ḥassān said, “I used to recite poetry in this very mosque in the presence of one (i.e., the Prophet) who was better than you.” Then he turned towards Abū Hurairah and said (to him), “I ask you by Allah, did you hear Allāh’s Messenger saying (to me), ‘Retort on my behalf, 0 Allāh! Support him (i.e., Ḥassān) with the Ruh Al-Qudus [i.e., Jibrīl (Gabriel)]?’” Abū Hurairah said, “Yes.”

3213. Narrated Al-Bard‘: The Prophet said to Ḥassān, “Lampoon them (i.e., Al-Mushrikūn) and Jibrīl (Gabriel) is with you.”

3214. Narrated Ḥumaid bin Hilāl: Anas bin Mālik said, “As if I saw a cloud of dust swirling up in the lane of Bani Ghanm.” Mūsā added, “That was caused by the mounted escort of Gabriel.”
3215.Narrated ‘Āishah: Al-Hārith bin Hishām asked the Prophet, “How is the Divine Revelation revealed to you?” He replied, “In all these (following) ways: The angel sometimes comes to me with a voice which resembles the sound of a ringing bell, and when this state passes away from me, I grasp what the angel has said, and this type of Divine Revelation is the hardest on me; and sometimes the angel comes to me in the shape of a man and talks to me, and I understand and grasp what he says.”

(See H. 2)

3216. Narrated Abū Hurairah: I heard the Prophet saying, “Whoever spends two things in Allāh’s Cause, will be called by the gatekeepers of Paradise who will say, “O so-and-so, come on!” Abū Bakr said, “Such a person will never perish or be miserable”. The Prophet said, “I hope you will be among such persons.”

3217. Narrated Abū Salama: ‘Āishah said that the Prophet said to her, “O ‘Āishah! This is Jibril (Gabriel) and he sends his salutations (greetings) to you.” ‘Āishah said, “Salutations (greetings) to him, and Allāh’s Mercy and Blessings be on him,” and addressing the Prophet she said, “You see what I don’t see.”
3218. Narrated Ibn ‘Abbās: Allāh’s Messenger asked Jibrīl (Gabriel), “Why don’t you visit us more often than you do?” Then the following Holy Verse was revealed (in this respect):

“And we (angels) descend not except by the Command of your Lord (O Muḥammad). To Him belongs what is before us and what is behind us.” (V.19:64)

3219. Narrated Ibn ‘Abbās: Allāh’s Messenger said, “Jibrīl (Gabriel) read the Qur’ān to me in one way (i.e., dialect), and I continued asking him to read it in different ways till he read it in seven different ways.”(1)

3220. Narrated Ibn ‘Abbās: Allāh’s Messenger was the most generous of all the people, and he used to be more generous in the month of Ramadān when Jibrīl (Gabriel) used to meet him. Jibrīl used to meet him every night in Ramadān to study the Noble Qur’ān carefully together. Allāh’s Messenger used to become more generous than the fair winds sent (by Allāh) with glad tidings (rain) when he met Jibrīl. (See H.6)

(1) (H.3219) The Prophet wished that the Qur’ān would be easily read and understood by the various Arab tribes of his time.
3221. Narrated Ibn Shihab: Once 'Umar bin Abdul 'Aziz delayed the 'Asr prayer a little. 'Urwa said to him, “Jibril (Gabriel) descended and led the Salat (prayer) in front of the Prophet ﷺ.” On that 'Umar said, “O 'Urwa! Be sure of what you say.” ‘Urwa said: “I heard Bashir bin Abi Mas'ud narrating from Ibn Mas'ud who heard Allâh’s Messenger ﷺ saying, ‘Jibril descended and led me in Salat (prayer); and I offered Salãt with him, then again I offered Salat (prayer) with him, and then offered Salàt (prayer) with him again, and then offered Salât (prayer) with him again, and then offered Salât (prayer) with him again, counting with his fingers five Salât (prayer).”

3222. Narrated Abû Dhar: The Prophet ﷺ said, “Jibril (Gabriel) said to me, “Whoever amongst your followers die without having worshipped others besides Allâh, will enter Paradise, or will not enter the (Hell) Fire.” The Prophet ﷺ asked, “Even if he has committed illegal sexual intercourse or theft?” He replied, “Even then.”
3223. Narrated Abu Hurairah

The Prophet ﷺ said, “Angels come to you in succession by night and day, and all of them get together at the time of the Fajr and ‘Asr prayers. Then those who have stayed with you overnight, ascent unto Allâh Who asks them . . . and He knows the answer better than they . . . ‘How have you left My slaves?’ They reply, ‘We left them while they were offering Salât (prayer) and we came to them while they were offering Salât (prayer).’”

(7) CHAPTER. “If anyone of you says Āmîn [during the Salât (prayer) at the end of the recitation of Sûrat Al-Fâtihah], and the angels in heaven say the same, and the sayings of two coincide, all his past sins will be forgiven.”

3224. Narrated ‘Aishah ﷺ: I stuffed for the Prophet ﷺ a pillow decorated with pictures which looked like a Numruqa (i.e., a small cushion). He came and stood among the people with signs of a change apparent on his face. I said, “O Allâh’s Messenger! What is wrong?” He said, “What is this pillow?” I said, “I have prepared this pillow for you, so that you may recline on it.” He said, “Don’t you know that angels do not enter a house wherein there are pictures; and whoever makes a picture will be punished on the Day of Resurrection and will be asked to give life to what he has created?”
3225. Narrated Abu Talha: I heard Allah's Messenger saying, "Angels do not enter a house wherein there is a dog or some images (or pictures etc.) of living creatures (a human being or an animal etc.)."

[See Fath Al-Bari, for details about pictures].

3226. Narrated Busr bin Sa'id that Zaid bin Khaliid Al-Juhani narrated to him something in the presence of Sa'id bin 'Ubaidullah Al-Khulauni who was brought up in the house of Ma'muna, the wife of the Prophet. Zaid narrated to them that Abu Talha said that the Prophet said, "The angels (of mercy) do not enter a house wherein there is a picture." Busr said, "Later on Zaid bin Khalid fell ill and we called on him. To our surprise we saw a curtain decorated with pictures in his house. I said to 'Ubaidullah Al-Khulauni, "Didn't he (i.e., Zaid) tell us about the (prohibition of) pictures?" He said, "But he said, except the embroidery on garments. Didn't you hear him?" I said, "No". He said, "Yes, he did."

3227. Narrated Saliim's father: Once, Jibril (Gabriel) promised the Prophet (that he would visit him, but Jibril did not
come) and later on he said, “We angels, do not enter a house in which there is a picture or a dog.”

3228. Narrated Abū Hurairah Z. Allah’s Messenger ﷺ said, “When the Imam, during the Salât (prayer), says, ‘Allâh hears him who praises Him’, say: ‘O Allâh! Our Lord! All the praises and thanks are for You’, for if the saying of anyone of you coincides with the saying of the angels, his past sins will be forgiven.”

3229. Narrated Abū Hurairah Z. The Prophet ﷺ said, “As long as anyone of you is waiting for the Salât (prayer), he is considered to be offering Salât (prayer) actually, and the angels say, ‘O Allâh! Be Merciful to him and forgive him’, (and go on saying so) unless he leaves his place of offering Salât (prayer) or passes wind (i.e., breaks his ablution).”

3230. Narrated ‘Ya’la: I heard the Prophet ﷺ reciting the following Verse on the pulpit:

“And they will cry: O Mâlî…” and Sufyân said that ‘Abdullâh recited it: ‘They will call: O Mâlî.’ (V. 43 :77)

(1) (H. 3230) This is a part of a Verse. Mâlî (or Mâlik) is the name of the gate-keeper of Hell. The people of Hell will call him saying, “O Mâli(k)! Let your Lord make an end of us!” He will say: “Verily you shall abide forever.” (V.43:77)
3231. Narrated `Aishah that she asked the Prophet, “Have you encountered a day harder than the day (of the battle) of Uḥud?” The Prophet replied, “Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of ‘Aqaba when I presented myself to Ibn ‘Abd-Yālil bin ‘Abd-Kulãl and he did not respond to my demand. So, I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarn-ath-Tha‘ālib, where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Jibril (Gabriel) in it. He called me saying, ‘Allāh has heard your people’s saying to you, and what they replied back to you, Allāh has sent the angel of the mountains to you so that you may order him to do whatever you wish to these people.’

The angel of the mountains called upon me and greeted me, and then said, ‘O Muḥammad! Order what you wish. If you like, I will let Al-Akhřabain (i.e., two mountains) fall on them.’” The Prophet said, “No, but I hope that Allāh will let them beget children who will worship Allāh Alone, and will worship none besides Him.”

3232. Narrated Abū Ishaq Ash-Shaibānī: I asked Zir bin Ḥubaish regarding the
Statement of Allah:

"And was at a distance of two bows' length or (even) nearer, so (Allah) revealed to His slave [Muhammad] through Jibril (Gabriel)"

(V. 53:9,10)

On that, Zir said, "Ibn Mas‘ūd informed us that the Prophet [Muhammad] had seen Jibril having six hundred (600) wings."

3233. Narrated ‘Abdullāh regarding the Verse:

"Indeed he (Muḥammad) did see of the Greatest Signs of his Lord (Allah)."

(V.53:18), that the Prophet [Muhammad] had seen a green carpet\(^1\) spread all over the horizon of the sky.

3234. Narrated ‘Aishah:

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

3235. Narrated Masrūq:

I asked ‘Aishah, "What about Allah’s Statement:

"Then he [Jibril (Gabriel)] approached and came closer, and was at a distance of two bows' length or (even) nearer?"

(V.53:8, 9)

She replied, “It was Jibril who used to come to the Prophet [Muhammad] in the figure of a

\(^{1}\) (H. 3233) Perhaps Jibril’s (Gabriel) wings.
man, but on that occasion, he came in his actual and real figure and (he was so huge) that he covered the whole horizon.”

3236. Narrated Samura: The Prophet ﷺ said, “Last night I saw (in a dream) two men coming to me. One of them said, ‘The person who kindles the fire is Malik, the gatekeeper of the (Hell) Fire, and I am Jibril (Gabriel), and this is Mikä’el (Michael)”.

3237. Narrated Abü Hurairah ﺭضي الله عنه: Allah’s Messenger ﷺ said, “If a husband calls his wife to his bed (i.e., to have sexual relation) and she refuses and causes him to sleep in anger, the angels will curse her till morning.”

3238. Narrated Jäbir bin ‘Abdulläh ﺭضي الله عنه that he heard the Prophet ﷺ saying, “The Divine Revelation was delayed for a short period but suddenly, as I was walking, I heard a voice in the sky, and when I looked up towards the sky, to my surprise, I saw the angel who had come to me in the Ḥirā cave, and he was sitting on a chair in between the sky and the earth. I was so frightened by him...”
that I fell on the ground and came to my family and said (to them), ‘Cover me (with a blanket)! Cover me!’ Then Allâh (God) sent the Revelation:

“O you (Muhammad ﷺ) enveloped (in garments)! Arise and warn! (up to) And keep away from Ar-Rujz (the idols)” (V.74:1-5) (See H. 4)

3239. Narrated Ibn `Abbas ﷺ: The Prophet ﷺ said, “On the night of my Al-Isra (Journey by Night) to the heaven, I saw Mûsâ (Moses) who was a tall brown curly-haired man, as if he was one of the men of Shânû’a tribe, and I saw ‘Îsà (Jesus), a man of medium height and moderate complexion inclined to the red and white colour and of lank hair. I also saw Mâlik, the gatekeeper of the (Hell) Fire, and Ad-Dajjal amongst the signs which Allâh showed me.” (The Prophet ﷺ then recited the Holy Verse):

“...So, be not you in doubt of meeting him (i.e., when you met Mûsâ during the night of Al-Isra’ and Al-Mi’raj over the heavens).....(V.32:23).

Narrated Anas and Abû Bakra: “The Prophet ﷺ said, “The angels will guard Al-Madîn from Ad-Dajjâl (who will not be able to enter the city of Al-Madîn)”.

(8) CHAPTER. What is said regarding the characteristics of Paradise, and the fact that
it has already been created (and does exist now).

And Abū Al-ʿĀliya said: The people of Paradise will not have menses, urine or spittle. Whenever they are given a thing and then another thing, they will say, ‘We have already been provided with this’, for they are given things similar in shape but different in taste. The bunches of fruits will be near to them, and they will pluck fruits as they like. (The rest of the chapter is the interpretation of some of the Qur’ānic words concerning the characteristics of Paradise and the people who live in it. Such words are not translated).
3240. Narrated ‘Abdullâh bin ‘Umar: Allah's Messenger ﷺ said, "When anyone of you dies, his destination is displayed before him in the forenoon and in the afternoon; so, if he is from the people of Paradise, he is shown his place in Paradise, and if he is from the people of Hell, he is shown his place in Hell.”

3241. Narrated ‘Imrân bin Ḥuṣain: The Prophet ﷺ said, "I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women.”
3242. Narrated Abū Hurairah: While we were in the company of the Prophet ﷺ he said, “While I was asleep, I saw myself in Paradise; and there I beheld a woman making ablution beside a palace. I asked, ‘To whom does this palace belong?’ They said, ‘To ‘Umar bin Al-Khaṭṭāb.’ Then I remembered ‘Umar’s Ghairā (concerning women), and so I quickly went away from that palace.” ‘Umar wept (when he heard this from the Prophet ﷺ) and said, “How dare I think of my Ghairā being offended by you, O Allah’s Messenger?”

3243. Narrated ‘Abdullāh bin Qais Al-Ash’āri: The Prophet ﷺ said, “A tent (in Paradise) is like a hollow pearl which is thirty miles in height; and on every corner of the tent a believer will have a family that cannot be seen by others.” [Narrated Abū ‘Imrān in another narration, “(The tent is) sixty miles (in height)”].

3244. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “Allah said: ‘I have prepared for My pious slaves things which have neither been seen by an eye, nor heard by an ear, nor (even) imagined by a human being.’ If you wish, you can recite this

(1) (H. 3242) Ghairā: See glossary.
Verse from the Noble Qur'an: 'No person knows what is kept hidden for them of joy.'
(V.32:17)

3245. Narrated Abu Hurairah: Allâh’s Messenger ﷺ said, “The first group (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night. They will neither spit therein nor blow their noses nor relieve nature. Their utensils therein will be of gold and their combs of gold and silver; in their censers the aloeswood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives’ legs will be seen through the flesh out of excessive beauty. They (i.e., the people of Paradise) will neither have differences nor hatred amongst themselves; their hearts will be as if one heart, and they will be glorifying Allâh in the morning and in the afternoon.”

3246. Narrated Abu Hurairah: Allâh’s Messenger ﷺ said, “The first batch (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night; and those who will enter next will be (glittering) like the brightest star. Their hearts will be as if the heart of a single man, for they will have neither any differences nor any enmity amongst
themselves, and everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh. They will be glorifying Allah in the morning and afternoon, and will never fall ill, and they will neither blow their noses, nor spit. Their utensils will be of gold and silver, and their combs will be of gold, and the fuel used in their censers will be the aloeswood, and their sweat will smell like musk.”

3247. Narrated Sahl bin Sa’d: The Prophet said, “Verily! 70,000 or 700,000 of my followers will enter Paradise altogether; so that the first and the last amongst them will enter at the same time, and their faces will be glittering like the moon on a full-moon night.

3248. Narrated Anas (bin Malik): A silken cloak was presented to the Prophet and he used to forbid the usage of silk (by men). When the people were fascinated by the cloak, he said, “By Him in Whose Hands the soul of Muhammad is, the handkerchiefs of Sa’d bin Mu’adh in Paradise are better than this.”
3249. Narrated Al-Barâ’ bin ‘Àzib: Allah’s Messenger was given a silken garment, and its beauty and delicacy astonished the people. On that, Allah’s Messenger said, “No doubt, the handkerchiefs of Sa’d bin Mu’âdhd in Paradise are better than this.”

3250. Narrated Sahl bin Sa’d As-Sa’idi: Allah’s Messenger said, “A place in Paradise equal to the size of a lash is better than the whole world and whatever is in it.”

3251. Narrated Anas bin Malik: The Prophet said, “There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he will not be able to cross it.”

3252. Narrated Abû Hurairah: The Prophet said, “There is a tree in Paradise (which is so big and huge that) a
rider could travel in its shade for a hundred years. And if you wish, you can recite:

‘In shade long-extended.” (V.56:30)

3253. “…And a place in Paradise equal to an arrow bow of one of you, is better than (the whole earth) on which the sun rises and sets.”

3254. Narrated Abü Hurairah: The Prophet ﷺ said, “The first batch (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night, and the batch next to them will be (glittering) like the most brilliant star in the sky. Their hearts will be as if the heart of a single man, for they will have neither enmity nor jealousy amongst themselves; everyone will have two wives from the Hûr, (who will be so beautiful, pure and transparent that) the marrow of the bones of their legs will be seen through the bones and the flesh.” (See H. 1382)

3255. Narrated Al-Barâ’ (bin ‘Azib) ﷺ: The Prophet ﷺ, after the death of his son Ibrâhim, said, “There is a wet-nurse for him (i.e., Ibrâhim) in Paradise.” (See H. 1382)
3256. Narrated Abū Sa'īd Al-Khudri: The Prophet ﷺ said, "The people of Paradise will look at the dwellers of Al-Ghuraf (the lofty mansions i.e., a superior place in Paradise) in the same way as one looks at a brilliant star far away in the east or in the west on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allāh’s Messenger! Are these residences (lofty mansions) for the Prophets which nobody else can reach?" The Prophet ﷺ replied, "No! By Him (Allāh) in Whose Hands my soul is, these are for the men who believed in Allāh and also believed in the Messengers."

3257. Narrated Sahl bin Sa'd: The Prophet ﷺ said, "Paradise has eight gates, and one of them is called Ar-Raiyyān through which none will enter but those who used to observe Saum (fasts)."

The Prophet ﷺ also said, "Whoever spends two things in Allāh's Cause, he will be called from the gate of Paradise."

[See Hadith No. 3216]
والقصص واحده. (يُليئ:): "كل شيء عَسْلَتَهُ فَخَرَجَ منه شيء فَهَوَّ عَسْلَتَهُ، فِي غيَّارَ من الغُسْلِ من الجُرْحِ والدُمّ.
وقال عُلَمَة: "حَصْبُ جَهَمْ".
"الْفَغُونٍ"، لِلْمُسَافِرِين. والقي: القَفْرٌ.
وقال مَجاهد: "يُسْجَرُونَ". تَوْقَدُ لَهُم التَّنَار، "وَفَتَاش: الصَّمَّر يُصُبُّ على رُؤْسِهم، يُفَتَّال "ذَوَاقاً: باَشْرَوا وَجَبَرُوا، وَلَيْسَ هذَا مِن ذَوَاق.
الْفَم: "كَأَرْج": خَالٍص مِن التَّنَار، مَرْجُ الْأَمِير زَعْيِتَه: إِذَا خَلَأَهُمْ يُعْدُو بُغْضُهُم عَلَى بَغْضٍ "كَأَرْج": مَلَتِسُ نَرْجُ أَمْرُ الْنَّاسِ: حَتَّى
3258. Narrated Abū Dhar: (During a very hot summer) while the Prophet was on a journey, he said (regarding the performance of the Zuhr prayer—"Wait till it (i.e., the weather) gets cooler." He said the same again till the shade of the hillocks extended. Then he said, "Delay the Zuhr prayer till it gets cooler, for the severity of heat is from the increase in heat of Hell (fire)."

3259. Narrated Abū Sa‘īd: The Prophet said, "Delay the Zuhr prayer till it gets cooler, for the severity of heat is from the increase in the heat of Hell (fire)."

3260. Narrated Abū Hurairah: Allāh’s Messenger said, “The (Hell) Fire complained to its Lord saying, ‘O my Lord! My different parts eat up each other.’ So, He allowed it to take two breaths, one in the winter and the other in summer, and this is the reason for the severe heat and the bitter cold you find (in weather).”

3261. Narrated Abū Jamra Ad-Ḍuba‘ī: I used to sit with Ibn ‘Abbās in Makkah. Once
I had a fever and he said (to me), "Cool your fever with Zamzam water, for Allāh’s Messenger ﷺ said: ‘It (the fever) is from the heat of the (Hell) Fire, so abate it with water (or Zamzam water)’.”

3262. Narrated Rāfi’ bin Khadij: I heard the Prophet ﷺ saying, “Fever is from the heat of the Hell-fire, so abate it with water.”

3263. Narrated ‘Āishah: The Prophet ﷺ said, “Fever is from the heat of the Hell-fire, so abate it with water.”

3264. Narrated Ibn ‘Umar: The Prophet ﷺ said, “Fever is from the heat of the Hell-fire, so abate it with water.”

3265. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “Your (ordinary)
fire is one of 70 parts of the Hell-fire.” Someone asked, “O Allah’s Messenger! This (ordinary) fire would have been sufficient (to torture the disbelievers).” Allah’s Messenger said, “The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire.”

3266. Narrated Ya’lā that he heard the Prophet on the pulpit reciting:

“They will cry: ‘O Malik!” (V.43:77) [Malik is the keeper (angel) of the (Hell) Fire.]

3267. Narrated Abū Wā’il: Somebody said to Usāma, “Will you go to so-and-so (i.e., ‘Uthmān) and talk to him (i.e., advise him).” He said, “You see that! don’t talk to him except to inform you that I shall talk to him secretly without opening a gate (of affliction), for neither do I want to be the first to open it (i.e., rebellion), nor shall I say to a man who is my ruler that he is the best of all the people, after I have heard something from Allah’s Messenger.” They said, “What have you heard him saying?” He said, “I have heard him (the Prophet ) saying, ‘A man will be brought on the Day of Resurrection and thrown in the (Hell) Fire, so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of (Hell) Fire will gather around him and say: O so-and-so! What is wrong with you? Didn’t you use to order us for Al-Ma’ruf (i.e., Islāmic...
Monotheism and all that Islām has ordained) and forbid us from Al-Munkar (i.e., disbelief, polytheism of all kinds, and all that Islām forbids i.e., evil and bad)? He will reply: Yes, I used to order you for Al-Ma'rūf, but I did not do it myself, and I used to forbid you from Al-Munkar, while I used to do it myself.'"

[See Vol. 9, Hadith No.7098]

3268. Narrated ‘Āishah: Magic was worked on the Prophet (ﷺ) so that he began to fancy that he was doing a thing which he was not actually doing. One day he invoked (Allāh) for a long period and then said, 'I feel that Allāh has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, 'What is the ailment of this man?' The other replied, 'He has been bewitched.' The first asked, 'Who has bewitched him?' The other replied, 'Labid bin Al-Aṣām.' The first one asked, 'What material has he used?' The other replied, 'A comb, the hair gathered on it, and the outer skin of the pollen of the male date-palm.' The first asked, 'Where is
that?’ The other replied, ‘It is in the well of Dharwan.’” So, the Prophet went out towards the well and then returned and said to me on his return, “Its date-palms (the date-palms near the well) were like the heads of the devils.” I asked, “Did you take out those things with which the magic was worked?” He said, “No, as for me, Allāh has cured me and I am afraid that this action may spread evil amongst the people.” Later on the well was filled up with earth.

3269. Narrated Abū Hurairah: Allāh’s Messenger said, “During your sleep, Satan knots three knots at the back of the head of each of you, and he reads and exhales the following words at each knot: ‘The night is long, so keep on sleeping.’ If that person wakes up and remembers Allāh, then one knot is undone, and when he performs ablution the second knot is undone, and when he offers Salāt (prayers), all the knots are undone, and he gets up in the morning energetic in a good mode and with a good heart, otherwise he gets up lazy and with not a good heart and mode.”

3270. Narrated ‘Abdullāh: It was mentioned before the Prophet that
there was a man who slept the night till morning (after sunrise). The Prophet said, “He is a man in whose ears (or ear) Satan had urinated.”

3271. Narrated Ibn ‘Abbas: The Prophet said, “If anyone of you, when having sexual relation with his wife, says, ‘In the Name of Allah. O Allah! Protect us from Satan and prevent Satan from approaching our offspring You are going to give us,’ and if he begets a child (as a result of that relation) Satan will not harm it.”

3272. Narrated Ibn ‘Umar: Allah’s Messenger said, “When the (upper) edge of the sun appears (in the morning), don’t pray [perform a Salât (prayer)] till the sun appears in full, and when the lower edge of the sun sets, don’t pray [perform a Salât (prayer)] till it sets completely.”

3273. (Contd. H. 3272): “And you should not seek to offer Salât (prayer) at sunrise or sunset for the sun rises between two sides of the head of the Satan.”

3274. Narrated Abū Sa’īd Al-Khudrī: The Prophet said, “If, while you are
offering \textit{Salāt} (prayer), somebody intends to pass in front of you, prevent him; and should he insist, prevent him again; and if he insists again, fight with him (i.e., prevent him violently, e.g., pushing him violently), because such a person is a Satan.” (See H. 509)

3275. Narrated Muḥammad bin Sirīn: Abū Hurairah \textit{ra} said, “Allāh’s Messenger ﷺ put me in charge of the Zakāt of Ramaḍān (i.e., \textit{Zakāt-ul-Fitr}). Someone came to me and started scooping some of the foodstuff of (Zakāt) with both hands. I caught him and told him that I would take him to Allāh’s Messenger ﷺ.” Then Abū Hurairah told the whole narration and added “He (i.e., the thief) said, ‘Whenever you go to your bed, recite (the Verse) \textit{Ayat Al-Kursī}, (V.2:255) for then a guardian from Allāh will be guarding you, and Satan will not approach you till dawn.’” On that the Prophet ﷺ said, “He told you the truth, though he is a liar, and he (the thief) himself was the Satan.”

3276. Narrated Abū Hurairah \textit{ra}: Allāh’s Messenger ﷺ said, “Satan comes to one of you and says, ‘Who created so-and-so? Who created so-and-so?’ till he says, ‘Who has created your Lord?’ So, when he reaches up to such a question, one should seek refuge with Allāh and give up such thoughts.”

3277. Narrated Abū Hurairah \textit{ra}: Allāh’s Messenger ﷺ said, “When the month
of Ramaḍān comes, the gates of Paradise are opened and the gates of the (Hell) Fire are closed, and the devils are chained.’”

3278. Narrated Ubaī bin Ka'b that he heard Allah’s Messenger ﷺ saying, “(The Prophet) Mūsā (Moses) said to his boy-servant..., ‘Bring us our morning meal...’” (V.18:62) The latter said, ‘Do you remember when we betook ourselves to the rock? I indeed forgot the fish, and none but Shaitān (Satan) made me forget to remember it...’ (V.18:63) Mūsā did not feel tired till he had crossed the place which Allah ordered him to go to.”

3279. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: I saw Allāh’s Messenger ﷺ pointing towards the east saying, “Look! There will be Al-Fitnah (trial or affliction). Surely Al-Fitnah will emerge from there, where the side of the head of Satan comes out.” (See H. 3104)

3280. Narrated Jābir رضي الله عنه: The Prophet ﷺ said, “When night falls, then
keep your children close to you, for the devils spread out then. An hour later you can let them free; and close the gates of your house (at night), and mention Allâh’s Name thereupon, and put off your lights, mention Allâh’s Name thereupon and cover your utensils, and mention Allâh’s Name thereupon, (and if you don’t have something to cover your utensil) you may put across it something (e.g., a piece of wood etc.)."

3281. Narrated Ṣafiyya bint Ḥuyai: While Allâh’s Messenger was in Ḥitâfī (1), I called on him at night and having had a talk with him, I got up to depart. He got up also to accompany me to my dwelling place, which was then in the house of Usâma bin Zaid. Two Ansârī men passed by, and when they saw the Prophet ﷺ they hastened away. The Prophet ﷺ said (to them), “Don’t hurry! It is Ṣafiyya, the daughter of Ḥuyai (i.e., my wife).” They said, “Glorified be Allâh! O Allâh’s Messenger! (You are far away from any suspicion?)” He said, “Sâtân circulates in a human being as blood circulates in it, and I was afraid that Satan might put an evil thought (or something) in your hearts.”

(1) (H. 3281) Ḥitâfī: See glossary.
3282. Narrated Sulaimân bin Šurad:
While I was sitting in the company of the Prophet ﷺ, two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e., he became furious). On that the Prophet ﷺ said, "I know a word, the saying of which will cause him to relax, if he does say it. If he says: 'Aʿūdhu billahi minash-Shaiiān (I seek refuge with Allāh from Satan), then all his anger will go away." Somebody said to him, "The Prophet ﷺ has said, 'Seek refuge with Allāh from Satan.'" The angry man said, "Am I mad?"

3283. Narrated Ibn Šabbās:
The Prophet ﷺ said, "If anyone of you, on having sexual relation with his wife, says: 'O Allāh! Protect me from Satan, and prevent Satan from approaching the offspring you are going to give me,' and if it happens that the lady conceives a child, Satan will neither harm that child nor will overpower him."

3284. Narrated Abū Hurairah:
The Prophet ﷺ offered a Ṣalāt (prayer), and (after finishing) he said, "Satan came in front of me trying persistingly to divert my attention from the Ṣalāt (prayer), but Allāh
gave me the strength to overpower him."

3285. Narrated Abu Hurairah: The Prophet said, "When the call for the Salat (prayer) is pronounced, Satan takes to his heels, passing wind with noise. When the call for the Salat (prayer) is finished, he comes back. And when the Iqama is pronounced, he again takes to his heels, and after its completion, he returns again to interfere between the person [offering Salat (prayer)] and his heart, saying to him, 'Remember this or that thing,' till the person forgets whether he has offered three or four Rak'a, so if one forgets whether he has offered three or four Rak'a, he should perform two prostrations of Sahw (i.e., forgetfulness)."

3286. Narrated Abu Hurairah: The Prophet said, "When any human being is born, Satan touches him at both sides of the body with his two fingers, except 'Isa (Jesus), the son of Maryam (Mary), whom Satan tried to touch (but failed), so he touched the placenta-cover (instead)."

3287. Narrated 'Alqama: I went to Sham (1) (and asked, "Who is here?"). The people said, "Abu Ad-Dard'a." Abu Ad-Dard'a said, "Is the person whom Allah has

---

(1) (H. 3287) "Sham": See glossary.
protected against Satan (as Allâh’s Messenger ﷺ said), amongst you”. The subnarrator, Mughîrâh said that the person who was given Allâh’s Refuge through the tongue of the Prophet ﷺ was ‘Ammâr (bin Yâsîr).

3288. Narrated ‘Âishah رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ said, “While the angels talk amidst the clouds about things that are going to happen on earth, the devils hear a word of what they say and pour it in the ears of a foreteller as one pours something in a bottle, and they add one hundred lies to that (one word).”

3289. Narrated Abû Hurairâh ﺔ: The Prophet ﷺ said, “Yawning is from Satan and if anyone of you yawns, he should check his yawning as much as possible, for if anyone of you (during the act of yawning) should say: ‘Hâ’, Satan will laugh at him.”

3290. Narrated ‘Âishah رَضِيَ اللَّهُ عَنْهَا: On the day (of the battle) of Uhûd when Al-Mushrikûn were defeated, Satan shouted,
“O slaves of Allâh! Beware of the forces at your back,” and on that the Muslims of the front files fought with the Muslims of the back files (thinking they were Al-Mushrûkûn). Ḥudhaifa looked back to see his father Al-Yamân, (being attacked by the Muslims). He shouted, “O Allâh’s slaves! My father! My father!” By Allâh, they did not stop till they killed him. Hudhaifa said, “May Allâh forgive you.” ‘Urwa said that Hudhaifa continued invoking good (invoking Allâh to forgive the killer of his father) till he met Allâh (i.e., died).

3291. Narrated ‘Aishah: I asked the Prophet about the one looking here and there during the Salât (prayer). He replied, “It is what Satan steals from the Salât (prayer) of anyone of you.” (See H. 751)

3292. Narrated Abû Qatâda: The Prophet said, “A good righteous dream is from Allâh, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he gets afraid, he should spit on his left side and should seek refuge with Allâh from its evil, for then it will not harm him.”
59 - THE BOOK OF THE BEGINNING OF CREATION

3293. Narrated Abū Hurairah: Allah’s Messenger said, “If one says one hundred times in a day: ‘None has the right to be worshipped but Allah, the (Alone), He is the One and has no partner; to Him belongs the kingdom (of the universe) and for Him are all the praises, and He has the power to do everything (the Omnipotent)’

(1)

one will get the reward of manumitting ten slaves, and one hundred good deeds will be written in his account, and one hundred bad deeds will be wiped off or erased from his account, and on that day he will be protected from the morning till evening from Satan, and nobody will be superior to him except one who has done more(2) than that which he has done.”

3294. Narrated Sa’d bin Abi Waqqās: Once ‘Umar asked the permission to see Allah’s Messenger in whose company there were some Quraishi women who were talking to him and asking him for more financial support raising their voices(3).

(1) (H. 3293) The Arabic version of this prayer is as follows: ‘La ilāha illallāhu, Wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu wa Huwa ‘ala kulli šay’in Qadfr.’

(2) (H. 3293) ‘More’ may mean here more times of recitation of this prayer or more good deeds of different nature.

(3) (H. 3294) Perhaps this took place before the believers were ordered to lower their=
When `Umar asked permission to enter, the women got up (quickly) hurrying to screen themselves. When Allah's Messenger admitted `Umar, Allah's Messenger was smiling, `Umar asked, "O Allah's Messenger! May Allah keep you always happy." Allah's Messenger said, "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." `Umar said, "O Allah's Messenger! You have more right to be feared by them." Then he addressed (those women) saying, "O enemies of your own souls! Do you fear me and not Allah's Messenger?" They replied, "Yes, for you are a fearful and fierce man as compared with Allah's Messenger." On that Allah's Messenger said (to `Umar), "By Him in Whose Hands my soul is, whenever Satan sees you taking a path, he follows a path other than yours."

3295. Narrated Abū Hurairah:

The Prophet said, "If anyone of you rouses from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all the night."(1)

(1) (H. 3295) We should believe that Satan actually stays in the upper part of one's nose, though we cannot perceive how, for this is related to the unseen world of which we know nothing, except what Allah tells us through His Messenger. 
59 - THE BOOK OF THE BEGINNING OF CREATION

(12) CHAPTER. The mention of Jinn, their reward and retribution.

As is referred to by Allah’s Statement:

“O you assembly of jinn and mankind! Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the meeting of this Day of yours? They will say: ‘We bear witness against ourselves’. It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.” (V.6:130)

Mujahid said about the interpretation of the Verse: “And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e., they will be brought for accounts)”. (V.37:158). “The Quraish infidels said: ‘The angels are Allah’s daughters whose mothers are the daughters of the mistresses among the jinn.’ Allah said: ‘... but the jinn knew well that they have indeed to appear (before Him i.e., they will be brought for accounts)... but they will be brought forward as a troop.’” (V. 36:75)

3296. Narrated ‘Abdur-Rahmân bin ‘Abdullâh bin ‘Abdur-Rahmân bin Abî Sa’â’a Al-Ansârî that Abû Sa’îd Al-Khudrî رضي الله عنه said to his father, ‘I see you are fond of sheep and the desert, so when you want to pronounce the Adhân, raise your voice with it, for whoever will hear the Adhân whether a human being, or a jinn, or anything else, will be a witness for you on the Day of Resurrection.’ Abû Sa’îd added, “I have heard this from Allah’s
Messenger ﷺ.”

[See Vol. 1, Hadith No.609]

(13) CHAPTER. The Statement of Allâh ﴿جلِّ خلجه﴾:

“And (remember) when We sent towards you (Muḥammad ﷺ) a group (three to ten persons) of the jinn… (till)… Those are in manifest error.” (V.46:29-32).

(14) CHAPTER. The Statement of Allâh ﴿جلِّ خلجه﴾:

“...And the moving (living) creatures of all kinds that He (Allâh) has scattered therein…” (V.2:164)

3297. Narrated Ibn ‘Umar رضي الله عنهما that he heard the Prophet ﷺ delivering a Khuṭba (religious talk) on the pulpit saying, “Kill snakes and kill Ḍḥaf-Tufyatain (i.e., a snake with two white lines on its back) and Al-Abtar (i.e., a snake with short or mutilated tail) for they destroy the sight of one’s eyes and bring about abortion.”
3298. (‘Abdullah bin ‘Umar further added): Once, while I was chasing a snake in order to kill it, Abū Lubāba called me saying: “Don’t kill it.” I said, “Allah’s Messenger ordered us to kill snakes.” He said, “But later on he prohibited the killing of snakes living in the houses.” (Az-Zuhri said, “Such snakes are called Al-‘Awāmir.”)


(15) CHAPTER. The best property of a Muslim will be sheep he takes to pasture on the tops of mountains.

3300. Narrated Abū Sa‘īd Al-Khudri: Allah’s Messenger said, “There will come a time when the best property of a man will be sheep which he will graze on the tops of mountains and the places where rain falls (i.e., pastures) escaping to protect his religion from Al-Fitan (trials or afflictions).

3301. Narrated Abū Hurairah: Allah’s Messenger said, “The head (main source) of disbelief is in the east. Pride and
arrogance are characteristics of the owners of horses and camels, and those rural bedouins who are busy with their camels and pay no attention to religion; while modesty and gentleness are the characteristics of the owners of sheep.”

3302. Narrated ‘Uqba bin ‘Amr and Abû Mas‘ūd: Allâh’s Messenger ﷺ pointed with his hand towards Yemen and said, “True Belief is Yemenite yonder (i.e., the Yemenites have true belief and they embrace Islâm readily), but sternness and mercilessness are the qualities of those rural bedouins who are busy with their camels and pay no attention to the religion. (Then pointing towards the east he ﷺ said:) “There, from where comes out the two sides of the head of Satan, namely the tribes of Rabi‘a and Mu‘ād.”

3303. Narrated Abû Hurairah: The Prophet ﷺ said, “When you hear the crowing of a cock, ask for Allâh’s Blessings for (its crowing indicates that) it has seen an angel. And when you hear the braying of a donkey, seek refuge with Allâh from Satan for (its braying indicates) that it has seen a Satan.”

3304. Narrated Jâbir bin ‘Abdullâh: Allâh’s Messenger ﷺ said, “When night falls (or it is evening), keep your children close to you for the devils spread out at that time. But when an hour of the night elapses, you can let them free. Close
3305. Narrated Abū Hurairah: The Prophet ﷺ said, “A group of Israelites were lost. Nobody knows what they did. But I do not see them except that they were cursed and transformed into mouses or rats, for if you put the milk of a she-camel in front of a mouse or a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it.” I told this to Ka‘b who asked me, “Did you hear it from the Prophet ﷺ?” I said, “Yes.” Ka‘b asked me the same question several times; I said to Ka‘b, “Do I read the Taurat (Torah)? (i.e., I tell you this from the Prophet ﷺ)”

3306. Narrated ‘Aishah: The Prophet ﷺ called house-lizards as Al-Fuwaisiq (harmful animals). I have not heard him ordering that it should be killed.

Sa‘d bin Abi Waqqas claims that the Prophet ﷺ ordered that it should be killed.

(1) (H. 3305) It was illegal for the Israelites to eat the meat or drink the milk of camels while they were allowed to eat the meat and drink the milk of sheep. The Prophet ﷺ inferred from the rats’ habit that some Israelites had been transformed into rats.

(2) (H. 3305) Later on the Prophet ﷺ was informed through revelation about the fate of those Israelites: They were transformed into pigs and monkeys.
3307. Narrated Umm Sharik that the Prophet ﷺ ordered her to kill house-lizards.

3308. Narrated ‘Aishah رضي الله عنها: The Prophet ﷺ said, “Kill the snake with two white lines on its back, for it blinds the onlooker and causes abortion.”

3309. Narrated ‘Aishah رضي الله عنها: The Prophet ﷺ ordered that a short-tailed or mutilated-tailed snake (i.e., *Al-Abtar*) should be killed, for it blinds the onlooker and causes abortion.”

3310. Narrated Abū Mulaika: Ibn ‘Umar used to kill snakes, but afterwards he forbade their killing and said, “Once, the Prophet ﷺ pulled down a wall and saw a cast-off skin of a snake in it. He said, ‘Look for the snake.’ They found it and the Prophet ﷺ said, ‘Kill it.’ For this reason I used to kill snakes.
3311. Later on I met Abū Lubāba who told me (Ibn ‘Umar) the Prophet ﷺ said, ‘Do not kill snakes except the short-tailed or mutilated-tailed snake with two white lines on its back, for it causes abortion and makes one blind. So kill it.’”

3312. Narrated Nāfi’: Ibn ‘Umar used to kill snakes.

3313. But when Abū Lubāba informed him (Ibn ‘Umar) that the Prophet ﷺ had forbidden the killing of snakes living in houses, he gave up killing them.

(16) CHAPTER. If a housefly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure (antidote for that disease). (1) Five kinds of animals are Fuwaisiq (harmful), and one is allowed to kill them even in the Sanctuary (Al- Haram) of Makkah and Al-Madina.

3314. Narrated ‘Aishah ﷺ: The Prophet ﷺ said, “Five kinds of animals are Fuwaisiq (harmful) and can be killed even in Al-Haram (Sanctuary). They are: a mouse, a scorpion, a kite, a crow and a rabid dog.”

(1) (Ch. 16) For details see Vol. 7, Hadith No. 5782.
3315. Narrated ‘Abdullãh bin ‘Umar: Allah’s Messenger ﷺ said, “It is not sinful of a person in the state of Ihram to kill any of these five animals: a scorpion, a mouse, a rabid dog, a crow and a kite.”

3316. Narrated Jâbir bin ‘Abdullah: The Prophet ﷺ said, “Cover your utensils and tie your water-skins, and close your doors and keep your children close to you at night, as the jinn spread out at such time and snatch things away. When you go to bed, put out your lights, for the Fuwaisiq (harmful) animals (i.e., mouse or animals) may drag away the wick of the candle and burn the dwellers of the house.” ‘Aã’ said, “The devils.” (instead of the jinn).

3317. Narrated ‘Abdullãh: Once we were in the company of Allah’s Messenger ﷺ in a cave. Sûrat Al-Mursalât (No. 77) was revealed there, and we were learning it from Allah’s Messenger ﷺ. Suddenly a snake came out of its hole and we rushed towards it to kill it, but it hastened and entered its hole before we were able to catch it. Allah’s Messenger ﷺ said, “It has been saved from your evil and you have been saved from its evil.”
3318. Narrated Ibn ‘Umar: The Prophet said, “A woman entered the (Hell) Fire because of a cat which she had tied; she neither gave it food nor set it free to eat from the vermin of the earth.”

3319. Narrated Abū Hurairah: Allāh’s Messenger said, “Once, while a Prophet amongst the Prophets was taking a rest underneath a tree, an ant bit him. He, therefore, ordered that his luggage be taken away from underneath that tree and then ordered that the dwelling place of the ants should be set on fire. Allāh sent him a revelation:

‘Wouldn’t it have been sufficient to burn a single ant? (that bit you).’”

[See Ḥadīth No. 3019]
If a housefly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease. (1)  

**3320. Narrated Abū Hurairah**

The Prophet ﷺ said, “If a housefly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease.” (2)

**3321. Narrated Abū Hurairah**

Allah’s Messenger ﷺ said, “A prostitute passed by a panting dog near a well and saw that the dog was about to die of thirst, she took off her Khuff (leather sock or shoe) and tied it with her head-cover and drew out some water for it. So, Allah forgave her because of that.”

(1) (Ch. 17) See Vol. 7, Hadith No. 5782.

(2) (H. 3320) Medically it is well-known now that a fly carries some pathogens on some parts of its body as mentioned by the Prophet ﷺ (before 1400 years approx. when the humans knew very little of modern medicine.) Similarly, Allah ﷻ created organisms and other mechanisms which kill these pathogens e.g., Penicillin fungus kills pathogenic organisms like Staphylococci and others etc. Recently, experiments have been done under supervision which indicate that a fly carries the disease (pathogens) plus the antidote for those pathogenic organisms. Ordinarily, when a fly touches a liquid food it infects the liquid with its pathogens, so it must be dipped in order to release also the antidote for those pathogens to act as a counterbalance to the pathogens. Regarding this subject I also wrote through a friend of mine to Dr. Muhammad M. El-Samahy, chief of Hadith Dept. in Al-Azhar University. Cairo (Egypt), who has written an article upon this Hadith, and as regards medical aspects, he has mentioned that the microbiologists have proved that there are longitudinal yeast cells living as parasites inside the belly of the fly and these yeast cells in order to repeat their life cycle protrude through respiratory tubules of the fly and if the fly is dipped in a liquid, these cells burst in the fluid and the content of those cells is an antidote for the pathogens which the fly carries.
3322. Narrated Abū TaTha: The Prophet said, “Angels do not enter a house which has either a dog or a picture in it.”

3323. Narrated ‘Abdulläh bin ‘Umar: Allah’s Messenger ordered that the dogs should be killed.¹

3324. Narrated Abū Hurairah: Allah’s Messenger said, “If somebody keeps a dog, he will get a daily deduction of one Qirāt (of the reward) of his good deeds, except if he keeps it for the purpose of agriculture or for the protection of livestock.”

3325. Narrated Sufyän bin Abī Zuhair Ash-Shan’i that he heard Allah’s Messenger saying, “If somebody keeps a dog that is neither used for farmwork nor for guarding the livestock, he will get a daily deduction of

¹ (H. 3323) The companions of the Prophet thought that this order was concerned with rabid dogs. Scholars differ as to harmless dogs, i.e. whether to kill them or not.
one Qirāt (of the reward) of his good deeds.”

Then As-Sa‘ib said, “Have you heard this from Allāh’s Messenger ﷺ?” He replied,
“Yes, I did by the Lord (Allāh) of this Qiblah!”

أبي زُهَيْر البَلْدِيُّ أنَّهُ سَمَعَ رَسُولَ الله ﷺ يَقُولُ: "مَنْ اقْتَنِى كَلِبًا لَا يَعْتَيْعَةً رِزْعًا وَلَا صَرْعًا نَقُصُّ مِنْ عِمْلِهِ كُلَّ يُومٍ فِي وَجْهِهِ، فَقَالَ السَّابِبُ: أَنْتُ سَمَعْتَ هذَا مِنْ رَسُولِ الله ﷺ؟ فَقَالَ: إِي وَرْبِ هِذِهِ الْقَبَّةِ. [راجع: 2233]
(1) CHAPTER. The creation of Âdam and his offspring.
3326. Narrated Abū Hurairah: The Prophet ﷺ said, “Allāh created Ādam, and his height was 60 cubits. (When He created him), He said to him:

‘Go and greet that group of angels, and listen to their reply, for it will be your greeting (salutation) and the greeting (salutation) of your offspring.’

So, Ādam said (to the angels): ‘As-Salāmū ‘Alaikum’ (i.e., peace be upon you). The angels replied (saying), ‘As-Salāmū ‘Alaika wa Raḥmatullāhi’ (i.e., peace and Allāh’s Mercy be upon you). Thus the angels added to Ādam’s salutation the expression ‘Wa Raḥmatullāhi.’ Any person who will enter Paradise will resemble Ādam (in appearance and figure). People have been decreasing in stature since Ādam’s creation.”

3327. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “The first group of people who will enter Paradise will be
glittering like the moon on a full-moon night, and those who will follow them will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold and their sweat will smell like musk. The aloes-wood will be used in their censers. Their wives will be *Hār* (1). All of them will look alike as if they are one person in the image of their father Ādam, sixty cubits tall.

3328. Narrated Abū Salama: Umm Salama said, “Umm Sulaim said, ‘O Allah’s Messenger! Verily, Allah is not shy of (telling you) the truth! Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?’ He said, ‘Yes, if she notices the water (i.e., discharge).’ Umm Salama smiled and said, ‘Does a woman get discharge?’ Allah’s Messenger said: ‘Then why does a child resemble (its mother)?’ ”

[See Vol. 1, Hadith No. 130]

3329. Narrated Anas: When ‘Abdullāh bin Salām heard of the arrival of the Prophet at Al-Madīnah, he came to him and said, ‘I am going to ask you about three things which nobody knows except a Prophet:

(1) What is the first portent of the Hour?
(2) What will be the first meal taken by the

(1) (H. 3327) *Hār*: See glossary.
people of Paradise?

(3) Why does a child resemble its father, and why does it resemble its maternal uncle (mother’s brother)?”

Allah’s Messenger said, “Jibril (Gabriel) has just now told me of their answers.” ‘Abdullâh said, “He (i.e., Jibril), from amongst all the angels, is the enemy of the Jews.” Allah’s Messenger said, “As for the first sign of the Hour, it will be a fire that will collect (or gather) the people from the east to the west; the first meal of the people of Paradise will be extra lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her.” On that ‘Abdullâh bin Salâm said, “I testify that you are the Messenger of Allah.” ‘Abdullâh bin Salâm further said, “O Allah’s Messenger! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they would tell a lie about me.”

The Jews came to Allah’s Messenger and ‘Abdullâh went inside the house. Allah’s Messenger asked (the Jews), “What kind of man is ‘Abdullâh bin Salâm amongst you?” They replied, “He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us.” Allah’s Messenger said, “What do you think if he embraces Islam (will you do like him)?” The Jews said, “May Allah save him from it.” Then ‘Abdullâh bin Salâm came out in front of them saying, “I testify that La ilâha illallâh, wa anna Muhammad-ar-Rasûl Allâh, (none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah)”. Thereupon they said, “He is the most wicked amongst us,
and the son of the most wicked amongst us,”
So they degraded him and continued talking badly of him.

3330. Narrated Abū Hurairah

The Prophet ﷺ said, “But for the Israelis, meat would not decay, and but for Ḥawwā (Eve), wives would never betray their husbands.”(1)

3331. Narrated Abū Hurairah

Allah’s Messenger ﷺ said, “Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion(2). So, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely.”

3332. Narrated ‘Abdullāh

Allah’s Messenger ﷺ, the true and truly inspired said, (as regards your creation) everyone of you is collected in the womb of his mother for the first forty days, and then

(1) (H. 3330) The Israelis stored the meat which Allah provided them with, though they were ordered not to do so; therefore Allah caused the meat they had stored, to decay. Ḥawwā (Eve) tempted her husband to eat from the forbidden tree, and by doing so, she cheated him.

(2) (H. 3331) The upper part of the rib may symbolize the woman’s tongue. The breakage of the rib in case one tries to straighten it, stands for divorce which is the natural result of disagreement between wife and her husband.
he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allāh sends an angel to write four words: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in the Hereafter). Then the soul is breathed into his body. So, a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it and then what has been written (by the angel) surpasses and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire.” (See H. 3208)

3333. Narrated Anas bin Mālik: The Prophet ﷺ said, “Allāh has appointed an angel in the womb, and the angel says, ‘O Lord! Nutfah! (mixed drops of male and female sexual discharge) O Lord! A clot, O Lord! A piece of flesh.’ And then, if Allāh wishes to complete the child’s creation, the angel will say, ‘O Lord! A male or female? O Lord! Wretched or blessed (in the Hereafter)? What will his livelihood be? What will his age be?’ The angel writes all this while the child is in the womb of its mother.”

3334. Narrated Anas: The Prophet ﷺ said, “Allāh will say to that person of the (Hell) Fire who will receive the
least punishment, ‘If you had everything on the earth, would you give it as a ransom to free yourself (i.e., save yourself from this Fire)?’ He will say, ‘Yes.’ Then Allah will say, ‘While you were in the backbone of Adam, I asked you much less than this, i.e., not to worship others besides Me, but you insisted on worshipping others besides me.’”

3335. Narrated ‘Abdullãh Allah’s Messenger ﷺ said, “Whenever a person is murdered unjustly, there is a share from the burden of the crime on the first son of Adam, for he was the first to start the tradition of murdering.”

(2) CHAPTER. Souls are like recruited troops.

3336. Narrated ‘Aishah ﷺ: I heard the Prophet ﷺ saying, “Souls are like recruited troops: Those who who are of like qualities are inclined to each other, but those who have dissimilar qualities, differ.”(1)

(1) (H. 3336) The Hadith may also mean that the souls of all the people had been created before the creation of Adam, and then they had acquaintance with each other. The people whose souls had friendly relations will have a similar relation in this physical life, while those whose souls were not on good terms with each other will not have good relations in this physical life. [See Faith at Buri for details].
(3) CHAPTER. The Statement of Allah:

“And indeed We sent Nūḥ (Noah) to his people…” (V.11:25)

3337. Narrated Ibn ‘Umar:
Once Allah’s Messengerstood amongst the people, glorified and praised Allah as He deserved and then mentioned Ad-Dajjāl saying, “I warn you against him (i.e., Ad-Dajjāl) and there was no Prophet but warned his people against him. No doubt, Nūḥ (Noah) warned his people against him, but I tell you about him something of which no Prophet told his people before me. You should know that he is one-eyed, and Allah is not one-eyed.”
3338. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “Shall I not tell you about Ad-Dajjal, and a thing about him which no Prophet told his people (before)? Ad-Dajjal is one-eyed and will bring with him what will resemble Hell and Paradise, and what he will call Paradise will be actually Hell; so I warn you (against him) as Nūḥ (Noah) warned his people against him.”

3339. Narrated Abū Sa‘īd: Allah’s Messenger ﷺ said, “Nūḥ (Noah) and his people will come (on the Day of Resurrection and Allah will ask (Nūḥ), ‘Did you convey (the Message)’? He will reply, ‘Yes, O my Lord!’ Then Allah will ask Nūḥ’s people, ‘Did Nūḥ convey My Message to you?’ They will reply, ‘No, no Prophet came to us.’ Then Allah will ask Nūḥ, ‘Who will stand a witness for you?’ He will reply, ‘Muḥammad ﷺ and his followers (will stand witness for me)’. So, I and my followers will stand as witnesses for him (that he conveyed Allah’s Message).’” That is, (the interpretation) of the Statement of Allah ﷻ.

Thus We have made you (true Muslims—real believers of Islamic Monotheism, true followers of Prophet Muḥammad ﷺ and his Sunna—legal ways), a just (and the best) nation, that you might be witnesses over mankind…” (V.2:143)

3340. Narrated Abū Hurairah: We were in the company of the Prophet ﷺ at a banquet and a cooked (mutton) forearm was put before him, and he used to like it. He ate a morsel of it and said, “I will be the chief of all the people on the Day of Resurrection.
Do you know how Allah will gather all the first and the last (people) in one level ground, where an observer will be able to see (all) of them and they will be able to hear the announcer, and the sun will come near to them. Then some people will say: Don't you see, in what condition you are and the state to which you have reached? Why don't you look for a person who can intercede for you with your Lord? Some people will say: Appeal to your father, Adam. They will go to him and say, 'O Adam! You are the father of all mankind, and Allah created you with His Own Hands, and breathed into you the Spirit (1) which He created for you and ordered the angels to prostrate for you so they did, and made you live in Paradise. Will you not intercede for us with your Lord?

On that Adam will reply, 'My Lord has become angry as He has never become before and will never become thereafter; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him), Myself! Myself! Go to somebody else; go to Nūh (Noah).' They will go to Nūh and say; 'O Nūh! You are the first amongst the Messengers of Allah to the people of the earth, and Allah named you a thankful slave. Don't you see in what a (miserable) state we are and to what condition we have reached? Will you not intercede for us with your Lord?' Nūh will reply, 'Today my Lord has become angry as He had never become before and will never become thereafter. Myself! Myself! Go to the Prophet (Muḥammad ﷺ). The people will come to me, and I will prostrate myself underneath Allah's Throne. Then I will be addressed: 'O Muḥammad! Raise your

---

(1) (H. 3340) See Rūh-ullāh in glossary.
head; intercede, for your intercession will be accepted, and ask (for anything), for you will be given.’”

[See Vol. 9, Hadith No.7440]

3341. Narrated ‘Abdullãh رضي الله عنه: Allah’s Messenger ﷺ recited the following Verse in the usual tone:
‘Fahal mim-muddakir.’ (V.54:15)

(4) CHAPTER. (The Statement of Allah ﷺ):
“And Verily! Iliyãs (Elias) was one of the Messengers. When he said to his people:
“Will you not fear Allah? (up to) and We left for him (a goodly remembrance) among the later generations.” (V.37:123-129)

(And also Allah’s Statement): “Salãm (peace) be upon Ilyãsin (Elias). Verily! Thus do We reward the good-doers. Verily he was one of Our believing slaves.”
(V.37:130-132)

And Ibn Mas’ûd and Ibn ‘Abbãs said that Iliyãs was Idris (himself).

(5) CHAPTER. The reference to Idris عليه السلام. He was Nûh’s (Noah) great-grandfather, and it is said that he was Nûh’s grandfather.

The Statement of Allah ﷺ:
“We raised him (i.e., Idris) to a high station’. (V.19:57)
3342. Narrated Anas: Abū Dhar ḍīr used to say that Allāh’s Messenger ﷺ said, “While I was at Makkah, the roof of my house was opened and Jibrīl (Gabriel) descended, opened my chest, and wished it with Zamzam water. Then he brought a golden tray full of wisdom and faith, and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the heaven. When Jibril reached the nearest heaven, he said to the gatekeeper of the heaven, ‘Open (the gate).’ The gatekeeper asked, ‘Who is it?’ Jibril answered, ‘Jibrīl.’ He asked, ‘Is there anyone with you?’ Jibril replied, ‘Muḥammad (ṣaw) is with me.’ He asked, ‘Has he been called?’ Jibril said, ‘Yes.’ So, the gate was opened and we went over the nearest heaven, and there we saw a man sitting with Aswīda (a large number of people) on his right and Aswīda on his left. When he looked towards his right, he laughed and when he looked towards his left he wept. He said (to me), ‘Welcome, O pious Prophet and pious son’. I said, ‘Who is this man O Jibrīl?’ Jibril replied, ‘He is ʿādīm, and the people on his right and left are the souls of his offspring. Those on the right are the people of Paradise, and those on the left are the people of the (Hell) Fire. So, when he looks to the right, he laughs, and when he looks to the left he weeps.’ Then Jibril ascended with me till he reached the second heaven and said to its gatekeeper, ‘Open (the gate).’ The gatekeeper said to him the same as the gatekeeper of the first heaven had said, and he opened the gate.”

Anas added: Abū Dhar mentioned that the Prophet ﷺ met Idrīs, Mūsā (Moses), ʿĪsā (Jesus) and Ibrāhīm (Abraham) over the heavens, but he did not specify their places (i.e., on which heaven each of them was),
but he mentioned that he (the Prophet ﷺ) had met Ādam on the nearest heaven, and Ibrāhīm on the sixth. Anas said, “When Jibril and the Prophet ﷺ passed by Idrīs, the latter said, ‘Welcome, O pious Prophet and pious brother!’ the Prophet ﷺ asked, ‘Who is he?’ Jibril said, ‘He is Idrīs.’” The Prophet ﷺ added, “Then I passed by Mūsā who said, ‘Welcome, O pious Prophet and pious brother!’ I said, ‘Who is he?’ Jibril said, ‘He is Mūsā.” Then I passed by Īsā who said, ‘Welcome, O pious Prophet and pious brother!’ I said, ‘Who is he?’ He replied, ‘He is Īsā.’ Then I passed by the Prophet Ibrāhīm who said, ‘Welcome, O pious Prophet and pious son!’ I said, ‘Who is he?’ Jibril replied, ‘He is Ibrāhīm’.”

Narrated Ibn ‘Abbās and Abū Ḥaiyya Al-Anṣāri: The Prophet ﷺ said, “Then Jibril ascended with me to a place where I heard the creaking of the pens.” Ibn Hazm and Anas bin Mālik state that the Prophet ﷺ said, “Allāh enjoined fifty Ṣalāt (prayers) on me. When I returned with this order of Allāh, I passed by Mūsā who asked me, ‘What has Allāh enjoined on your followers?’ I replied, ‘He has enjoined fifty Ṣalāt (prayers) on them.’ On that Mūsā said to me, ‘Go back to your Lord (and appeal for reduction), for your followers will not be able to bear it.’ So, I returned to my Lord and asked for some reduction, and He reduced it to half. When I passed by Mūsā again and informed him about it, he once more said to me, ‘Go back to your Lord, for your followers will not be able to bear it.’ So, I returned to my Lord similarly as before, and half of it was reduced. I again passed by Mūsā and he said to me, ‘Go back to your Lord, for your followers will not be able to bear it.’ I again returned to my Lord and He said, ‘These are five (Ṣalāt-prayers) and they are
all (equal to) fifty (in reward), for My Word does not change.’ I returned to Mūsā, he again told me to return to my Lord (for further reduction) but I said to him ‘I feel shy of asking my Lord now.’ Then Jibrīl took me till we reached Sidrat-ul-Muntahā (i.e., lote tree of utmost boundary) which was shrouded in colours indescribable. Then I was admitted into Paradise where I found small tents (made) of pearls and its earth was musk (a kind of perfume).”

(6) CHAPTER. The Statement of Allāh عبد الله تعالى:
“And to ‘Ad (people, We sent), their brother Hūd.” (V.7:65)

And Allāh’s Statement:
“When he warned his people in Al-Ahqāf... (till the end of the Verse...) Thus do We recompense the people who are Mujrimūn.” (V.46:21-25)

And also the Statement of Allāh عبّد الله تعالى:
“And as for ‘Ad, they were destroyed by a furious violent wind! Which Allāh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms. Do you see any remnants of them?” (V.69:6-8)
3343. Narrated Ibn 'Abbâs: The Prophet ﷺ said, “I have been made victorious with *As-Sabâ* (i.e., an easterly wind) and the people of ‘Ad were destroyed by *Ad-Dabûr* (i.e., a westerly wind).”

3344. Narrated Abû Sa‘îd: ‘Ali sent a piece of gold to the Prophet ﷺ who distributed it among four persons: Al-Aqra‘ bin Hâbis Al-Hânâzî from the tribe of Mûjahît, ‘Uyaina bin Badr Al-Fazârî, Zaid Al-Tâ‘î who belonged to (the tribe of) Bânî Nahhâr, and ‘Alqama bin ‘Ulâha Al-‘Amrî who belonged to (the tribe of) Bânî Kilâb. So, the Quraish and the *Ansâr* became angry and said, “He (i.e., the Prophet ﷺ) gives to the chiefs of Najd and does not give us.” The Prophet ﷺ said, “(I give them) so as to attract their hearts (to Islâm).” Then a man with sunken eyes, prominent cheeks, a raised forehead, a thick beard and a shaven head came (in front of the Prophet ﷺ) and said, “Be afraid of Allah, O Muhammad!” The Prophet ﷺ said “Who would obey Allah if I disobeyed Him? (Is it fair that) Allah has trusted all the people of the earth to me while, you do not trust me?” Somebody, who, I think was Khalid bin Al-Walid, requested the Prophet ﷺ to let him chop that man’s head off, but he prevented him. When the men left, the Prophet ﷺ said, “Among the offspring of this man will he some who will recite the Qur’ân, but the Qur’ân will not reach beyond their throats (i.e., they will recite like parrots and will not

[See Hadîth No.3341]

(7) CHAPTER. The story of Gog and Magog.

And the Statement of Allâh, Glorified be He:

“They said: O Dhul-Qarnain! Verily! Y’ajûj and Ma’jûj (Gog and Magog) are doing great mischief in the land.” (V.18:94)

“And they ask you about Dhul-Qarnain… (up to)... a way.” (V.18:83-85)
3346. Narrated Zainab bint Jahsh that the Prophet ﷺ once came to her in a state of fear and said, “La ilaha illallah (none has the right to be worshipped but Allah) Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of Yajuj and Majuj (Gog and Magog) like this,” making a circle with his thumb and index finger. Zainab bint Jahsh said, “O Allah’s Messenger! Shall we be destroyed even though there are pious persons among us?” He said, “Yes, when the ‘Al-Khabab’ (evil persons) will increase.”

(1) (H. 3346) The word “Al-Khabab” is interpreted as illegal sexual intercourse, illegitimate children, and each and every kind of evil deed. [See Fath Al-Bari].
60 - THE BOOK OF THE STORIES OF THE PROPHETS

3347. Narrated Abû Hurairah: The Prophet said, “Allâh has made an opening in the wall of the Ya’jûj and Ma’jûj (Gog and Magog) (people) like this.” and he made with his hand 90 (with the help of his fingers).

3348. Narrated Abû Sa`îd Al-Khadrî: The Prophet said, “Allâh will say (on the Day of Resurrection). ‘O Adam.’ Adam will reply, ‘Labbaik wa Sndaik, and all the good is in Your Hand.’ Allâh will say: ‘Bring out the people of the Fire.’ Adam will say: ‘O Allâh! How many are the people of the Fire?’ Allâh will reply: ‘From every one thousand, take out nine hundred and ninety-nine.’ At that time children will become hoary headed. ‘...Every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allâh. (V.22:2).’” The companions of the Prophet asked, “O Allâh’s Messenger! Who will be that one from us (saved from the Fire)?” He said, “Rejoice with glad tidings; one person will be from you and one thousand will be from Ya’jûj and Ma’jûj (Gog and Magog).” The Prophet further said, “By Him in Whose Hands my soul is, I hope that you will be one-fourth of the
people of Paradise.” We shouted, “Allāhu Akbar!” He added, “I hope that you will be one-third of the people of Paradise.” We shouted, “Allāhu Akbar!” He said, “I hope that you will be one-half of the people of Paradise.” We shouted, “Allāhu Akbar!” He further said, “You (Muslims) (compared with non-Muslims) are like a black hair in the skin of a white ox, or like a white hair in the skin of a black ox (i.e., your number is very small as compared with theirs).”

(8) CHAPTER. The Statement of Allāh "...And Allāh did take Ibrāhīm (Abraham) as a Khāli (an intimate friend)." (V.4:125)
And His Statement:
“Verily, Ibrāhīm (Abraham) was an Ummah (a leader having all the good righteous qualities, or a nation), obedient to Allāh Ḥanīfa (i.e., to worship none but Allāh)…” (V.16:120)
And His Statement:
“Verily, Ibrāhīm (Abraham) was Anwah (one who invokes Allāh with humility, glorifies Him and remembers Him much) and was forebearing.” (V.9:114)

3349. Narrated Ibn ‘Abbās: The Prophet ﷺ said, “You will be gathered (on the Day of Judgement), bare-footed, naked and not circumcised.” He then recited:
“As We began the first creation. We shall repeat it: (It is) a promise binding upon Us. Truly we shall do it.” (V.21:104)
He added, “The first to be dressed on the Day of Resurrection will be Ibrāhīm (Abraham), and some of my companions will be taken towards the left side [i.e., to the
(Hell) Fire, and I will say: ‘My companions! My companions!’ It will be said: ‘They had been renegades (deserted Islam) after you left them.’ Then I will say as the pious slave of Allâh [i.e., ‘Isâ (Jesus) عليه السلام] said:

‘And I was a witness over them while I dwelt amongst them... (up to)... the All-Wise.’’” (V.5:117,118).

[See Hadîth No. 3447]

3350.Narrated Abû Hurairah The Prophet said, “On the Day of Resurrection Ibrâhîm (Abraham) will meet his father Azâr whose face will be dark and covered with dust. (The Prophet) Ibrâhîm (Abraham) will say (to him): ‘Didn’t I tell you not to disobey me?’ His father will reply: ‘Today I will not disobey you.’ Ibrâhîm (Abraham) will say: ‘O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?’ Then Allâh will say (to him): ‘I have forbidden Paradise for the disbelievers.’ Then he will be addressed, ‘O Ibrâhîm (Abraham)! Look! What is underneath your feet?’ He will look and there he will see a Dhikîh (or hyena — an animal) bloodstained, which will be caught by the legs and thrown in the (Hell) Fire.”

(1) 3350 Ibrâhîm’s (Abraham) father will be transformed into an animal and thrown into the Fire, for his Muslim son’s intercession will not avail, as he was an infidel. Ibrâhîm then will repudiate his father.
3351. Narrated Ibn ‘Abbãs: The Prophet entered Ka'bah and found in it the pictures of (Prophet) Ibrãhim (Abraham) and Maryam (Mary). On that he said, “What is the matter with them (i.e., Quraish)? They have already heard that angels do not enter a house in which there are pictures; yet this is the picture of Ibrãhim (Abraham). And why is he depicted as practising divination by arrows?”

3352. Narrated Ibn ‘Abbãs: When the Prophet saw pictures in the Ka'bah, he did not enter it till he ordered them to be erased. When he saw (the pictures of) Ibrãhim (Abraham) and Isma'il (Ishmael) having the Azlãm (arrows of divination) in their hands he said, “May Allah curse them (i.e., the Quraish)! By Allah, neither Ibrãhim nor Isma'il practised divination by arrows.”

3353. Narrated Abû Hurairah: The people said, “O Allah’s Messenger! Who is the most honourable amongst the people (with Allah)?” He said, “Al-Muttaqûn” (the most pious and righteous) amongst them.” They said, “We do not ask you about this.” He said, “Then Yusuf (Joseph), Allah’s Prophet, the son of Allah’s Prophet, the son of Allah’s Prophet the son of Allah’s Khalîl [i.e., Ibrãhim

(1) (H. 3353) “Al-Muttaqûn”: means pious and righteous persons who fear Allah much (abstains from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained).

(2) (H. 3353) Khalîl: See glossary.
They said, "We do not want to ask about this." He said "Then you want to ask about the descent of the Arabs. Those who were the best in the Pre-Islamic Period of Ignorance will be the best in Islam provided they comprehend the religious knowledge."

3354. Narrated Samura: Allāh’s Messenger ﷺ said, “Two persons came to me at night (in dream) (and took me along with them). We passed by a tall man who was so tall that I was not able to see his head and that person was Ibrāhīm (Abraham) عليه السلام.”

3355. Narrated Mujāhid that when the people mentioned before Ibn ‘Abbās that Ad-Da‘ījāl would have the word Kāfīr (i.e., disbeliever) or the letters K F R (the root of the Arabic verb ‘disbelieve’) written on his forehead. I heard Ibn ‘Abbas saying, “I did not hear this, but the Prophet ﷺ said, ‘If you want to see Ibrāhīm (Abraham), then look at your companion (i.e., the Prophet ﷺ) but Mūsā (Moses) was a curly-haired, brown man (who used to ride) a red camel, the reins of which was made of fibres of date-palms. As if I were now looking at him descending down a valley.’”


(1) (H. 3355) Ibrāhīm (Abraham) looked like our Prophet Muḥammad ﷺ.
Abraham did his circumcision with Qaddūm (an adze) at the age of eighty.

Narrated Abū Az-Zīnād (as above in Ḥadīth No.3356): With Qudūm (a short adze).

3357. Narrated Abū Hurairah: Allah's Messenger ﷺ said, “Ibrāhīm (Abraham) did not tell a lie except on three occasions.”

3358. Narrated Abū Hurairah: Ibrāhīm (Abraham) did not tell a lie except on three occasions. Twice for the sake of Allah ﷻ when he said, “I am sick,” and he said, “(I have not done this but) the big idol has done it.”(1) The (third was) that while Ibrāhīm (Abraham) and Sārah (his wife) were going (on a journey), they passed by (the territory of) a tyrant from amongst

(1) (H. 3358) The idolaters invited Ibrāhīm (Abraham) to join them in their celebrations outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them into pieces. When the idolaters questioned him, he claimed that he had not destroyed their idols but the chief idol had, which Ibrāhīm left undisturbed and on whose shoulder he had put an axe to lay the accusation on it.
the tyrants. Someone said to the tyrant, “This man [i.e., Ibrahim (Abraham)] is accompanied by a very charming lady.” So, he sent for Ibrahim and asked him about Sarah saying “Who is this lady?” Ibrahim (Abraham) said, “She is my sister.” Ibrahim (Abraham) went to Sarah and said, “O Sarah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don’t contradict my statement.” The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sarah, “Pray to Allah for me, and I shall not harm you.” So Sarah asked Allah to cure him and he got cured. He tried to take hold of her for the second time, but [his hand got as stiff as (or stiffer than) before and] was more confounded. He again requested Sarah, “Pray to Allah for me, and I will not harm you.” Sarah asked Allah again and he became alright. He then called one of his guards (who had brought her) and said, “You have not brought me a human being but have brought me a devil.” The tyrant then gave Hajar as a girl-servant to Sarah. Sarah came back [to Ibrahim (Abraham)] while he was offering Salât (prayer). Ibrahim (Abraham) gesturing with his hand, asked, “What has happened?” She replied, “Allah has spoiled the evil plot of the infidel (or immoral person) and gave me Hajar for service.” (Abû Hurairah then addressed his listeners saying, “That (Hajar) was your mother, O Bani Mâ’-is-Sama’ (i.e., the Arabs).”)

(1) (H. 3358) Bani Mâ’-is-Sama’ means ‘the children of the water of sky (rain)’. It is said that he called the Arabs by this name because they depended for their livelihood on natural pastures grown by means of rain.
3359. Narrated Umm Sharik: Allah's Messenger ordered that house-lizards should be killed and said, "It (i.e., the house-lizard) blew (the fire) on Ibrahim (Abraham)."

3360. Narrated 'Abdullâh: When the following Verse was revealed:

"It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zuim (wrong i.e., by worshipping others besides Allah)"

We said, "O Allah's Messenger! Who is there amongst us who has not done Zuim (wrong) to himself?"
He replied, "It is not as you say, for Zuim in the Verse and 'confuse not their belief with Zuim means 'Shirk' (i.e., joining others in worship with Allah).

3361. Narrated Abû Hurairah: One day some meat was given to the Prophet and he said, "On the Day of Resurrection Allah will gather all the first and the last (people) on one level ground, and the voice of the announcer will reach all of them, and one will be able to see them all, and the sun
will come near to them." (The narrator then mentioned the narration of intercession):

‘The people will go to Ibrahim (Abraham) and say: ‘You are Allah’s Prophet and His Khalil on the earth. Will you intercede for us with your Lord?’ Abraham will then remember his lies and say: ‘Myself! Myself! Go to Musa (Moses).’” (See H. 3340)

3362. Narrated Ibn ‘Abbâs: The Prophet ﷺ said, “May Allah bestow His Mercy on the mother of Isma‘il (Ishmael)! Had she not hastened (to fill her water-skin with water from the Zamzam well), Zamzam would have been a stream flowing on the surface of the earth.”

3363. Ibn ‘Abbâs further added, “(The Prophet) Ibrahim (Abraham) brought Isma‘il (Ishmael) and his mother (to Makkah) and she was suckling Isma‘il, and she had a waterskin with her.”

(1) (H. 3361) See Vol. 6, Hadith No.4712.
3364. Narrated Ibn ‘Abbâs [on the authority of the Prophet ﷺ (see Fath Al-Bari, Vol. 7)]: The first lady to use a girdle was the mother of Ismâ‘îl (Ishmael). She used a girdle so that she might hide her tracks from Sârâh.\(^{(1)}\) Ibrâhîm (Abraham) brought her and her son Ismâ‘îl while she used to nurse him at her breast, to a place near the Ka‘bah under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Makkah nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismâ‘îl’s (Ishmael) mother followed him saying, “O Ibrâhîm! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?” She repeated that to him many times, but he did not look back at her. Then she asked him, “Has Allah ordered you to do so?” He said, “Yes.” She said, “Then He will not neglect us,” and returned while Ibrâhîm proceeded onwards, and on reaching the Thaniya where they could not see him, he faced the Ka‘bah, and raising both hands, invoked Allah saying the following supplication:

‘O our Lord! I have made some of my offspring to dwell in an uncultivable valley, by Your Sacred House (Ka‘bah at Makkah)... (up to)... so that they may give thanks.’
(V.14:37)

Ismâ‘îl’s mother went on suckling Ismâ‘îl and drinking from the water (she had). When the water in the water-skin had all been used...

---

\(^{(1)}\) (H. 3364) When Ibrâhîm (Abraham) married Hâjar (Agar) and she conceived Ismâ‘îl (Ishmael), Abraham’s first wife Sârâh, became jealous of her and swore that she would cut three parts from her body. So Hâjar tied a girdle round her waist and ran away, dragging her robe behind her so as to wipe out her tracks lest Sârâh should pursue her. (Allâh knows better.)
up, she became thirsty and her child also became thirsty. She started looking at him (i.e., Ismā‘īl) tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of Aš-Safā was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Aš-Safā and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached Al-Marwa mountain, where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Aš-Safā and Al-Marwa) seven times.

Ibn Abbās said: The Prophet ﷺ said, “This is the source of the tradition of Sā’y (the walking) of people between them (i.e., Aš-Safā and Al-Marwa). When she reached Al-Marwa (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, ‘O, (whoever you may be)! You have made me hear your voice; have you got something to help me?’ And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it.” The Prophet ﷺ added, “May Allāh bestow mercy on Ismā‘īl’s mother! Had she let the Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zamzam would have been a stream flowing on the surface of the earth.” The
Prophet further added, “Then she drank (water) and suckled her child. The angel said to her, ‘Don’t be afraid of being neglected, for this is the House of Allah which will be built by this boy and his father, and Allah never neglects His people.’ The House (i.e., Ka’bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e., the Jurhum people) were coming through the way of Kada’. They landed in the lower part of Makkah where they saw a bird that had the habit of flying around water and not leaving it. They said, ‘This bird must be flying around water, though we know that there is no water in this valley.’ They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water).” The Prophet added, “Isma’il’s mother was sitting near the water. They asked her, ‘Do you allow us to stay with you?’ She replied, ‘Yes, but you will have no right to possess the water.’ They agreed to that.” The Prophet further said, “Isma’il’s mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e., Ismā’il) grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Isma’il’s mother had died, Ibrāhim (Abraham) came after Isma’il’s marriage in order to see his family that he
had left long ago, but he did not find Ismā’īl there. When he asked Ismā’īl’s wife about him, she replied, ‘He has gone in search of our livelihood.’ Then he asked her about their way of living and their condition, and she replied, ‘We are living in misery; we are living in hardship and destitution,’ complaining to him. He said, ‘When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).’ When Ismā’īl came, he seemed to have felt something unusual, so he asked his wife, ‘Has anyone visited you?’ She replied, ‘Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in hardship and poverty.’ On that Ismā’īl said, ‘Did he advise you anything?’ She replied, ‘Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.’ Ismā’īl said, ‘It was my father, and he has ordered me to divorce you. Go back to your family.’ So, Ismā’īl divorced her and married another woman from amongst them (i.e., Jurhum). Then Ibrāhīm (Abraham) stayed away from them for a period as long as Allāh wished and called on them again but did not find Ismā’īl. So he came to Ismā’īl’s wife and asked her about Ismā’īl. She said, ‘He has gone in search of our livelihood.’ Ibrāhīm (Abraham) asked her, ‘How are you getting on?’ asking her about their sustenance and living. She replied, ‘We are prosperous and well-off (i.e., we have everything in abundance).’ Then she thanked Allāh. Ibrāhīm (Abraham) asked, ‘What kind of food do you eat?’ She said, ‘Meat.’ He said, ‘What do you drink?’ She said, ‘Water.’ He said, ‘O Allāh! Bless their meat and water.’” The Prophet added, “At that time they did not
have grain, and if they had grain, he would have also invoked Allah to bless it.” The Prophet added, “If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Makkah.” The Prophet added, “Then Ibrāhīm (Abraham) said to Ismā’il’s wife, ‘When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.’ When Ismā’il came back, he asked his wife, ‘Did anyone call on you?’ She replied, ‘Yes, a good-looking old man came to me,’ so she praised him and added: ‘He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.’ Ismā’il asked her, ‘Did he give you any piece of advice?’ She said, ‘Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.’ On that Ismā’il said, ‘It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.’ Then Ibrāhīm (Abraham) stayed away from them for a period as long as Allah wished, and called on them afterwards. He saw Ismā’il under a tree near Zamzam, sharpening his arrows. When he saw Ibrāhīm (Abraham), he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibrāhīm (Abraham) said, ‘O Ismā’il! Allah has given me an order.’ Ismā’il said, ‘Do what your Lord has ordered you to do.’ Ibrāhīm (Abraham) asked, ‘Will you help me?’ Ismā’il said, ‘I will help you.’ Ibrāhīm (Abraham) said, ‘Allah has ordered me to build a house here, pointing to a hillock higher than the land surrounding it.’ The Prophet added: “Then they raised the foundations of the House (i.e., the Ka’bah). Ismā’il brought the stones and Ibrāhīm
(Abraham) was building, and when the walls became high, Ismā’īl brought this stone (1) and put it for Ibrāhīm who stood over it and carried on building, while Ismā’īl was handing him the stones, and both of them were saying:

‘...Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.’ (V. 2:127)

The Prophet added, “Then both of them went on building and going round the Ka’bah saying:

‘Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.’” (V. 2:127)

3365. Narrated Ibn ‘Abbās: (On the authority of the Prophet) (See Hadith No. 3364). When Ibrāhīm (Abraham) had differences with his wife, [because of her jealousy of Hājār, Ismā’īl’s (Ishmael) mother], he took Ishmael and his mother and went away. They had a water-skin with them containing some water, Ismā’īl’s mother used to drink water from the water-skin so that her milk would increase for her child. When Ibrāhīm reached Makkah, he made her sit under a tree and afterwards returned home. Ismā’īl’s mother followed him, and when they reached Kada’, she called him from behind, ‘O Ibrāhīm! To whom are you leaving us?’ He replied, ‘(I am leaving you) to Allah’s (Care).’ She said, ‘I am satisfied to be with Allah.’ She returned to her place and started drinking water from the water-skin, and her milk increased for her child. When the water had all been used up, she said to herself, ‘I’d better go and look so that I may see somebody.’ She ascended Aṣ-Ṣafā mountain and looked, hoping to see somebody, but in vain. When she came down to the valley, she ran till she reached Al-

---

(1) (H. 3364) See the footnote of Hadith No. 3365.
Marwa mountain. She ran to and fro (between the two mountains) many times. Then she said to herself, ‘I’d better go and see the state of the child,’ she went and found the child in a state of one on the point of dying. She could not endure to watch it dying and said (to herself), ‘If I go and look, I may find somebody.’ She went and ascended As-Safā mountain and looked for a long while but could not find anybody. Thus she completed seven rounds (of running) between As-Safā and Al-Marwa. Again she said (to herself), ‘I’d better go back and see the state of the child.’ But suddenly she heard a voice, and she said to that strange voice, ‘Help us if you can offer any help.’ Lo!

It was Jibrīl (Gabriel) (who had made the voice). Jibrīl hit the earth with his heel like this (Ibn ‘Abbās hit the earth with his heel to illustrate it), and so the water gushed out.  

Ismā‘īl’s mother was astonished and started digging. (Abul-Qasim) (i.e., the Prophet) said, “If she had left the water, (flow naturally without her intervention), it would have been flowing like a (stream) on the surface of the earth.” Ismā‘īl’s mother started drinking from the water and her milk increased for her child. Afterwards some people of the tribe of Jurhum, while passing through the bottom of the valley, saw some birds, and that astonished them, and they said, ‘Birds can only be found at a place where there is water.’ They sent a messenger who searched the place and found the water, and returned to inform them about it. Then they all went to her and said, ‘O Ishmael’s mother! Will you allow us to be with you (or dwell with you)?’ (And thus they stayed there.) Later on, her boy reached the age of puberty and married a lady from them. Then an idea occurred to Ibrāhīm (Abraham) which he disclosed to his wife (Sārah), ‘I want
to call on my dependents I left (at Makkah).’ When he went there, he greeted (Ismä’il’s wife) and said, ‘Where is Ismä’il?’ She replied, ‘He has gone out hunting.’ Ibrâhim (Abraham) said (to her), ‘When he comes, tell him to change the threshold of his gate.’ When he came, she told him the same whereupon Ismä’il said to her, ‘You are the threshold, so go to your family (i.e., you are divorced).’ Again Ibrâhim (Abraham) thought of visiting his dependents whom he had left (at Makkah), and he told his wife (Sārah) of his intentions. Ibrâhim (Abraham) came to Ismä’il’s house and asked, ‘Where is Ismä’il?’ Ismä’il’s wife replied, ‘He has gone out hunting,’ and added, ‘Will you stay (for some time) and have something to eat and drink?’ Ibrâhim (Abraham) asked, ‘What is your food and what is your drink?’ She replied, ‘Our food is meat and our drink is water.’ He said, ‘O Allâh! Give Your Blessings in their food and in their drink’.

Abul-Qâsim (i.e., Prophet Hūsain) said, “Because of Ibrâhim’s invocation there are blessings (in Makkah).” Once more Ibrâhim (Abraham) thought of visiting his family he had left (at Makkah), so he told his wife (Sārah) of his decision. He went and found Ismä’il behind the Zamzam well, mending his arrows. He said, “O Ismä’il, Your Lord has ordered me to build a house for Him.” Ismä’il said, “Obey (the order of) your Lord.” Ibrâhim (Abraham) said, “Allâh has also ordered me that you should help me therein.” Ishmael said, “Then I will do.” So, both of them rose and Ibrâhim started building (the Ka’bah) while Ismä’il went on handing him the stones, and both of them were saying, “Our Lord! Accept (this service) from us. Verily! You are the All-Hearing, the All-Knower.” (V.2:127). When the building became high and the old man
(i.e., Ibrāhīm) could no longer lift the stones (to such a high position), he stood over the stone of Al-Maqām(1) and Iṣmā‘īl carried on handing him the stones, and both of them were saying, ‘Our Lord! Accept (this service) form us. Verily! You are All-Hearer, All-Knower.’” (V.2:127)

(10) CHAPTER.

3366. Narrated Abū Dhar: I said, “O Allah’s Messenger! Which mosque was first built on the surface of the earth?” He said, “Al-Masjid-al-Haram (at Makkah).” I said, “Which (was built) next?” He replied, “Al-Masjid-al-Aqsa (at Jerusalem).” I said, “What was the period of construction between the two?” He said, “Forty years.” He added, “Wherever (you may be, and) the Salāt (prayer) time becomes due, perform the Salāt there, for the best thing is to do so [i.e., to offer the Salāt (prayer) in time].”

3367. Narrated Anas bin Malik: When the mountain of Uhud came in the sight of Allah’s Messenger, he said: “This is a mountain that loves us and is loved by us. O Allah! Ibrāhīm (Abraham) made Makkah a sanctuary, and I make (the area) in between these two mountains (of Al-Madīnah) a sanctuary.”

1. (H. 3365) This very stone is still preserved in Al-Masjid-al-Harām (the Sacred Mosque in Makkah) and is situated between the Ka‘bah and Zamzam, and one can see the footmarks of Ibrāhīm over it.
3368. Narrated `Aishah ﷺ, the wife of the Prophet ﷺ: Allah's Messenger ﷺ said (to her), "Don't you see that when your folk built the Ka'bah, they did not build it on all the foundations built by Ibrahim (Abraham)?" I said, "O Allah's Messenger! Why don't we rebuild it on the foundations of Ibrahim?" He said, "But for the fact that your folk have recently given up infidelity(1) (I would have done so)."

Narrated Ibn `Umar ﷺ: "`Aishah must have heard this from Allah's Messenger ﷺ for I see that Allah's Messenger ﷺ used not to touch the two corners facing Al-Hijr only because the House (the Ka'bah) had not been built on the foundations of Ibrahim.”

3369. Narrated Abū Humaid As-Sa'tiḍī ﷺ: The people asked, "O Allah's Messenger! How shall we (ask Allah to) send As-Salat on you?" Allah's Messenger replied, "Say: 'Allahumma sallī 'alā Muḥammadin wa azwağhi wa dhūrriyātihi kamā sallaita 'alā Alī-İbrāhīma wa bārīk 'alâ Muḥammadin wa azwağhi wa dhūrriyātihi kamā bārakta 'alâ Alī-İbrāhīma, Innaka Ḥamīdan Majīd.' [O Allah! Send Your Salât (Graces, Honours and Mercy) on Muḥammad and on his wives and on his offspring as You sent Your Salât (Graces, Honours and Mercy) on İbrāhīm's (Abraham) family; and send Your Blessings

(1) (H. 3368) They will not be ready to accept the idea of demolishing and rebuilding the Ka'bah.
on Muḥammad and on his wives and on his offspring, as You sent Your Blessings on Ibrāhīm’s family, for You are the Most Praiseworthy, the Most Glorious.”]

3370. Narrated ‘Abdur-Raḥmān bin Abī Lailā: Ka‘b bin ‘Ujrah met me and said, “Shall I not give you a present I got from the Prophetﷺ?” ‘Abdur-Raḥmān said, “Yes, give it to me.” I said, “We asked Allāh’s Messenger ﷺ saying, ‘O Allāh’s Messenger! How should one (ask Allāh to) send Ās-Salāt on you, the members of the family, for Allāh has taught us how to greet you’. He said, ‘Say: Allāhuummā salli ‘alā Muḥammadin wa ‘alā ‘Alī Muḥammadin, kamā ṣallaita ‘alā IbrāhīmA wa ‘alā Āli IbrāhīmA, Innaka Ḥamīdun Maṭjīd. Allāhuummā bārik ‘alā Muḥammadin wa ‘alā ‘Alī Muḥammadin, kama bārakta ‘alā IbrāhīmA wa ‘alā Āli- IbrāhīmA, Innaka Ḥamīdun Maṭjīd.’” [O Allāh! Send Your Salāt (Graces, Honours and Mercy) on Muḥammad and on the family (or the followers) of Muḥammad, as You sent Your Salāt (Graces, Honours and Mercy) on Abraham and on the family (or the followers) of Ibrāhīm, for You are the Most Praiseworthy, the Most Glorious. O Allāh! Send Your Blessings on Muḥammad and the family (or the followers) of Muḥammad, as You sent Your Blessings on Ibrāhīm and on the family (or the followers) of Abraham, for You are the Most Praiseworthy, the Most Glorious.’”

3371. Narrated Ibn ‘Abbas: The Prophet ﷺ used to seek refuge with Allāh for Al-Ḥasan and Al-Ḥusain and say: “Your forefather [i.e., Ibrāhīm (Abraham)] used to seek refuge with Allāh for Ismā‘īl (Ishmael) and Isḥāq (Isaac) by reciting the following: ‘O Allāh! I seek refuge with Your Perfect Words from every devil and from
poisonous pests and from every evil, harmful, envious eye.'”

(11) CHAPTER. Allâh’s Statement:
“And tell them about the guests (the angels) of Ibrâhîm (Abraham).” (V.15:51)
And also Allâh’s Statement:
“And (remember) when Ibrâhîm said, My Lord! Show me how you give life to the dead.” (V.2:260)

3372. Narrated Abû Hurairah: Allâh’s Messenger ﷺ said, “We are more liable to be in doubt. when Ibrâhîm (Abraham) when he said, ‘And my Lord! Show me how You give life to the dead.’ He (Allâh) said: ‘Do you not believe?’ He (Ibrâhîm) said: ‘Yes, (I believe), but to be stronger in Faith…”’ (V.2:260)

And may Allâh send His Mercy on Lût (Lot)! Certainly he used to lean on a powerful support. If I were to stay in prison for such a long time as Yûsuf (Joseph) did, I would have accepted the offer (of freedom without insisting on having my guiltlessness declared).”(1)

(12) CHAPTER. The Statement of Allâh

And mention in the Book (the Qur’ân)

(1) (H. 3372) The Prophet ﷺ describes Yûsuf (Joseph) as a very perseverant person, for he refused to leave prison unless his opponents would declare his innocence. He stayed many years in prison till he was declared innocent. When the Prophet ﷺ makes such a supposition, he only wants to emphasize the fact that Yûsuf ﷺ was a patient man, but surely, he does not mean that he is less patient than Yûsuf ﷺ.
Ismā‘īl (Ishmael): Verily! He was true to what he promised...” (V.19:54)

3373. Narrated Salama bin Al-Akwa‘: The Prophet passed by some persons of the tribe of Aslam practising archery (i.e., the throwing of arrows). Allāh’s Messenger said, “O offspring of Ismā‘īl (Ishmael)! Practise archery (i.e., arrow-throwing) as your father was a great archer (i.e., arrow-thrower). I am with (on the side of) the sons of so-and-so.” Hearing that, one of the two teams stopped throwing. Allāh’s Messenger asked them, “Why are you not throwing?” They replied, “O Allāh’s Messenger! How shall we throw when you are with the opposite team?” He said, “Throw, for I am with you all.”

(13) CHAPTER. The story of Iṣḥāq (Isaac), the son of Ibrāhīm (Abraham):

(14) CHAPTER.

“Or were you witnesses when death approached Yāqūb (Jacob)? When he said unto his sons:’” (V.2:133)

3374. Narrated Abū Hurairah: Some people asked the Prophet: “Who is the most honourable amongst the people?” He replied, “The most honourable among them is the one who fears Allāh and keeps his duty to Him” They said, “O Allāh’s Prophet! We do not ask about this.” He said, “Then the most honourable person is Yūsuf (Joseph), Allāh’s Prophet, the son of Allāh’s Prophet, the son of Allāh’s Prophet, the son of Allāh’s Khālid.” They said, “We do not ask about this.” He said, “Then you want...”
to ask me about the Arabs descent?” They said, “Yes.” He said, “Those who were best in the Pre-Islamic Period of Ignorance are the best in Islam, if they comprehend (the religious knowledge).”

(15) CHAPTER. “And (remember) Lout (Lot)! When he said to his people, ‘Do you commit Al-Fâhishah (evil, great sins, every kind of unlawful sexual intercourse, sodomy) (up to) so, evil was the rain of those who were warned.” (V.27:54-58)

3375. Narrated Abû Hurairah: The Prophet recited: 

3376. Narrated ‘Abdullâh: The Prophet recited:

(16) CHAPTER. “Then, when the messengers (the angels) came unto the family of Lout (Lot), he said, ‘Verily you are people unknown to me.’” (V.15:61,62)
“Fahal mim-muddakir”
(Then is there any that will remember or receive admonition) (and avoid evil).
(V.54:15)

(17) CHAPTER. The Statement of Allâh

“And to Thamûd (people, We sent) their brother Šâlih ...” (V.7:73)
And His Statement:
“The dwellers of Al-Ḥijr (the rocky tract) denied.” (V.15:80)
Al-Ḥijr is the land of the tribe of Thamûd.

3377. Narrated ‘Abdullâh bin Zam‘a رضي الله عنه: I heard the Prophet ﷺ while referring to the person who killed the she-camel (of the Prophet Šâlih), saying, “The man who was appointed for doing this job was a man of honour and power in his nation like Abû Zam‘a.”

3378. Narrated Ibn ‘Umar رضي الله عنهما: When Allâh’s Messenger ﷺ landed at Al-Ḥijr during the Ghâzwa of Tabûk, he ordered his companions neither to drink nor to take water from its well. They said, “We have
already kneaded the dough with its water, and also filled our bags with its water." On that, the Prophet ordered them to throw away the dough and pour out the water.

3379. Narrated 'Abdulläh bin 'Umar: The people landed at the land of Thamûd called Al-Hijr along with Allah's Messenger, and they took water from its well for drinking and kneading the dough with it as well. (When Allah's Messenger heard about it) he ordered them to pour out the water they had taken from its wells and feed the camels with the dough, and ordered them to take water from the well whence the she-camel (of Prophet Shâlih) used to drink.

3380. Narrated 'Abdulläh (bin 'Umar): When the Prophet passed by (a place called) Al-Hijr, he said, "Do not enter the house of those who were unjust to themselves unless (you enter) weeping, lest..."
you should suffer the same punishment as was inflicted upon them.” After that he covered his face with his sheet-cloth while he was on the camel.

3381. Narrated Ibn ‘Umar: Allah’s Messenger ﷺ said, “Do not enter the ruined dwellings of those who were unjust to themselves unless (you enter) weeping, lest you should suffer the same punishment as was inflicted upon them.”

(18) CHAPTER.
"Or were you witnesses when death approached Ya’qūb (Jacob)?..." (V.2:133)
(See chapter before Hadith No.3374)

3382. Narrated Ibn ‘Umar: The Prophet ﷺ said, “The honourable is the son of the honourable, the son the honourable, i.e., Yūsuf (Joseph), the son of Ya’qūb (Jacob), the son of Ishāq (Isaac), the son of Ibrāhīm (Abraham).

(19) CHAPTER. The Statement of Allāh ﷻ
"Verily, in Yūsuf (Joseph) and his brethren there were Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask.” (V.12:7)
3383. Narrated Abū Hurairah: Allāh’s Messenger was asked, “Who is the most honourable amongst the people?” He replied, “The one who fears Allāh and keeps his duty to Him”. The people said, “We do not want to ask you about this.” He said, “The most honourable person is Yūsuf (Joseph), Allāh’s Prophet, the son of Allāh’s Prophet, the son of Allāh’s Prophet, the son of Allāh’s Khalil (intimate friend).” The people said, “We do not want to ask you about this.” He said, “Then you want to ask me about the metal (origins) of the Arabs? People are like metals (of various natures and origins). The best in the Pre-Islamic Period of Ignorance are the best in Islam, provided they comprehend (the religious knowledge)."

3384. Narrated ‘Āishah that the Prophet said (to her), “Order Abū Bakr to lead the people in Ṣalāt (prayer).” She replied, “Abū Bakr is a soft-hearted person and when he stands at your place, he will weep (so he will not be able to lead the Ṣalāt).” The Prophet repeated the same order and she gave the same reply. The narrator, Shu’ba said that the Prophet said on the third or fourth time: “You are (like) the female companions of Yūsuf (Joseph), Order Abū Bakr to lead the Ṣalāt (prayer)."

(1) (H. 3384) The women who cut their hands with their knives on looking at Yūsuf (Joseph), for they were fascinated and embarrassed by his beauty.
3385. Narrated Abū Mūsa: When the Prophet ﷺ fell ill, he said, “Order Abū Bakr to lead the people in Ṣalāt (prayer).” ‘Aishah said, “Abū Bakr is a soft-hearted person.” The Prophet ﷺ gave the same order again and she again gave the same reply. He again said, “Order Abū Bakr (to lead the Ṣalāt)! You are (like) the female companions of Yūsuf (Joseph).” Consequently Abū Bakr led the people in Ṣalāt (prayer) in the lifetime of the Prophet ﷺ.

3386. Narrated Abū Hurairah ﷺ: Allah’s Messenger ﷺ said, “O Allah! Save ‘Ayyash bin Abī Rabī’a (from the unjust treatment of the infidels). O Allah! Save Salama bin Hishām. O Allah! Save Al-Walīd. O Allah! Save the weak amongst the believers. O Allah! Send Your punishment on (the tribe of) Muḍar. O Allah! Let them suffer from years (of drought) similar to that inflicted during the lifetime of Yūsuf (Joseph).”

3387. Narrated Abū Hurairah ﷺ: Allah’s Messenger ﷺ said, “May Allah bestow His Mercy on Lout (Lot). Certainly he used to lean on a powerful support. If I were to stay in prison (for a period equal to) the stay of Yūsuf (Joseph) (in prison) and then the offer of freedom came to me, surely I would have accepted it.”

[See Ḥadīth No. 3372]
3388. Narrated Masruq: I asked 'Aishah's mother Umm Ruman, about the accusation forged against 'Aishah. She said, "While I was sitting with 'Aishah, an Ansari woman came to us and said, 'Let Allah condemn such and such person.' I asked her, 'Why do you say so?' She replied, 'For he has spread the (slanderous) story.' 'Aishah said, 'What story?' The woman then told her the story. 'Aishah asked, 'Have Abu Bakr and Allah's Messenger heard about it?' She said, "Yes." 'Aishah fell down unconscious (on hearing that), and when she came to her senses, she got fever and shaking of the body. The Prophet came and asked, 'What is wrong with her?' I said, 'She has got fever because of a story which has been rumoured.' 'Aishah got up and said: By Allah! Even if I took an oath, you would not believe me, and if I put forward an excuse, you would not excuse me. My example and your example is just like that example of Ya'qub (Jacob) and his sons. 'It is Allah (Alone) Whose Help can be sought against that (lie) which you describe.'" (V.12:18)

"The Prophet left and then Allah revealed the Verses (concerning the matter), and on that 'Aishah said, 'Thanks to Allah (only) and not to anybody else.'"

3389. Narrated 'Urwa: I asked 'Aishah, the wife of the Prophet, about the meaning of the following Verse: "(They..."
were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people)...” (V.12:110)

‘Āishah replied, “Really, their nations (people) denied them.” I said, “By Allāh! They were definite that their nations treated them as liars and it was not a matter of suspecting.” ‘Āishah said, “O ‘Uraiyya (i.e., ‘Urwa)! No doubt, they were quite sure about it.”

I said, “May the Verse be read in such a way as to mean that the Messengers thought that Allāh did not help them?”(1) ‘Āishah said, “Allāh forbid (impossible)! The Messengers did not suspect their Lord of such a thing. But this Verse is concerned with the Messengers’ followers who had faith in their Lord and believed in their Messengers, and their period of trials was long and Allāh’s Help was delayed till the Messengers gave up hope for the conversion of the disbelievers amongst their nation, and the Messengers thought that their followers treated them as liars, thereupon Allāh’s Help came to them.”

[See Vol. 6, Ḥadīth No. 4695]

3390. Narrated Ibn ‘Umar: The Prophet ﷺ said, “The honourable, the son of the honourable, the son of Ya’qūb (Jacob), the son of Ibrāhīm (Abraham) was Yūsuf (Joseph), the son of Ya’qūb (Jacob), the son of Ibrāhīm (Abraham). The Verse contains a word which may be read as ‘Kudhibu’ or ‘Kudhībū’. Hence the difference in its interpretation.

(1) (H. 3389) The Verse contains a word which may be read as ‘Kudhibu’ or ‘Kudhībū’. Hence the difference in its interpretation.
(20) CHAPTER. The Statement of Allāh

"And (remember) Ayyūb (Job), when he cried to his Lord: 'Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.'" (V.21:83)

3391. Narrated Abū Hurairah: The Prophet ﷺ said, “While Ayyūb (Job) was taking a bath in a naked state, a swarm of gold locusts fell on him and he started collecting them in his garment. His Lord called him, ‘O Ayyūb! Have I not given you enough so that you are not in need of what you see?’ He said, ‘Yes, O Lord! But I cannot dispense with Your Blessing’.”

(21) CHAPTER:

“And mention in the Book (this Qur'ān) Mūsā (Moses). Verily! He was chosen and he was a Messenger (and) a Prophet. And We called him from the right side of the Mount, and made him to draw near to Us for a talk with him.’ (Mūsā). (V.19:51, 52)

3392. Narrated ‘Āishah: The Prophet ﷺ returned to Khadija while his heart was beating rapidly. She took him to Waraqa bin Naufal, who was a Christian convert and used to read the Injeel (Gospel)
in Arabic. Waraqa asked (the Prophet ﷺ), “What do you see?” When he told him, Waraqa said, “That is the same angel whom Allāh sent to (the Prophet) Mūsā (Moses). Should I live till you receive the Divine Message, I will support you strongly.” (See H. 3)

(22) CHAPTER. The Statement of Allāh

“And has there come to you the story of Mūsā (Moses)? When he saw a fire... (up to)... in the sacred valley, Tuwā.” (V.20:9-12)
لَهُ قَرْنُرُواٰ مَعْلُوْمٌ؛ كَلَّامًا عَرَّضَتْ يَدَّهُمَا فَقَدَّ مَعْلُوْمٌ لَّهُ عَضُدًا. وَقَالَ عِبَادُهُمْ: كَلَّامَا لَمْ يُفْتَقَّرَ بِخَزَفٍ أَوْ فِيهِ تَمْشِيَّةُ أَوْ قَافَةً ثَابَتَا عَفُدُّهُ أَرَىٰٓ. (ً: ُهِيْنِيْرْيَ ُهْيِمْ). فَيُسْأَلُهُمُ: قَيْدُكُمْ. فَيُبْلُكُهُمُ. فَيُنِبِّئُهُمُ: قَمُّوا فَيُحْبِسُهُمُ. يُقُولُ: نُمَّا. يُفِيّلُ: حَذُّ المُتَّقِينَ، حَذُّ الأَشْهَلَ. فَيُنْفَرُوا صَافٍ. يُفِيّلُ: قَلْ أَتَّبَعْتَ الصَّفَّ الْيَوْمِ؟ يُنْفِقُيُّ الْمُضْلُومُ الَّذِي يُضْلِلُ فِيهِ.

أَوْ جَحَّرُواْ: أَضْمَرُّ خَوْفًا فَذُهِبَتْ الْيَوْمُ مِنْ الْفِحْيَةَ لِكَسْرِيَّةِ الْحَبَّاءَ فِي جَذِعِ النَّخْلِ عَلَى جَذِعٍ حَطَّطَكَٰ: بَالَّ. مَسَّكَّ. مُضَرِّعُ مَاسَةً مِّبَاسِ. (تَسْفَنْهُ) لِبُدُرُّهُ. الصَّحَاءِ: الْخَرُّ. (فُصِّيَّةُ). أَنْبِيَّيْ آخَرَهُ. وَقَدْ يَكُونُ أنْ يَقْصُرُ الكَلَامُ (عَن نَفْسِكَ) عَن جَنُّبٍ: عَن بَعْضِهِ، عَن جَنَّاتِهِ وَعَن اِجْنَابٍ واحِدٍ. قالُ مَجَاهِدٌ: (عَلَى قَدْرِها) مَسْؤُودُ. (وَلَا بِيَّا): لَا تَضْعُفُنَا مَكَانًا سُوٍّ منْصِفْ بِنَهِمْ. (سَأُ: بَيْسَاً. (فِي زَينَّةِ الْفَوْقَ) الْحَلِيِّ الَّذِي اسْتَعْعَارَ وَهُوَ مِنْ الْفَرْعُونِ. (فَقَدَّرُهُ) أَلْقَهُ هُدُهُ. (الْقَيْسَيْ: صَنُّعَ. (فَقِيسِ) مَوْسِي، هُمْ يَقْلُونُ: احْفَظَا الرَّبَّ. (آلا رَبَّ) إِلَيْهِمْ وَلَا فِي الْعَجَلِ.
3393. Narrated Malik bin Ša‘ṣa‘a: Allah’s Messenger ﷺ talked to his companions about his Al-Isra (Journey by Night). When he reached the fifth heaven, he met Harûn (Aaron). [Jibrîl (Gabriel) said to the Prophet ﷺ], “This is Harûn.” The Prophet ﷺ said, “Jibrîl greeted and so did I, and he returned the greeting saying, ‘Welcome, O pious brother and pious Prophet.’”

(23) CHAPTER:
“...And a believing man of Fir’aun’s (Pharaoh) family, who hid his faith said... (up to)... a Musrif (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!” (V.40:2)

(24) CHAPTER. The Statement of Allâh ﷻ
“Has there come to you the story of Mûsâ (Moses)?” (V.79:15)
And Allâh’s Statement:
“...And to Moses Allâh spoke directly.” (V.4:164)

3394. Narrated Abû Hurârah ﷺ: Allâh’s Messenger ﷺ said, “On the night of my Al-Isra (Journey by Night) (to the heavens), I saw (the Prophet) Mûsâ (Moses) who was a thin person with lank hair, looking like one of the men of the tribe of Shân‘a‘; and I saw ‘Isâ (Jesus) who was of average height with red face as if he had just come out of a bathroom. And I resemble
Prophet Ibrâhim (Abraham) more than any of his offspring does. Then I was given two cups, one containing milk and the other wine. Jibril (Gabriel) said, ‘Drink whichever you like.’ I took the milk and drank it. Jibril said, ‘You have accepted what is natural (True Religion i.e., Islam), and if you had taken the wine, your followers would have gone astray’.”

3395. Narrated Ibn ‘Abbãs: The Prophet ﷺ said, “One should not say that I am better than Yûnus (Jonah) bin Mattã.” So, he mentioned his father Mattã.

3396. The Prophet ﷺ mentioned the night of his Al-Isra (Journey by Night to the heavens) and said, “The Prophet Mûsa (Moses) was brown, and tall person as if from the people of the tribe of Shanû’a. ‘Isà (Jesus) was a curly-haired man of moderate height.” He also mentioned Malik, the gate-keeper of the (Hell) Fire, and Ad-Dajjâl.

3397. Narrated Ibn ‘Abbãs: When the Prophet ﷺ came to Al-Madîna, he found (the Jews) observing fasting on the day of ‘Ashûra’ (i.e., 10th of Muharram). They used to say: “This is a great day on which Allâh saved Mûsa (Moses) and drowned the
folk of Fir'aun (Pharaoh). Müsa observed the fast on this day, as a sign of gratitude to Allâh.” The Prophet ﷺ said, “I am closer to Müsa than they.” So, he observed the fast (on that day) and ordered (the Muslims) to observe fasting on that day.

(25) CHAPTER. The Statement of Allâh ﷺ:

“And We appointed for Müsa (Moses) thirty nights… (up to)… And I am the first of the believers’ (V.7:142,143)

3398. Narrated Abû Sa‘îd: The Prophet ﷺ said, “People will be struck with unconsciousness on the Day of Resurrection and I will be the first to regain consciousness, and behold! There I will see Müsa (Moses) holding one of the pillars of Allâh’s Throne. I will wonder whether he has become conscious before me or he has been exempted, because of his unconsciousness at the Tûr (mountain) which he received (on the earth).”
3399. Narrated Abu Hurairah:

The Prophet ﷺ said, “Were it not for Bani Israel, meat would not decay; and were it not for Hawwa (Eve), no woman would ever betray her husband.” (1)

[See Hadith No. 3330]

(26) CHAPTER. Torrential flood.
(Explanation of few Arabic words not translated.)

(27) CHAPTER. The story of Al-Khidr with Musa (Moses).

3400. Narrated Ibn ‘Abbâs that he differed with Al-Ḥur bin Qais Al-Fazâri regarding the companion of Moses. Ibn ‘Abbâs said that he was Al-Khidr. Meanwhile Ubaî bin Ka’b passed by them and Ibn ‘Abbâs called him saying, “My friend and I have differed regarding Musa’s companion whom Musa asked the way to meet. Have you heard Allâh’s Messenger ﷺ mentioning something about him?” He said, “Yes, I heard Allâh’s Messenger ﷺ saying, ‘While Musa was sitting in the company of some Israelites, a man came and asked him: Do you know anyone who is more learned than you? Musa replied: No. So, Allâh sent the Divine Revelation to Musa: ‘Yes, Our slave, Khidr (is more learned

(1) (H. 3399) (A) Israelites stored the meat which Allâh provided them with, though they were ordered not to do so, therefore Allâh caused the meat to decay. (B) Hawwa (Eve) tempted her husband (Adam) to eat from the forbidden tree, and by doing so, she cheated him.
than you).’ Mūsā asked how to meet him (i.e., Khīdr). So, the fish was made as a sign for him, and he was told that when the fish was lost, he should return and there he would meet him. So, Mūsā went on looking for the sign of the fish in the sea. The boy-servant of Mūsā said to him: Do you know that when we were sitting by the side of the rock, I forgot the fish, and it was only Satan who made me forget to tell (you) about it. Mūsā said: That was what we were seeking after. And both of them returned, following their footmarks and found Khīdr; and what happened further to them, is mentioned in Allāh’s Book (the Qur’ān).”

3401. Narrated Sa‘īd bin Jubair: I said to Ibn ‘Abbās, “Nauf Al-Bikāli claims that Mūsā, the companion of Al-Khīdr was not Mūsā (the Prophet) of the Children of Isrā’il, but some other Mūsā.” Ibn ‘Abbās said, “Allāh’s enemy (i.e., Nauf) has told a lie. Ubai bin Ka‘b told us that the Prophet said, ‘Once Mūsā stood up and addressed Bani Isrā’il. He was asked who was the most learned man amongst the people. He said, ‘I.’ Allāh admonished him as he did not attribute absolute knowledge to Him (Allāh). So, Allāh said to him, ‘Yes, at the junction of the two seas there is a slave of Mine who is more learned than you.’ Mūsā said, ‘O my Lord! How can I meet him?’ Allāh said, ‘Take a fish and put it in a basket and you will
find him at the place where you will lose the fish.' Müsa took a fish and put it in a basket and proceeded along with his boy-servant, Yūḥa' bin Nūn, till they reached the rock where they laid their heads (i.e., lay down). Moses slept, and the fish, moving out of the basket, fell into the sea.

‘It took its way into the sea (straight) as in a tunnel. Allāh stopped the flow of water over the fish and it became like an arch (the Prophet pointed out this arch with his hands). They travelled the rest of the night, and the next day. Müsa said to his boy-servant, ‘Bring us our early meal; indeed, we have suffered much fatigue in this journey of ours.’ Müsa did not feel tired till he crossed that place which Allāh had ordered him to seek after. His boy-servant said to him, ‘Do you know that when we betook ourselves to the rock, I indeed forgot the fish, and none but Satan made me forget to remember it. It took its course into the sea in a strange way?’ So there was a tunnel for the fish and for them (Mūsā and his servant) there was astonishment. Müsa said, ‘That is what we have been seeking.’ So, both of them went back retracing their footsteps till they reached the rock. There they saw a man lying covered with a garment. Müsa greeted him and he replied saying, “Is there such a greeting in your land?” Müsa said, ‘I am Müsa.’ The man asked, ‘Mūsā of Bani Isrā‘il?’ Müsa said, ‘Yes, I have come to you so that you may teach me something of that knowledge which you have been taught (by Allāh).’ He said, ‘O Müsa! I have some of the knowledge of Allāh, which Allāh has taught me, and which you do not know, while you have some of the knowledge of Allāh which Allāh has taught you and which I do not know.’ Müsa asked, ‘May I follow you?’ He said, ‘But you will not be able to remain
patient with me, for how can you be patient about things which you know not?’ (Mūsā said, ‘You will find me, if Allah will, truly patient, and I will not disobey you in aught.’) So, both of them set out walking along the seashore, a ship passed by them and they asked the crew of the boat to take them on board. The crew recognized Al-Khīḍr and so they took them on board without fare. When they were on board the ship, a sparrow came and stood on the edge of the boat and dipped its beak once or twice into the sea. Al-Khīḍr said to Mūsā, ‘O Mūsā! My knowledge and your knowledge have not decreased Allāh’s Knowledge except as much as this sparrow has decreased the water of the sea with its beak.’ Then suddenly Al-Khīḍr took an adze and plucked a plank, and Mūsā did not notice it till he had plucked a plank with the adze. Mūsā said to him, ‘What have you done? They took us on board charging us nothing; yet you have intentionally made a hole in their ship so as to drown its passengers. Verily, you have done a dreadful thing.’ Al-Khīḍr replied, ‘Did I not tell you that you would not be able to have patience with me?’ Mūsā replied, ‘Do not blame me for what I have forgotten, and do not be hard upon me for my affair (with you).’ So, the first excuse of Mūsā was that he had forgotten. When they had left the sea, they passed by a boy playing with other boys. Al-Khīḍr took hold of the boy’s head and plucked it with his hand like this. (Sufyān, the subnarrator, pointed with his fingertips as if he was plucking some fruit.) Mūsā said to him, ‘Have you killed an innocent person who has not killed any person? You have really done an horrible thing.’ Al-Khīḍr said, ‘Did I not tell you that you would not be able to have patience with me?’ Mūsā said, ‘If I ask you about anything after this, keep me...
not in your company. You have received an excuse from me.' Then both of them proceeded till they came to some people of a town, and they asked its inhabitants for food but they refused to entertain them as guests. Then they saw therein a wall which was just going to collapse (and Al-Khiḍr repaired it just by touching it with his hands). (Sufyān, the subnarrator, pointed with his hands, illustrating how Al-Khiḍr passed his hands over the wall upwards.) Mūsā said, ‘These are the people whom we have called on, but they neither gave us food, nor entertained us as guests, yet you have repaired their wall. If you had wished, you could have taken wages for it.’ Al-Khiḍr said, ‘This is the parting between you and me, and I shall tell you the explanation of those things on which you could not remain patient.’ The Prophet ﷺ added, “We wished that Mūsā could have remained patient by virtue of which Allah might have told us more about their story.” (Sufyān, the subnarrator, said that the Prophet ﷺ said, “May Allah bestow His Mercy on Mūsā! If he had remained patient, we would have been told further more about their case.”)

٦٠ - كتاب أحاديث الأنبياء
3402. Narrated Abū Hurairah: The Prophet ﷺ said, “Al-Khiḍr(1) was named so, because if he sat over a barren white land, it turned green with plantation after (his) sitting over it.”

(28) CHAPTER.

3403. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “It was said to Bani Isra’il, ‘Enter the gate (of the town) bowing with humility (prostrating yourselves) and saying: Repentance.’ But they changed the word and entered the town crawling on their buttocks and saying: ‘A grain in Sha’ra (a spike or a hair).’”(2) (See H. 4479)

---

(1) (H. 3402) The word ‘Khiḍr’ in Arabic related to the word ‘Akhdar’ which means green.
(2) (H. 3403) They disobeyed Allah both in action and in word. Thus, Allah punished them severely by sending on them an epidemic of plague disease. [See Tafsir At-Tabari: (V. 2:59).]
3404. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “(Prophet) Mūsā (Moses) was a shy person and used to cover his body completely because of his extensive shyness. One of the people of Isrā‘il annoyed him by saying, ‘He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he has some other defect.’ Allāh wished to clear Mūsā of what they said about him, so one day while Mūsā was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled; Mūsā picked up his stick and ran after the stone saying, ‘O stone! Give me my garment!’ Till he reached a group of Bani Isrā‘il who saw him naked then, and found him the best of what Allāh had created, and Allāh cleared him of what they had accused him of. The stone stopped there and Mūsā took and put his garment on and started hitting the stone with his stick. By Allāh, the stone still has some traces of the hitting, three, four or five marks. This was what Allāh ﷺ said in His Statement: ‘O you who believe! Be not like those who annoyed Mūsā, but Allāh cleared him of that which they alleged, and he was honourable before Allāh.’” (V.33:69)

3405. Narrated ‘Abdullāh: Once, the Prophet ﷺ distributed something (among his followers). A man said, “This
distribution has not been done (with justice) seeking Allâh's Countenance.” I went to the Prophet and told him (of that). He became so angry that I saw the signs of anger on his face. Then he said, “May Allâh bestow His Mercy on Mûsâ (Moses), for he was harmed more (in a worse manner) than this; yet he endured patiently.”

(29) CHAPTER. Allâh's Statement:
“...And they came upon a people devoted to some of their idols (in worship)…” (V.7:138)

3406. Narrated Jâbir bin ‘Abdullâh: We were with Allâh’s Messenger picking Al-Kabâth (the fruits of the ‘Arâk trees), and Allâh’s Messenger said, “Pick the black ones for they are the best.” The companions asked, “Were you a shepherd?” He replied, “There was none amongst the Prophets but was a shepherd.”

(30) CHAPTER:
“And (remember) when Mûsâ (Moses) said to his people: ‘Verily, Allâh commands you that you slaughter a cow…’” (V.2:67)
(Explanation of some Arabic words not translated).
3407. Narrated Abū Hurairah: 

The angel of death was sent to Mūsā (Moses). When he came to Mūsā, Mūsā slapped him, (and spoiled one of his eyes). The angel returned to his Lord (Allāh) and said, "You have sent me to a slave who does not want to die." Allāh (restored his eye and) said, "Return to him and tell him to put his hand on the back of an ox and for every hair that will come under it, he will be granted one year of life." Mūsā said, "O Lord! What will happen after that?" Allāh replied, "Then death." Mūsā said, "Let it come now." Mūsā then requested Allāh to let him die close to the Sacred Land so much so that he would be at a distance of a stone’s throw from it." Abū Hurairah added, "Allāh’s Messenger said, ‘If I were there, I would show you his grave below the red sandhill on the side of the road’.

[See Vol. 2, Hadith No. 1339]
3408. Narrated Abū Hurairah: A Muslim and a Jew quarrelled. The Muslim taking an oath, said, “By Him Who has preferred Muhammad over all people!” The Jew said, “By Him Who has preferred Mūsa (Moses) over all people.” The Muslim raised his hand and slapped the Jew, who came to the Prophet to tell him what happened between him and the Muslim. The Prophet said, “Don’t give me superiority over Mūsa, for the people will become unconscious (on the Day of Resurrection) and I will be the first to gain consciousness to see Mūsa standing and holding a side of Allāh’s Throne. I will not know if he has been among those people who have become unconscious and that he has gained consciousness before me, or he has been amongst those whom Allāh has exempted.”

3409. Narrated Abū Hurairah: Allāh’s Messenger said, “Ādam and Mūsa (Moses) argued with each other. Mūsa said to Ādam, ‘You are Ādam whose mistake expelled you from Paradise.’ Ādam said to him, ‘You are Mūsa whom Allāh selected as His Messenger and as the one to whom He spoke directly; yet you blame me for a thing which had already been preordained for me by Allāh before my creation?’ ” Allāh’s Messenger said twice, “So, Ādam overpowered Mūsa.”
3410. Narrated Ibn ‘Abbãs: The Prophet \( \tilde{\text{S}} \_ \) once came to us and said, “All the nations were displayed in front of me, and I saw a large multitude of people covering the horizon. Somebody said, ‘This is Mûsa (Moses) and his followers.’”

3411. Narrated Abû Mûsa: Allâh’s Messenger  said, “Many amongst men reached (the level of) perfection but none amongst the women reached this level except Āsiya, Fir‘aun’s (Pharaoh) wife; and Maryam (Mary), the daughter of ‘Imrãn. And no doubt, the superiority of ‘Aishah to other women is like the superiority of Tharid (i.e., a meat and bread dish) to other meals.”

(32) CHAPTER. The Statement of Allâh’s words:

“And Allâh has set forth an example for those who believe, the wife of Fir‘aun (Pharaoh) ... (up to) ... and she was of the Qanîtîn (i.e., obedient to Allâh).” (V.66:11,12)

(33) CHAPTER.

“Verily, Qarûn (Korah) was of Mûsa’s...”
(Moses) people…” (V.28:76)

(34) CHAPTER: The Statement of Allāh

“And to (the people of) Madyan (Midian),
(We sent) their brother Shu‘aib…”
[V.11:84]

(35) CHAPTER: The Statement of Allāh

“And verily, Yūnus (Jonah) was one of the Messengers… (up to)… and he had done an act worthy of blame.” (V.37:139-148)
3412. Narrated ‘Abdullâh: The Prophet ﷺ said, “None of you should say that I am better than Yûnus (Jonah).” Musaddâd added, “Yûnus bin Mattâ.”

3413. Narrated Ibn ‘Abbâs: The Prophet ﷺ said, “No slave (of Allâh) should say that I am better than Yûnus (Jonah) bin Mattâ.” So, the Prophet ﷺ mentioned his father’s name with his name.

3414. Narrated Abû Hurairah: Once, while a Jew was selling something, he was offered a price that he was not pleased with. So, he said, “No, by Him Who gave Mûsâ (Moses) superiority over all human beings!” Hearing him, an Ansârî man got up and slapped him on his face and said, “You say: By Him Who gave Mûsâ superiority over all human beings although the Prophet
(Mūhammad) is present amongst us!” The Jew went to the Prophet and said, “O Abul-Qāsim! I am under the assurance and contract of security, so what right does so-and-so have to slap me?” The Prophet asked the other, “Why have you slapped him on his face”. He told him the whole story. The Prophet became angry till anger appeared on his face, and said, “Don’t give superiority to any Prophet amongst Allah’s Prophets, for when the trumpet will be blown, everyone on the earth and in the heavens will become unconscious except those whom Allah will exempt. The trumpet will be blown for the second time and I will be the first to be resurrected to see Mūsā holding Allah’s Throne. I will not know whether the unconsciousness which Mūsā received on the Day of Tūr has been sufficient for him, or he has got up before me.”

3415. The Prophet added: “And I do not say that there is anybody who is better than Yūnūs (Jonah) bin Matta.”

3416. Narrated Abū Hurairah: The Prophet said, “None should say that I am better than Yūnūs (Jonah) bin Matta.”

(36) CHAPTER. The Statement of Allah

“And ask them (O Mūhammad) about the town that was by the sea, when they transgressed in the matter of the Sabbath.”

(1) (Ch. 36) Fishing was prohibited to Isrā‘elites on the Sabbath day, and fish used to
When their fish came to them openly on the Sabbath day, and did not come... (up to)...
Be you monkeys, despised and rejected..."  
(V.7:163-166)

(37) CHAPTER. The Statement of Allah

"And to David We gave the Zabûr (Psalms)...."  
(V.4:163)

"And indeed We bestowed grace on Dâwûd (David) from Us (saying): 'O you mountains, glorify (Allâh) with him! And you birds (also)!' And We made the iron soft for him.... (up to) I am the All-Seer of what you do"  
(V.34:10,11)]

3417. Narrated Abû Hurairah

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

=come up openly to their water pools only on the Sabbath day and this tempted them greatly, so they could not resist it and when they transgressed Allâh’s Prohibitions, He said to them: “Be you monkeys.” And so they were.
60 - THE BOOK OF THE STORIES OF THE PROPHETS

3418. Narrated 'Abdullāh bin 'Amr: Allāh's Messenger ﷺ was informed that I have said: “By Allāh, I will observe Ṣaʿūm (fast) all the days and offer Ṣalāt (prayers) all the nights as long as I live.” On that, Allāh's Messenger ﷺ asked me: “Are you the one who says: ‘I will observe Ṣaʿūm (fast) all the days and offer Ṣalāt (prayer) all the nights as long as I live?’” I said, “Yes, I have said it.” He said, “You cannot do that. So, observe Ṣaʿūm (fast) and do not fast (for a period). Offer Ṣalāt (prayer) and sleep. Observe Ṣaʿūm (fast) for three days a month, for the reward of a good deed is multiplied by ten time, and so the fasting of three days a month equals the fasting of a year.” I said, “O Allāh's Messenger! I can do more than this.” He said, “Observe Ṣaʿūm (fast) on every third day. I said, “I can do more than that.” He said, “Fast on alternate days and this was the fasting of Dāwūd (David) which is the best sort of observing fast.” I said, “O Allāh's Messenger! I can do more than that.” He said, “There is nothing better than that.”

3419. Narrated 'Abdullāh bin 'Amr bin Al-ʿĀṣ: The Prophet ﷺ said to me, “I have been informed that you offer
Salât (prayer) all the nights and observe Saum (fast) all the days; is this true?” I replied, “Yes.” He said, “If you do so, your eyes will become weak and you will get bored. So observe Saum (fast) three days a month, for this will be the Saum (fast) of a whole year.” I said, “I find myself able to observe Saum (fast) more.” He said: “Then observe Saum (fast) like the fasting of (the Prophet) Dâwûd (David) who used to fast on alternate days and would not flee on facing the enemy.”

(38) CHAPTER. The most beloved Salât (prayer) to Allâh was the Salât (prayer) of (the Prophet) Dâwûd (David), and the most beloved Saum (fasting) to Allâh was the Saum (fast) of (the Prophet) Dâwûd. He used to sleep the (first half) of the night and offer Salât (prayer) for one-third of it and sleep one-sixth of it, and he used to observing fasting on alternate days.

‘Aishah said, “When the Prophet was in my house, he always slept before dawn [after performing the night Salât (prayer)].”

3420. Narrated ‘Abdullâh bin ‘Amr: Allâh’s Messenger said to me, “The most beloved Saum (fasting) to Allâh was the Saum (fast) of (the Prophet) Dâwûd (David) who used to observe Saum (fast) on alternate days. And the most beloved Salât (prayer) to Allâh was the Salât (prayer) of Dâwûd who used to sleep for (the first) half of the night and offer Salât (prayer) for 1/3 of it and (again) sleep for a sixth of it.”
(39) CHAPTER. The Statement of Allah
tulma:
"...And remember Our slave Dāwūd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allah)... (up to) ...And sound judgement in speech and decision."
(V.38:17-20)

3421. Narrated Mujahid: I asked Ibn ‘Abbās, “Should we perform a prostration on reciting Sūrat Sād?” He recited (the Sūrah) including: ‘...And among his progeny, Dāwūd (David), Sulaimān
(Solomon) ... (up to) ... so follow their guidance ...' (V.6:84-91)

And then he said, "Your Prophet is amongst those people who have been ordered to follow them (i.e., the preceding Messengers)."

3422. Narrated Ibn ‘Abbas: The prostration in Sūrat Sad is not amongst the compulsory prostrations, though I saw the Prophet prostrating on reciting it.

(40) CHAPTER.

The Statement of Allāh: "And to Dāwūd (David) We gave Sulaimān (Solomon). How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)."

(V.38:30)

And His Statement: "and bestow upon me a kingdom such as shall not belong to any other after me..." (V.38:35)

And His Statement: "They followed what the devils gave out (falsely of the magic) in the lifetime of Sulaimān (Solomon)...

(V.2:102)

And His Statement: "And to Sulaimān (We subjected) the wind, its morning (stride from sunrise till midday) was a month's (journey), and its afternoon (stride from midday till the decline of the sun to sunset), was a month's (journey, i.e., in one day he could travel two months journey.) And We caused a fount of (molten) brass to flow for him; and there were jinn that worked in front of him by the Leave of his Lord; and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. They worked for
him what he desired, (making) high rooms, images, basins as large as reservoirs and (cooking) cauldrons fixed (in their places). ‘Work you, O family of Dāwūd (David), with thanks!’ But few of My slaves are grateful. Then, when We decreed death for him (Sulaimān), nothing informed them (jinn) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down... (up to)... in the humiliating torment.” (V. 34:12-14)

3423. Narrated Abū Hurairah ﺭ安居ه: The Prophet ﺒ ﺳ said, “A strong demon from the jinns came to me yesterday suddenly, so as to spoil my ِ صل ﺧ (prayer), but Allāh enabled me to overpower him, and so I caught him and intended to tie him to one of the pillars of the mosque so that all of you might see him, but I remembered the invocation of my brother Sulaimān (Solomon): ‘...And bestow upon me a kingdom such as shall not belong to any other after me...’ (V. 38:35) So, I let him go disgraced.”
3424. Narrated Abū Hurairah: The Prophet said, “Sulaimān (Solomon), the son of Dāwūd (David), said, ‘Tonight I will sleep with seventy ladies, each of whom will conceive a child who will be a knight fighting for Allāh’s Cause. His companion said to him (say): ‘If Allāh will.’ But Sulaimān did not say so; therefore none of those women got pregnant except one, who gave birth to a half child.” The Prophet further said, “If the Prophet Sulaimān had said it (i.e., ‘If Allāh will’) he would have begotten children who would have fought in Allāh’s Cause.”

[Shu‘aib and Ibn Abī Az-Zinād said, “Ninety (women) is more correct (than seventy).”]

3425. Narrated Abū Dhar: I said, “O Allāh’s Messenger! Which mosque was built first?” He replied, “Al-Masjid-al-Harām.”’(1) I asked, “Which (was built) next?” He replied, “Al-Masjid-al-Aqṣā (at Jerusalem).” I asked, “What was the period of construction in between them?” He replied, “Forty (years).” He then added, “Wherever the time for the Salāt (prayer) is due, you should perform the Salāt (prayer), for all the earth is a place of worship for you.”

3426. Narrated Abū Hurairah: Allāh’s Messenger said, “My example and the example of the people is like that of a

---

(1) (H. 3425) The “Ka’bah” at Makkah.
person who lit a fire; moths, and other insects started falling into it.”

[This is a part of Hadith No.6483, Vol.8. Please see it for details].

3427. Narrated Abu Hurairah: I heard Allah’s Messenger saying: “There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said, ‘It has taken your child.’ The first said, ‘But it has taken your child.’ So, they both carried the case before Dawud (David) who judged that the living child be given to the elder lady. So, both of them went to Sulaiman (Solomon) the son of Dawud (David) and informed him (of the case). He said, ‘Bring me a knife so as to cut the child into two pieces and distribute it between them.’ The younger lady said, ‘May Allah be Merciful to you! Don’t do that, for it is her (i.e., the other lady’s) child.’ So, he gave the child to the younger lady.”

(41) CHAPTER. The Statement of Allah

And indeed We bestowed upon Luqman Al-Hikmah (wisdom and religious understanding) (up to) a great Zulm (wrong) indeed.” (V.31:12,13)

3428. Narrated ‘Abdullah: When the Verse: “…Those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong)…” (V.6:82), was revealed, the companions of the Prophet said, “Who amongst us has not confused his belief with Zulm (wrong)?” Then Allah revealed:
“...Join not in worship others with Allāh, Verily! Joining others in worship with Allāh is a great Zulm (wrong) indeed.” (V.31:13)

3429. Narrated ‘Abdullāh ibn ‘Abdul Mālik: When the Verse: “Those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with Zulm (wrong)” (V.6:82), was revealed, the Muslims felt it very hard and said, “O Allāh’s Messenger! Who amongst us has not done Zulm (wrong) to himself?” He replied, “The Verse does not mean this. But that Zulm (wrong) means to associate others in worship to Allāh. Don’t you listen to what Luqmān said to his son when he was advising him, “…O my son! Join not others in worship with Allāh. Verily! Joining others in worship with Allāh is a great Zulm (wrong) indeed.’” (V.31:13)

(42) CHAPTER. “And put forward to them a similitude; the (story of the) Dwellers of the Town [It is said that the town was Antioch (Antakiya) — now it is a town in Turkey].” (V.36:13)

(43) CHAPTER. The Statement of Allāh ﷺ: “(This is) a mention of the mercy of your Lord to His slave Zakariya (Zachariah) … (up to) We have given that name to none before (him).” (V.19:2-7)

“He said: ‘My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age… (up to)… three nights…” (V.19:8-10)

“Then he (Zakariyā) came out to his people from Al-Mihrab (a praying place or a private room) and he told them by signs to glorify Allāh’s Praises in the morning and in the afternoon. (It was said to his son): ‘O...
Yahya (John)! Hold fast the Scripture... (up to)... and the day he will be raised up to life (again)!” (V.19:11-15)

3430. Narrated Mãlik bin Sa'a'a that the Prophet ﷺ talked to them about his Al-Isra' (Journey by Night to the heavens). He said, "[Then Jibril (Gabriel) took me] and ascended up till he reached the second heaven where he asked for the gate to be opened, but it was asked, ‘Who is it?’ Jibril replied, ‘I am Jibril.’ It was asked, ‘Who is accompanying you?’ He replied, ‘Muḥammad.’ It was asked, ‘Has he been called?’ He said, ‘Yes.’ When we reached over the second heaven, I saw Yahyā (John) and 'Isā (Jesus) who were cousins. Jibril said, ‘These are Yahya (John) and 'Isa (Jesus), so greet them.’ I greeted them and they returned the greeting saying, ‘Welcome, O pious brother and pious Prophet!’"

(44) CHAPTER. The Statement of Allāh ﷺ :
"And mention in the Book (the Qur’ān, O Muḥammad ﷺ, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.” (V.19:16)

“(Remember) when the angels said: ‘O Maryam (Mary)! Verily, Allāh gives you the glad tidings of a Word [Be! — and he was! i.e., 'Isā (Jesus) the son of Maryam (Mary)]
from Him…” (V.3:45)
“Allāh chose Ādām, Nūḥ (Noah), the family of Ibrāhīm (Abraham), and the family of ‘Imrān above the ‘Alāmin (mankind and jinn) (of their times) ... (up to) ... provides sustenance to whom He wills, without limit.” (V.3:33-37).

Ibn ‘Abbās said, “The believers among the families of Ibrāhīm (Abraham), ‘Imrān, Yāsin and Muḥammad (are meant here). Allāh says: ‘Verily, among mankind who have the best claim to Ibrāhīm (Abraham) are those who followed him.’ (V.3:68), those who follow him are the believers.”

3431. Narrated Sa‘īd bin Al-Musayyib:
Abū Hurairah Ṣahīḥ Allāh Ḥaḍīth said, “I heard Allāh’s Messenger Ṣahīḥ saying, ‘There is none born among the offspring of Ādām, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Maryam (Mary) and her son’. Then Abū Hurairah recited:
“...And I seek refuge with You (Allāh) for her and for her offspring from Shaiṭān (Satan), the outcast.” (V.3:36)

(45) CHAPTER. “And (remember) when the angels said: ‘O Maryam (Mary)! Verily, Allāh has chosen you... (up to) ... As to which of them should be charged with the care of Maryam (Mary)” (V.3:42-44)
3432. Narrated 'Ali: I heard the Prophet saying, “Maryam (Mary), the daughter of 'Imrân, was the best among the women (of the world of her time) and Khadija is the best amongst the women (of this nation).”

3433. Narrated Abü Müsa Al-Ash'arî: The Prophet said, “The superiority of 'Aishah to other ladies is like the superiority of Tharîd (i.e., meat and bread dish) to other meals. Many men reached the level of perfection, but no woman reached such a level except Maryam (Mary), the daughter of 'Imrân and 'Āsiya, the wife of Fir'aun (Pharaoh).”
3434. Narrated Abū Hurairah: I heard Allah's Messenger saying, "Amongst all those women who ride camels (i.e., Arabs), the ladies of Quraish are the best. They are merciful and kind to their offspring and the best guardians of their husbands' properties." Abū Hurairah added, "Maryam (Mary) the daughter of 'Imrãn never rode a camel."

3435. Narrated 'Ubâda: The Prophet said, "If anyone testifies that 'La ilâha illallah' (none has the right to be worshipped but Allah Alone), Who has no partners, and that Muhammad is His slave and His Messenger, and that 'Isâ (Jesus) is Allah's slave and His Messenger and His Word ('Be!' — and he was) which He bestowed on Maryam (Mary) and a Ruh (spirit) created by Him, and that Paradise, is the truth and Hell is the truth,' Allah will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junãda, the subnarrator said, "'Ubâda added, 'Such a person can enter Paradise through any of its eight gates he likes.'\)"

(47) CHAPTER. The Statement of Allah

"O people of the Scriptures (Jews and Christians)! Do not exceed the limits in your religion... (up to) ... as a Disposer of affairs." (V.4:171)
"And mention in the Book (the Qur'an, O Muhammad) the story of Maryam (Mary), when she withdrew in seclusion from her family..." (V.19:16)

3436. Narrated Abu Hurairah: Abu Hurairah said, "None spoke in cradle but three: (The first was) Jesus (Jesus), (the second was:) There was a man from Banu Isra'il called Juraij. While he was offering prayer, his mother came and called him. He said (to himself), 'Shall I answer her or keep on offering prayer (He went on offering prayer and did not answer her). His mother said, 'O Allah! Do not let him die till he sees the faces of prostitutes.' So, while he was in his hermitage, a lady came and sought to seduce him, but he refused. So, she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her and
then later on she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed the ablution and offered prayer and then came to the child and said, ‘O child! Who is your father?’ The child replied, ‘The shepherd.’ (After hearing this) the people said, ‘We shall rebuild your hermitage of gold,’ but he said, ‘No, of nothing but mud.’ (The third was the hero of the following story:) A lady from Banî Israil was nursing her child at her breast when a handsome rider passed by her. She said, ‘O Allah! Make my child like him.’ On that the child left her breast, and facing the rider said, ‘O Allah! Do not make me like him.’ The child then started sucking her breast again. [Abu Hurairah further said, “As if I were now looking at the Prophet sucking his finger (in way of demonstration.)”] (The Prophet continued), “After a while they (some people) passed by, with a lady-slave and she (i.e., the child’s mother) said, ‘O Allah! Do not make my child like this (slave-girl)!’ On that the child left her breast and said, ‘O Allah! Make me like her.’ When she asked why, the child replied, ‘The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse’.”

3437. Narrated Abu Hurairah: The Prophet said, “I met Musa (Moses) on the night of my Al-Isra’ (Journey by Night to the heavens).” The Prophet then described him saying, “As I think, he was a tall person with lank hair as if he belonged to the people of the tribe of Shanû’a.” The Prophet further said, “I met Isâ (Jesus).” The Prophet described him saying, “He was one of moderate height and was red-faced as if he had just come out of a
bathroom. I saw Ibrāhīm (Abraham) whom I resembled more than any of his offspring did.” The Prophet ﷺ further said, “(That night) I was given two cups; one full of milk and the other full of wine. I was asked to take either of them which I liked, and I took the milk and drank it. On that it was said to me, ‘You have taken the right path (religion). If you had taken the wine, your (Muslim) nation would have gone astray.’”

3438. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ said, “I saw Mūsā (Moses), ‘Īsā (Jesus) and Ibrāhīm (Abraham) [on the night of my Al-Isrā’ (Journey by Night to the heavens)]. ‘Īsā was of red complexion, curly hair and a broad chest. Mūsā was of brown complexion, straight hair and tall stature as if he was from the people of Az-Zutt.”

3439. Narrated ‘Abdullāh رضي الله عنه: The Prophet ﷺ mentioned Al-Masīḥ Ad-Dajjāl in front of the people saying, “Allāh is not one-eyed while Al-Masīḥ Ad-Dajjāl is blind in the right eye and his eye looks like a bulging out grape.”
3440. While sleeping near the Ka'bah last night, I saw in my dream a man of brown colour, the best one can see amongst brown colour, and his hair was so long that it fell between his shoulders. His hair was lank and water was dripping from his head and he was placing his hands on the shoulders of two men while circumambulating the Ka'bah. I asked, 'Who is this?' They replied, 'This is 'Isā (Jesus), son of Maryam (Mary)'. Behind him I saw a man who had short and curly hair and was blind in the eye, resembling Ibn Qatān in appearance. He was placing his hands on the shoulders of a person while performing Ṭawaf around the Ka'bah. I asked, 'Who is this?' They replied, 'Al-Masih Ad-Dajjāl.'"

3441. Narrated Sālim from his father: No, By Allah, the Prophet did not tell that 'Isā (Jesus) was of red complexion but said, "While I was sleeping, (in my dream) I saw myself circumambulating the Ka'bah, suddenly I saw a man of brown complexion and lank hair walking between two men, and water was dropping from his head. I asked, 'Who is this?' The people said, 'He is the son of Maryam (Mary). Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye which looked like a bulging out grape. I asked, 'Who is this?' They replied, 'He is Ad-Dajjāl.' The one who resembled to him among the people, was Ibn Qatān." (Az-Zuhri said, "He (i.e., Ibn Qatān) was a man from the Khuzā' tribe who died in the pre-Islamic period.")
3442. Narrated Abū Hurairah: I heard Allāh’s Messenger saying, “I am the nearest of all the people to the son of Maryam (Mary), and all the Prophets are paternal brothers, and there has been no Prophet between me and him [i.e., ‘Īsā (Jesus)].”

3443. Narrated Abū Hurairah: Allāh’s Messenger said, “Both in this world and in the Hereafter, I am the nearest of all the people to ‘Īsā (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one (i.e., Islāmic Monotheism).”

3444. Narrated Abū Hurairah: The Prophet said, “‘Īsā (Jesus), the son of Maryam (Mary) seeing a man stealing, asked him, ‘Did you steal?’ He said, ‘No, by Allāh, except Whom there is no other Ilāh (God). Lā ilāha illallāh (none who has the right to be worshipped but Allāh).’ ‘Iesa said, ‘I believe in Allāh and deny (or suspect) my eyes.’”
3445. Narrated 'Umar : I heard the Prophet saying, “Do not exaggerate in praising me as the Christians praised the son of Maryam (Mary), (1) for I am only a slave. So, call me the slave of Allâh and His Messenger.”

3446. Narrated Abû Mûsa Al-Ash'ârî: Allâh’s Messenger said, “If a man teaches his slave-girl good manners properly, educates her properly, and then manumits and marries her, he will get a double reward. And if a man believes in ‘Isâ (Jesus) and then believes in me, he will get a double reward. And if a slave fears, obeys, and keeps his duty to his Lord (i.e., Allâh) and (also) obeys his masters, he too will get a double reward.” (See H. 97)

3447. Narrated Ibn ‘Abbâs: Allâh’s Messenger said, “You will be resurrected (and assembled) barefooted, naked and uncircumcised.” The Prophet (H. 97)

(1) (H. 3445) The Christians over-praised ‘Isâ (Jesus) till they took him as an Ilâh (God) besides Allâh.
then recited the Divine Verse:

"...As We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it." (V.21:104)

He added, "The first to be dressed will be Ibrāhīm (Abraham). Then some of my companions will be taken to the right and to the left. I will say: 'My companions!' It will be said, 'They had been renegades (deserted Islam) since you left them.' I will then say what the pious slave 'Īsā (Jesus), the son of Maryam (Mary) said: '...And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). If You punish them, they are Your slaves, and if You forgive them, You, only You are the All-Mighty, the All-Wise'." (V.5:117,118)

Narrated Qābīṣa, "Those were the apostates who deserted Islam during the caliphate of ʿAbū Bakr."

[See Hadith No. 3349]

(49) CHAPTER. The advent (descent) of 'Īsā (Jesus), son of Maryam (Mary)
Jizya\(^{(1)}\) (i.e., taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allâh [in \(\text{Salât}\) (prayers)] will be better than the whole world and whatever is in it. Abû Hurairah added: “If you wish, you can recite (this Verse of the Qur’an) :-

‘And there is none of the people of the Scripture (Jews and Christians), but must believe in him (i.e., ‘Isâ, son of Maryam, as only a Messenger of Allâh and a human being) before his [‘Isâ عليه السلام or a Jew’s or a Christian’s] death; (at the time of the appearance of the angel of death). And on the Day of Resurrection he (‘ISâ عليه السلام) will be a witness against them.’” (V. 4:159)

(See \(\text{Fath Al-Bârî}\)) [According to the quotation of Kushmaihani there is “Al-Jizya” instead of \(\text{Al-Harb}\)].

3449. Narrated Abû Hurairah: Allâh’s Messenger ﷺ said, “How will you be when the son of Maryam (Mary) ['Isâ عليه السلام] descends amongst you, and he will judge people by the law of the Qur’an and not by the law of the Gospel.”

[See \(\text{Fath Al-Bârî}\)].

(50) CHAPTER. What has been said about Bani Isrâ’il.

3450. Narrated Rib‘î bin Hirâsh: ‘Uqba bin ‘Amr said to Ḥudâifa, “Won’t you relate to us of what you have heard from Allâh’s Messenger ﷺ?” He said, “I heard him saying, ‘When \(\text{Ad-Dajjâl}\) appears, he will have fire and water along with him’. What the

\[^{(1)}\] (H. 3448) \textit{Al-Jizya}: A tax imposed on non-Muslims, who would keep their own religion rather than embrace Islâm. This will not be accepted by ‘Isâ (Jesus عليه السلام), but all people will be required to embrace Islâm and there will be no other alternative.
people will consider as fire, will be cold water and what the people will consider as cold water, will be fire that will burn (things). So, if anyone of you comes across this, he should fall in the thing which will appear to him as fire, for in reality, it will be fresh cold water.'"

3451. Hudhaifa added, "I also heard him (i.e., the Prophet ﷺ) saying, 'From among the people preceding your generation, there was a man whom the angel of death visited to take away his soul. (So his soul was taken away) and he was asked if he had done any good deed.' He replied, 'I don't remember any good deed.' He was asked to think it over. He said, 'I do not remember, except that I used to trade with the people in the world; and I used to give a respite to the rich and forgive the poor (among my debtors)'. So, Allah made him enter Paradise."

3452. Hudhaifa further said, "I also heard him saying, 'Once there was a man on his deathbed, who, losing every hope of surviving said to his family: When I die, gather for me a large heap of wood and make a fire (to burn me). When the fire eats my meat and reaches my bones, and when the bones have burnt, take and crush them into powder and wait for a windy day to throw it (i.e., the powder) over the sea'. They did so, but Allah collected his particles and asked him: 'Why did you do so?' He replied: 'For fear of You'. So Allah forgave him.'"

‘Uqba bin ‘Amr said, “I heard him saying that the Israeli used to dig the grave of the dead (to steal their shrouds)."
3453, 3454. Narrated ‘Aishah and Ibn ‘Abbas: On his deathbed Allâh’s Messenger put a sheet over his face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, “May Allâh’s Curse be on the Jews and the Christians for they built places of worship at the graves of their Prophets.” (By that) he intended to warn (the Muslims) from what they (i.e., Jews and Christians) had done. (See H. 435)

3455. Narrated Abû Hurairah: The Prophet, “The Isrâ‘îlîes used to be ruled and guided by Prophets. Whenever a Prophet died, another would take over his place. There will be no Prophet after me, but there will be caliphs who will increase in number.” The people asked, “O Allah’s Messenger! What do you order us (to do)?” He said, “Obey the one who will be given the Bai‘a (pledge) first. Fulfil their (i.e., the caliphs’) rights, for Allâh will ask them about (any shortcomings) in ruling those whom Allâh has put under their guardianship.”

3456. Narrated Abû Sa‘îd: The Prophet said, “You surely will follow the ways of those nations who were before you, if the Bai‘a (pledge) is given to a caliph and after a while another caliph is given the Bai‘a by some members of the society, the common Muslims should abide by the Bai‘a given to the first Caliph, for the election of the second is invalid.”
span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered the hole of a mastigar (sand lizard), you would follow them.” We said, “O Allah’s Messenger! Do you mean the Jews and the Christians?” He replied, “Whom else?” (Meaning, of course, the Jews and the Christians.)

[See Vol. 9, Hadith No.7320]

3457. Narrated Anas: The people mentioned the fire and the bell [as means proposed for announcing the time of Salât (prayer)] and by such a suggestion they referred to the Jews and the Christians. But Bilāl was ordered, “Pronounce the words of the Adhān (i.e., call for the Salât) by saying its wordings twice in doubles, and for the Iqāma by saying its wordings once in singles.”(1)

3458. Narrated ‘Aishah: that she used to hate that one should keep his hands on his flanks while offering Salât (prayer). She said that the Jews used to do so.

3459. Narrated Ibn ‘Umar: Allah’s Messenger said, “Your period (i.e., the Muslims’ period) in comparison to the periods of the previous nations, is like the period between the Salât-ul-‘Asr (‘Asr prayer) and sunset. And your example in comparison

(1) (H. 3457) The suggestion that they should use fire or a bell to announce the time of the Salât (prayer) was rejected, and the Adhān was adopted instead. [See Vol. 1, Hadith No. 603]
to the Jews and the Christians is like the example of a person who employed some labourers and asked them, ‘Who will work for me till midday for one Qirāt each?’ The Jews worked for half a day for one Qirāt each. The person asked, ‘Who will do the work for me from midday to the time of the Salāt-ul-‘Asr for one Qirāt each?’ The Christians worked from midday till the Salāt-ul-‘Asr for one Qirāt. Then the person asked, ‘Who will do the work for me from the Salāt-ul-‘Asr till sunset for two Qirāt each?’ The Prophet added, “It is you (i.e., Muslims) who are doing the work from the Salāt-ul-‘Asr till sunset, so you will have a double reward. The Jews and the Christians got angry and said, ‘We have done more work but got less wages.’ Allāh said, ‘Have I been unjust to you as regards your rights?’ They said, ‘No.’ So Allāh said, ‘Then it is My Blessing which I bestow on whomever I like.’”

3460. Narrated Ibn ‘Abbās: I heard ‘Umar saying, “May Allāh curse so-and-so! Doesn’t he know that the Prophet said, ‘May Allāh curse the Jews, for though they were forbidden (to eat) fat, they melted (liquified) it and sold it.”
3461. Narrated ‘Abdullāh bin ‘Amr رضي الله عنه: The Prophet ﷺ said, “Convey (my teachings) to the people even if it were a single Verse or a sentence (from the Qur’an or As-Sunna) and tell others the stories of Bānī Isrā’īl (which have been taught to you), for it is not sinful to do so. And whoever tells a lie against me intentionally, then surely let him occupy his seat in the (Hell) Fire.”

3462. Narrated Abū Hurairah رضي الله عنه: Allah’s Messenger ﷺ said, “The Jews and the Christians do not dye (their grey hair), so you shall do the opposite of what they do (i.e., dye your grey hair and beards).”

3463. Narrated Jundub: Allāh’s Messenger ﷺ said, “Amongst the nations before you there was a man who got a wound, and growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allāh تعالى said, ‘My slave hurried to bring death upon himself so I have forbidden him (to enter) Paradise.’”
(51) CHAPTER. (The tale of three Israelites, a leper, a bald man and a blind man.

Narrated Abu Hurairah that he heard Allah's Messenger saying, "Allah willed to test three Israelites who were a leper, a blind man and a bald-headed man. So He sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good colour and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels (or cows).' (The narrator is in doubt, for either the leper or the bald-headed man demanded camels and the other demanded cows.) So he (i.e the leper) was given a pregnant she-camel, and the angel said (to him), 'May Allah bless you in it.'

"The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied, 'Cows.' The angel gave him a pregnant cow and said, 'May Allah bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allah may restore my eyesight to me so that I may see the people.' The angel touched his eyes and Allah gave him back his eyesight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant ewe. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much..."
that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. So, none will satisfy my need except Allah and then you. In the Name of Him Who has given you such nice colour and beautiful skin and so much property, I ask you to give me a camel so that I may reach my destination'. The man replied, 'I have many obligations (so I cannot give you)' The angel said, 'I think I know you; were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allah gave you (all this property)?' He replied, 'This is all wrong', I got this property through inheritance from my forefathers'. The angel said, 'If you are telling a lie, then let Allah make you as you were before.'

"Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allah make you as you were before.'

"The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allah, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey'. The man said, 'No doubt, I was blind and Allah gave me back my eye-sight; I was poor and Allah made me rich; so take anything you want.'
wish from my property. By Allāh, I will not stop you for taking anything (you need) of my property which you may take for Allāh’s sake.’ The angel replied, ‘Keep your property with you. You (i.e., three men) have been tested and Allāh is pleased with you and is angry with your two companions.’”

(52) CHAPTER.
(Allāh’s Statement): “Do you think flat the people of the Cave and the Inscription (the news or the names of the people of the Cave)?’ (V.18:9)

(53) CHAPTER. The tale of the cave.
3465. Narrated Ibn ‘Umar: Allāh’s Messenger ﷺ said, “Once, three persons (from the previous nations) were travelling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed (suddenly by the falling of
a huge rock) while they were inside. They said to each other, 'O you! Nothing can save you except the truth, so each of you should ask Allah's Help by referring to such a deed as he thinks he did sincerely (i.e. just for gaining Allah's Pleasure).’ So one of them said, 'O Allah! You know that I had a labourer who worked for me for one *Faraq* (i.e., three *Sā*) of rice, but he departed, leaving it (i.e., his wages). I sowed that *Faraq* of rice and with its yield I bought cows (for him). Later on when he came to me asking for his wages, I said (to him), 'Go to those cows and drive (take) all of them.' He said to me, 'But you have to pay me only a *Faraq* of rice.' I said to him, 'Go to those cows and take them, for they are the product of that *Faraq* of rice.' So he drove (took) them. O Allah! If You consider that I did that for fear of You, then please remove the rock.' The rock shifted a bit from the mouth of the cave. The second one said, 'O Allah. You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e., my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it. I kept on waiting (for them to wake) till it dawned. O Allah! If You consider that I did that for fear of You, then please remove the rock.' So, the rock shifted and they could see the sky through it. The (third) one said, 'O Allah! You know that I had a cousin (i.e., my paternal uncle's daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one hundred Dinar (i.e., gold pieces). So, I collected the amount and brought it to her, and she allowed me to
sleep with her. But when I sat between her legs, she said: Be afraid of Allah, and do not deflower me but legally. I got up and left the hundred Dinâr (for her). O Allah! If You consider that I did that for fear of You then please remove the rock'. So, Allah released them (removed the rock) and they came out (of the cave).

[This Hadith indicates that one can only ask Allah for help directly or through his performed good deeds. But to ask Allah through dead or absent (Prophets, saints, spirits, holy men, angels etc.) is absolutely forbidden in Islam and it is a kind of ‘Shirk’ — polytheism].

(54) CHAPTER.
3466. Narrated Abu Hurairah that he heard Allah’s Messenger saying, “While a lady was nursing her child, a rider passed by and she said, ‘O Allah! Don’t let my child die till he becomes like this (rider).’ The child said, ‘O Allah! Don’t make me like him.’ and then returned to her breast (sucking it). (After a while) they (some people) passed by a lady who was being pulled and teased (by the people). The child’s mother said, ‘O Allah! Do not make my child like her.’ The child said, ‘O Allah! Make me like her.’ Then he said, ‘As for the rider, he is a disbeliever (an infidel), while the lady is accused of illegal sexual intercourse (falsely) and she says: Allah is Sufficient for me (He knows the truth), and they also accuse her of theft (falsely) and she says: Allah is Sufficient for me.’”

[See Hadith No. 3436]
3467. Narrated Abu Hurairah:  The Prophet ﷺ said, “While a dog was going round a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoe (and used the shoe to draw water from the well) and watered it. So Allah forgave her because of that good deed.” (See H. 3321)

3468. Narrated Humaid bin ‘Abdur-Rahman that he heard Mu’awiyah bin Abi Sufyan (talking) on the pulpit in the year when he performed the Hajj. He took a tuft of hair that was in the hand of an orderly and said, “O people of Al-Madina! Where are your learned men? I heard the Prophet ﷺ forbidding such a thing as this (i.e., false hair) and he used to say, ‘The Israeilites were destroyed when their ladies practised this habit (of using false hair to lengthen their locks)’.”

3469. Narrated Abu Hurairah:  The Prophet ﷺ said, “Amongst the people preceding you there used to be Muhaddithun (i.e., persons who can guess things that come true later on, as if those persons have been inspired divinely), and if there are any such persons amongst my followers, it is ‘Umar bin Al-Khaṭṭāb.”
3470. Narrated Abū Sa‘īd Al-Khudri: The Prophet ﷺ said, “There was a man from Bani Isrā‘il who murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised him to go to such and such village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allāh ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So, he was found one span closer to the village (he was going to). So he was forgiven.”

3471. Narrated Abū Hurairah: Once, Allah’s Messenger ﷺ offered the morning Salāt (prayer) and then faced the people and said, “While a man was driving a cow, he rode over it and beat it. The cow said, ‘We have not been created for this, but we have been created for ploughing.’” On that the people said astonishingly, “Glorified be Allāh! A cow speaks!” The Prophet ﷺ said, “I believe this, and Abū Bakr and ‘Umar, too, believe it, although neither of them was present there.” The Prophet ﷺ added: “While a person was amongst his sheep, a wolf attacked and took one of the sheep. The man chased the wolf till he
rescued it (the sheep) from the wolf, whereupon the wolf said, ‘You have rescued it (the sheep) from me; but who will guard it on the day of the wild beasts when there will be no shepherd to guard them except I?’ ” The people said surprisingly, “Glorified be Allah! A wolf speaks!”(1) The Prophet ﷺ said, “But I believe this and Abū Bakr and ‘Umar, too, believe this, although neither of them was present there.”

[See Vol. 3, Hadith No. 2324 and also Vol. 5, Hadith No. 3663]

3472. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “A man bought a piece of land from another man, and the buyer found an earthenware jar filled with

(1) (H. 3471) It has been written that a wolf also spoke to a shepherd during the Prophet’s lifetime near Al-Madina as narrated in Musnad Imām Ahmad in the Musnad of Abu Sa‘īd Al-Khudri: Narrated Abū Sa‘īd Al-Khudri: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: “Be afraid of Allah, you have taken the provision from me which Allah gave me”. The shepherd said: “What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being”. The wolf said: “Shall I tell you something more amazing than this? There is Muḥammad, the Messenger of Allah (ﷺ) in Yathrib (Al-Madina) informing the people about the news of the past”. Then the shepherd (after hearing that) proceeded (towards Al-Madina) driving his sheep till he entered Al-Madina, cornered his sheep in a place, and came to Allah’s Messenger (Muḥammad ﷺ) and informed the whole story. Allah’s Messenger ordered for the proclamation of a congregational ṣalāt (prayer) (صلاة جامعّة). Then he came out and asked the shepherd to inform the people (about his story), and he informed them. Then Allah’s Messenger ﷺ said: “He (the shepherd) has spoken the truth. By Him (Allah) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (ض véhicule) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him.

[See Vol. 3, Hadith No. 2324 and also Vol. 5, Hadith No. 3663]
3473.Narrated Usâma bin Zaid ﺍلـ: Allah's Messenger ﷺ said, “Plague was a means of torture sent on a group of Israelites (or on some people before you). So, if you hear of its spread in a land, don’t approach it, and if plague should appear in a land where you are present, then don’t leave that land in order to run away from it (i.e., plague).”
3474. Narrated ‘Aishah, the wife of the Prophet ﷺ: I asked Allâh’s Messenger ﷺ about the plague. He told me that it was a punishment sent by Allâh on whom he wished, and Allâh made it a source of mercy for the believers, for if one at the time of the spread of a plague epidemic stays in his country patiently hoping for Allâh’s Reward, and believing that nothing will befall him except what Allâh has written for him, he will get a reward similar to that of a martyr.

3475. Narrated ‘Aishah: The people of Quraish worried about the lady from Banî Makhzûm who had committed theft. They asked, “Who will intercede for her with Allâh’s Messenger ﷺ?” Some said, “No one dare to do so except Usâma bin Zaid, the beloved one to Allâh’s Messenger ﷺ.” When Usâma spoke about that to Allâh’s Messenger ﷺ; Allâh’s Messenger ﷺ said (to him), “Do you try to intercede for somebody in a case connected with Allâh’s prescribed punishments?” Then he got up and delivered a Khutbah (religious talk) saying, “What destroyed the nations preceding you was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allâh’s punishment on him. By Allâh, if Fâtima, the daughter of Muhammad stole, I would cut off her hand.”

3476. Narrated Ibn Mas‘ûd: I heard a person reciting a (Qur’ânîc) Verse in
a certain way, and I had heard the Prophet reciting the same Verse in a different way. So, I took him to the Prophet and informed him of that but I noticed the sign of disapproval on his face, and then he said, “Both of you are correct, so don’t differ, for the nations before you differed, so they were destroyed.”

3477. Narrated ‘Abdullãh (bin Mas’üd): As if I saw the Prophet talking about one of the Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, “O Allâh! Forgive my nation, for they have no knowledge.”

3478. Narrated Abû Sa‘îd: The Prophet said, “Amongst the people preceding your age, there was a man whom Allâh had given a lot of wealth. While he was in his deathbed, he called his sons and said, ‘What type of father have I been to you?’ They replied, ‘You have been a good father.’ He said, ‘I have never done a single good deed; so when I die, burn me and crush my body, and scatter the resulting ashes on a windy day.’ His sons did accordingly, but Allâh gathered his particles and asked (him), ‘What made you do so?’ He replied, “Fear of You.’ So Allâh bestowed His Mercy upon him (forgave him).”
3479. Narrated Rib‘i bin Hi‘āsh: ‘Uqba said to Ḥudhaifa, “Won’t you narrate to us what you heard from Allah’s Messenger?” Ḥudhaifa said, “I heard him saying, ‘Death approached a man and when he had no hope of surviving, he said to his family, ‘When I die, gather for me much wood and build a fire (to burn me). When the fire has eaten my flesh and reached my bones, take the bones and grind them and scatter the resulting powder in the sea on a hot (or windy) day.’ (That was done.) But Allah collected his particles and asked (him), ‘Why did you do so?’ He replied, ‘For fear of You.’ So Allah forgave him.”

Narrated ‘Abdul Malik as above, saying, “On a windy day.”

3480. Narrated Abū Hurairah: Ḥudhayfah’s Messenger said, “A man used to give loans to the people and used to say to his servant, ‘If the debtor is poor, forgive him, so that Allah may forgive us.’ So, when he met Allah (after his death), Allah forgave him.”
3481. Narrated Abu Hurairah: The Prophet said, "A man used to do sinful deeds, and when death came to him, he said to his sons, 'After my death, burn me and then crush me, and scatter the powder in the air, for by Allah, if Allah would get hold of me, He will give me such a punishment as He has never given to anyone else.' When he died, his sons did accordingly. Allah ordered the earth saying, 'Collect what you hold of his particles.' It did so, and behold! There he was (the man) standing. Allah asked (him), 'What made you do what you did?' He replied, 'O my Lord! I was afraid of You.' So Allah forgave him.

Another narrator said, "The man said, 'Fear of You, O Lord!'"

3482. Narrated Abdullah bin Umar: Allah's Messenger said, "A lady was punished because of a cat which she had imprisoned till it died. She entered the (Hell) Fire because of it, for she neither gave it food nor water as she had imprisoned it, nor set it free to eat from the vermin of the earth." (See H. 745, 3318)
3483. Narrated Abū Mas‘ūd ‘Uqba: The Prophet ﷺ said, “One of the (basic) sayings of An-Nubuwwa (the Prophethood) which the people have got is, ‘If you do not feel ashamed, then do whatever you like.’”

[See Vol. 8, Ḥadīth No. 6120]

3484. Narrated Abū Mus‘ūd: The Prophet ﷺ said, “One of the sayings of An-Nubuwwa (the Prophethood) which the people have got is, ‘If you do not feel ashamed, then do whatever you like.’”

3485. Narrated Ibn ‘Umar: The Prophet ﷺ said, “While a man was walking, dragging his dress with pride, he was caused to be swallowed by the earth and will go on sinking in it till the Day of Resurrection.”

3486. Narrated Abū Hurairah رضي الله عنهم: The Prophet ﷺ said, “We (Muslims) are the last (to come) but we will be the foremost on the Day of Resurrection, though the former nations were given the Book (i.e., Scripture) before us, and we were given the Holy Book after them. This (i.e., Friday) is the day about which they differed (but Allah gave us the guidance for that). So the next day (i.e., Saturday) was prescribed for the Jews and the day after it (i.e., Sunday) for the
Christians. (See H. 896)

3487. It is obligatory on every Muslim to (take a bath) wash his head and body once (i.e., Friday) (at least) in every seven days.” (See Vol. 2, Ḥadīth No.897)

3488. Narrated Sa`īd bin Al-Musaiyab: When Mu`āwiya bin Abī Sufyān came to Al-Madīna for the last time, he delivered a Ḫuṭba (religious talk) before us. He took out a tuft of hair and said, “I never thought that someone other than the Jews would do such a thing (i.e., use false hair). The Prophet named such a practice, Az-Zūr (i.e., falsehood), meaning the use of false hair.”
61 – THE BOOK OF VIRTUES

(1) CHAPTER. The Statement of Allah

‘O Mankind! We have created you from a male and a female. (V.49:13)

And Allah’s Statement:

“...And fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the womb (kinship). Surely, Allah is Ever an All-Watcher over you.” (V.4:1)

The prohibition of bad customs of the Period of Ignorance.

3489. Narrated Ibn ‘Abbas regarding the Verse:

‘And (We) made you Shu‘uba (nations) and Qaba‘il (tribes) that you may know one another...’ (V.49:13)

That Shu‘uba means the big Qaba‘il (i.e., nations) while the Qaba‘il (i.e., tribes) means the branch tribes.

3490. Narrated Abu Hurairah:

Once, Allah’s Messenger was asked, “Who is the most honourable amongst the people?” He said, “The one who fears Allah and keeps his duty to Him.” They said, “We do not ask you about this.” He said, “Then Yusuf (Joseph), the Prophet of Allah.”

3491. Narrated Kulaib bin Wa’il: I asked Zainab bint Abi Salama (i.e., daughter of the wife of the Prophet), “Tell me about the Prophet. Did he belong to the tribe of Mu‘jar?” She replied, “Yes, he belonged to the tribe of Mu‘jar and was from the offspring
of An-Nadr bin Kinâna.”

3492. Narrated Kulaib: I was told by the Rabiba (i.e., daughter of the wife of the Prophetﷺ) who, I think, was Zainab, that the Prophetﷺ forbade the utensils (of wine called) Ad-Dubbâ’, Al-Hantam, Al-Muqaiyar and Al-Muzaffal. I said to her, “Tell me as to which tribe the Prophet belonged; was he from the tribe of Muçlar?” She replied, “He belonged to the tribe of Muçlar and was from the offspring of An-Nadr bin Kinâna.”

3493. Narrated Abû Hurairah: Allâh’s Messengerﷺ said, “You see that the people are (like) metals (of different origins and natures). Those who were the best in the Pre-Islamic Period of Ignorance are also the best in Islâm if they comprehend religious knowledge. You see that the best amongst the people in this respect (i.e., ambition of ruling) are those who hate it most.

3494. (Allâh’s Messengerﷺ added:) And you see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (i.e., hypocrite).”

3495. Narrated Abû Hurairah: The Prophetﷺ said, “The tribe of Quraish has precedence over the people in this connection (i.e., the right of ruling). The Muslims follow the Muslims amongst them,
and the infidels follow the infidels amongst them.

3496. (Allāh’s Messenger ﷺ added:) And people are (like) metals (of different origins and natures). The best amongst them in the Pre-Islāmic Period of Ignorance are the best in Islām provided they comprehend the religious knowledge. You will find that the best amongst the people in this respect (i.e., of ruling) is he who hates it (i.e., the idea of ruling) most, till he is given the Bai‘a pledge.”

3497. Narrated Ṭawūs: Ibn ‘Abbās recited the Qur’ānic Verse:

“...Except to be kind to me for my kinship with you...” (V.42:23)

Sa‘īd bin Jubair said, “(The Verse implies) the kinship of Muḥammad ﷺ.” Ibn ‘Abbās said, “There was not a single house (i.e., sub-tribe) of Quraish but had a kinship with the Prophet ﷺ; and so the above Verse was revealed in this connection, and its interpretation is: ‘O Quraish! You should keep good relations between me (i.e., Muḥammad ﷺ) and you.’”

3498. Narrated Abū Mas‘ūd: The Prophet ﷺ said, “From this side, pointing towards the east, Al-Fitan (trials and afflictions) will appear. Rudeness and lack of mercy are characteristics of the rural bedouins who are busy with their camels and cows (and pay no attention to religion). Such are the tribes of Rabī‘a and Muḍār.”
3499. Narrated Abū Hurairah (ra) saying, “Pride and arrogance are characteristics of the rural bedouins, while calmness is found among the owners of sheep. Belief is Yemenite, and wisdom is also Yemenite (i.e., the Yemenites are well-known for their true belief and wisdom).” Abū ‘Abdullāh (Al-Bukhārī) said, “Yemen was called so because it is situated to the right of the Ka’bah, and Sham was called so because it is situated to the left of the Ka’bah.”

(2) CHAPTER. Virtues of Quraish.

3500. Narrated Muḥammad bin Jubair bin Muṭ’im, that while he was with a delegation from Quraish to Mu‘āwiyah, the latter heard the news that ‘Abdullāh bin ‘Amr bin Al-‘Aṣi said that there would be a king from the tribe of Qaḥṭān. On that Mu‘āwiyah became angry, got up and then praised Allāh as He deserved, and said, “Now then, I have heard that some men amongst you narrate things which are neither in Allāh’s Book (Qur’ān), nor have been told by Allāh’s Messenger (SAW). Those men are the ignorant amongst you. Beware of such hopes as make the people go astray, for I heard Allāh’s Messenger saying, ‘Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allāh will destroy him as

(1) (H. 3499) The Arabic words for right and left have great resemblance to the words ‘Yemen and Sham.’
long as they abide by the laws of the religion.'"

3501. Narrated Ibn ‘Umar: The Prophet said, “Authority of ruling will remain with Quraysh, even if only two of them remained.”

3502. Narrated Jubair bin Mut‘im: ‘Uthman bin ‘Affan went (to the Prophet) and said, “O Allah’s Messenger! You gave property to Banu Al-Muttalib and did not give us, although we and they are of the same degree of relationship to you.” The Prophet said, “Only Banu Hashim and Banu Al-Muttalib are one thing (as regards family status).”

3503. Narrated ‘Urwa bin Az-Zubair: ‘Abdullah bin Az-Zubair went with some women of the tribe of Banu Zuhra to ‘Aishah who used to treat them nicely because of their relation to Allah’s Messenger.

3504. Narrated Abü Hurairah: Allah’s Messenger said, “The tribes of Quraysh, Al-Ansar, the (people of the tribe
of) Juhaina, Muzaina, Aslam, Ashja’, and Ghifãr arc my Mawdli (helpers, protectors) and they have no Maulâ (Protector, helper) except Allâh and His Messenger.”

3505. Narrated ‘Urwa bin Az-Zubair: ‘Abdullâh bin Az-Zubair was the most beloved person to ‘Aishah excluding the Prophet ﷺ, and Abu Bakr, and he in his turn, was the most devoted to her. ‘Aishah used not to withhold the money given to her by Allâh, but she used to spend it in charity. (‘Abdullah) bin Az-Zuhair said, ‘‘Aishah should be stopped from doing so.” (When ‘Aishah heard this), she said protestingly, “Shall I be stopped from doing so? I vow that I will never talk to ‘Abdullâh bin Az-Zubair.” On that, Ibn Az-Zubair asked some people from Quraish and particularly the two uncles of Allâh’s Messenger ﷺ to intercede with her, but she refused (to talk to him). Az-Zuhriyün, the uncles of the Prophet ﷺ, including ‘Abdur-Rahmân bin Al-Aswad bin ‘Abd Yaghþûh and Al-Miswar bin Makhrama said to him, “When we ask for the permission to visit her, enter her house alone with us (without taking her leave).” He did accordingly (and she accepted their intercession). He sent her ten slaves whom she manumitted as an expiation for (not keeping) her vow. ‘Aishah manumitted more slaves for the same purpose till she manumitted forty slaves. She said, “I wish I had specified what I would have done in case of not fulfilling my vow when I made the vow,
so that I might have done it easily." (1)

(3) CHAPTER. The Qur’ân was revealed in the language of Qurais.

3506. Narrated Anas: ‘Uthmân called Zaid bin Thâbit, Abdullâh bin Az-Zubair, Sa’îd bin Al-‘Âs and ‘Abdur-Rahmân bin Al-Harith bin Hishâm, and then they wrote the manuscripts of the Noble Qur’ân in the form of book in several copies. ‘Uthmân said to the three Qurais persons. “If you differ with Zaid bin Thâbit on any point of the Qur’ân, then write it in the language of Qurais, as the Qur’ân was revealed in their language.” So, they acted accordingly. (Zaid bin Thâbit was an Ansârî and not from Qurais).

(4) CHAPTER. The descent of the Yemenites from Ismâ’îl (Ishmael). Among such Yemenites are the tribes of Aslam bin Afşa bin Härritha bin ‘Amir from Khuzâ’a.

3507. Narrated Salama: Allah’s Messenger passed by some people from the tribe of Aslam practising archery. He said, “O children of Ismâ’îl (Ishmael)! Throw (arrows), for your father was an archer. I am on the side of Bani so-and-so (meaning one of the two teams).” The other team stopped throwing; whereupon the Prophet said, “What has happened to them?” They replied, “How shall we throw while you are with Bani so-and-so?” He said, “Throw, for I am with all of you.”

(1) (H. 3505) ‘Âishah did not specify what she would do if she did not keep her promise, this is why she manumitted so many slaves so that she might feel at ease as to the adequacy of her expiation.
3508. Narrated Abu Dhar: The Prophet said: “None claims to be the son of any other than his real father knowingly, but he has disbelieved in Allah, and if somebody claims to belong to some folk to whom he does not belong, then let such a person take his place in the (Hell) Fire.”

3509. Narrated Wathila bin Al-Asqa': Allah’s Messenger said, “Verily, one of the worst lies is to claim falsely to be the son of someone other than one’s real father, or to claim to have had a dream one has not had, or to attribute to me what I have not said.”

3510. Narrated Ibn 'Abbas: The delegates of 'Abdul-Qais came to Allah’s Messenger and said, “O Allah’s Messenger! We are from the tribe of Rabia and the infidels of Mudar tribe intervene between us and you, so that we cannot come to you except in the Sacred Months. Therefore we would like you to give us some instructions which we may follow and convey to our people staying behind us.” The Prophet said, “I order you to observe four
things and forbid you (to do) four things:

I order you: (1) To believe in Allah i.e., to testifying that La ilaha illallah (none has the right to be worshipped except Allah), (2) to perform (the prayer) As-Šalāt (Iqamat-as-Šalāt), (3) to pay the Zakāt, (4) and to give one-fifth of the war booty to Allah. And I forbid you to use Ad-Dubba’, Al-Hantam, An-Naqir and Al-Muzaffat.” (These are names of utensils in which alcoholic drinks used to be prepared).

3511. Narrated ‘Abdullāh bin ‘Umar: Allah’s Messenger ﷺ, said, “I heard Allah’s Messenger ﷺ on the pulpit saying, “Verily, Al-Fitnah (trial and affliction) (will start) from here,” pointing towards the east, “whence the side of the head of Satan comes out.”

3512. Narrated Abū Hurairah: The Prophet ﷺ said, “The tribes of Quraish, Al-Anṣār, (people of the tribes of) Juhaïna, Muzain, Aslam, Ghîfâr and Asja’ are my Mawāli (helpers, etc.) and they have no Mawālī (Protector, Helper) except Allah and His Messenger.”

[See Hadith No. 3504]

3513. Narrated ‘Abdullāh (bin ‘Umar): While Allah’s Messenger ﷺ was on the pulpit, he said, “(The tribe of) Ghîfâr, the tribe of Sa‘ūd bin Zubair, gets the best from all the tribes.”
61 - THE BOOK OF VIRTUES

Allah forgave them. And the tribe of Aslam, Allah saved them. The tribe of ‘Uṣaiya disobeyed Allah and His Messenger.”

3514. Narrated Abū Hurairah

The Prophet ﷺ said, “The tribe of Aslam, Allah saved them. And the tribe of Ghifār, Allah forgave them.”

3515. Narrated Abū Bakra

The Prophet ﷺ said, “Do you think that the tribes of Juhaina, Muzaina, Aslam and Ghifār are better than the tribes of Bani Tamīm, Bani Asad, Bani ‘Abdullāh bin Ḥaṭafān and Bani ‘Amir bin Ṣa’ṣa’a?” A man said, “They were unsuccessful and losers.” The Prophet ﷺ added, “(Yes), they are better than the tribes of Bani Tamīm, Bani Asad, Bani ‘Abdullāh bin Ḥaṭafān and Bani ‘Amir bin Ṣa’ṣa’a.”

3516 (A). Narrated Abū Bakra

Al-Aqra’ bin Ḥabis said to the Prophet ﷺ, “Nobody gave you the Bai’a (pledge) but the robbers of the pilgrims (i.e., those who used to rob the pilgrims) from the tribes of Aslam, Ghifār, Muzaina.” (Ibn Abī Ya’qūb is in
doubt whether Al-Aqra' added, 'And Juhaina.') The Prophet ﷺ said, 'Don't you think that the tribes of Aslam, Ghifâr, Muzaina (and also perhaps) Juhaina are better than the tribes of Bani Tamîm, Bani 'Amir, Asad, and Ghatafan?'' Somebody said, 'They were unsuccessful and losers!' The Prophet ﷺ said, 'Yes, by Him in Whose Hands my soul is, they (i.e., the former) are better than they (i.e., the latter).

3516 (B). Narrated Abu Hurairah ﷺ: (The Prophet ﷺ said), '(The people of) Bani Aslam, Ghifâr and some people of Muzaina (or some people of Juhaina or Muzaina) are better with Allah (or on the Day of Resurrection) than the tribes of Asad, Tamîm, Hawâzin and Ghatafan.'

(7) CHAPTER. The mention of Qahtân tribe.

3517. Narrated Abu Hurairah ﷺ: The Prophet ﷺ said, 'The Hour will not be established unless a man from the tribe of Qahtân appears, driving the people with his stick (ruling them with violence and oppression).

(8) CHAPTER. What is forbidden of the Da'wah (call, tradition or custom) of the (Pre-Islamic) Period of Ignorance.
3518. Narrated Jābir: We were in the company of the Prophet in a Ḡazwah. A large number of Muhājrūn (emigrants) joined him, and among the Muhājrūn there was a person who used to play jokes (or play with spears); so he (jokingly) stroked an Ḥārānī man on the hip. The Ḥārānī got so angry that both of them called their people. The Ḥārānī said, “Help, O Ḥārānī!” And the Muhājrūn said, “Help, O Muhājrūn!” The Prophet came out and said, “What is wrong with the people (as they are calling) this call of the (Pre-Islamic) Period of Ignorance?” Then he said, “What is the matter with them?” He was told about the stroke of the Muhājrūn to the Ḥārānī. The Prophet said, “Stop this for it is an evil call.” ‘Abdullāh bin Ubaï bin Salūl (a hypocrite) said, “The Muhājrūn have called and (gathered against us); so when we return to Al-Madīnah, surely, the more honourable people will expel therefrom the meaner.” Upon that ‘Umar said, “O Allah’s Prophet! Shall we not kill this Ksūbiṭh (evil person i.e., Abdullāh bin Ubaï bin Salūl)?” The Prophet said, “(No), lest the people should say that Muhammad used to kill his companions.”

3519. Narrated ‘Abdullāh (bin Mas‘ūd): The Prophet said, “Whoever slaps his face or tears the front of his dress, or calls the calls of the (Pre-Islamic) Period of Ignorance, is not from us.”
61 - THE BOOK OF VIRTUES

(9) CHAPTER. The story of Khuzã’a.

3520. Narrated Abû Hurairah: Allah’s Messenger ﷺ said, “‘Amr bin Luhal bin Qam’a bin Khindif was the father of Khuzã’a.”

3521. Narrated Sa‘îd bin A-Musaiyah: Al-Bahfra was a she-camel whose milk was spared for the idols and other deities, and so nobody was allowed to milk it. As-Sâ‘iba was a she-camel which they (i.e., infidels) used to set free in the names of their gods so that it would not be used for carrying anything. Abû Hurairah said, “The Prophet ﷺ said, ‘I saw ‘Amr bin ‘Amir bin Luhái Al-Khuzi dragging his intestines in the (Hell) Fire, for he was the first man who started (the tradition of Al-Sawâ’ib) (setting free she-camels in the names of their false gods—idols and other false deities).’”

(10) CHAPTER. The story of the conversion of Abû Dhar Al-Ghifari to Islam.

3522 (A). Narrated Ibn ‘Abbas: When the news of the advent of the Prophet reached Abû Dhar, he said to his brother, “Ride to this valley and bring me the news of this man (i.e., the Prophet ﷺ) who...
claims to be a Prophet receiving information from the Heaven. Listen to him and then come to me." His brother set out till he met the Prophet and listened to his speech and returned to Abū Dhar and said to him, "I have seen him exhorting people to virtues and his speech was not like poetry." Abū Dhar said, "You have not satisfied me as to what I wanted." So, he took his journey-food and a water-skin full of water and set out till he reached Makkah, where he went to the mosque looking for the Prophet, whom he did not know, and he would not like to ask someone about him. So, a portion of the night had passed when 'All saw him and realised that he was a stranger. Abū Dhar followed him (to his house), but neither of them asked the other about anything till it was morning, when he carried his water-skin and food and went to the mosque. He spent that day without being observed by the Prophet till it was night, when he returned to his sleeping place. 'All again passed by him and said, "Hasn't the man (i.e. Abū Dhar) recognised his dwelling place yet?" So, 'All let him get up and took him (to his house), but neither of them asked the other about anything till it was the third day when 'All had the same experience with him and Abū Dhar again stayed with him. 'All then asked, "Won't you tell me what has brought you here?" He replied, "If you give me a promise and a convention that you will guide me, then I will tell you." When 'All did, Abū Dhar informed him (of his purpose). 'All said, "It is the Truth, and he (i.e., Muhammad) is the Messenger of Allāh. So when the morning comes, follow me, and if I should perceive any danger threatening you, I will give you a hint by pretending to go to pass water (the water closet). But if I carried on walking, follow me
till you enter the place that I will enter.” Abū Dhar agreed and followed ‘Ali till he entered the place of the Prophet and Abū Dhar entered with him. He then listened to the speech of the Prophet and embraced Islam on that very spot. The Prophet said to him, “Go back to your people and inform them (of this religion) till you receive my (further) orders.” Abū Dhar said, “By Him in Whose Hands my soul is! I will proclaim my conversion to Islam publicly amongst them (i.e. infidels).” He went out till he reached the mosque and announced as loudly as possible: “I testify that La ilāha illā lāhū (none has the right to be worshipped but Allāh) and that Muḥammad is the Messenger of Allāh.” The people then got up and beat him till they knocked him down. Al-Abbās came and threw himself over him (to save him) saying, “Woe to you! Don’t you know that he is from Ghifār and there is the route to your merchants towards Sham (i.e. through the place where this tribe dwells)?” Thus he saved him from them. Abū Dhar did the same on the next day and the people beat him again and Al-Abbās threw himself over him (to save him as before).

(11) CHAPTER. The story of Zamzam. (See H. 3369 and 3370)
what is evil.' I said to him, 'You have not satisfied me with this little information.' So, I took a water-skin and a stick and proceeded towards Makkah. Neither did I know him (i.e., the Prophet محمد ﷺ), nor did I like to ask anyone about him. I kept on drinking Zamzam water and staying in the mosque. Then ‘Ali passed by me and said, 'It seems you are a stranger?' I said, 'Yes.' He proceeded to his house and I accompanied him. Neither did he ask me anything, nor did I tell him anything. Next morning, I went to the mosque to ask about the Prophet محمد ﷺ but no one told me anything about him. ‘Ali passed by me again and asked, 'Hasn’t the man recognised his dwelling place yet?' I said, 'No.' He said, 'Come along with me.' He asked me, 'What is your business? What has brought you to this town?' I said to him, 'If you keep my secret, I will tell you'. He said, 'I will do.' I said to him, 'We have heard that a person has appeared here, claiming to be a Prophet. I sent my brother to speak to him and when he returned, he did not bring a satisfactory report; so I thought of meeting him personally.' ‘Ali said (to Abū Dhar), ‘You have reached your goal; I am going to him just now, so follow me, and wherever I enter, enter after me. If I should see someone who may cause you trouble, I will stand near a wall pretending to mend my shoes (as a warning), and you should go away then.’ ‘Ali proceeded and I accompanied him till he entered a place, and I entered with him to the Prophet محمد ﷺ to whom I said, 'Present (the principles of) Islam to me.' When he did, I embraced Islam immediately. He ﷺ said to me, 'O Abū Dhar! Keep your conversion a secret and return to your town; and when you hear of our victory, return to us.' I said, 'By Him Who has sent you with the Truth, I will announce my
conversion to Islam publicly amongst them (i.e., the infidels).’ Abū Dhar went to the mosque, where some people from Quraish were present, and said, ‘O folk of Quraish! I testify that Lā ilāha illā l-lāh (none has the right to be worshipped but Allah), and I (also) testify that Muḥammad is His (Allāh’s) slave and His Messenger.’ (Hearing that) the Quraishi men said, ‘Get at this Sābī (i.e., Muslim).’ They got up and beat me nearly to death. Al-‘Abbās saw me and threw himself over me to protect me. He then faced them and said, ‘Woe to you! You want to kill a man from the tribe of Ghifār, although your trade and your communications are through the territory of Ghifār?’ They therefore left me. The next morning I returned (to the mosque) and said the same as I have said on the previous day. They again said, ‘Get at this Sābī!’ I was treated in the same way as on the previous day, and again Al-‘Abbās found me and threw himself over me to protect me and told them the same as he had said the day before.’ So, that was the conversion of Abū Dhar (may Allah be Merciful to him) to Islam.”

(12) CHAPTER. The story of Zam-zam and the ignorance of the Arabs.

3523. Narrated Abū Hurairah: The Prophet said, (The people of) Aslām, Ghifār and some people of Muzaina and
Juhaina or said (some people of Juhaina or Muzaina) are better with Allāh or said (on the Day of Resurrection) than the tribe of Asad, Tamīm, Hawāzīn and Ghatafān.

3524. Narrated Ibn ‘Abbās: If you wish to know about the ignorance of the Arabs, read Sūrat Al-An‘ām, (No.6) after Verse No.130:

“Indeed lost are they who have killed their children, foolishly without knowledge... (up to)... they have indeed gone astray and were not guided.” (V.6:140)

(13) CHAPTER. Whoever related kinship to his forefathers either in Islam or in the Pre-Islamic Period of Ignorance.

Narrated Ibn ‘Umar and Abū Hurairah: The Prophet said, “The honourable, the son of the honourable, the son of the honourable, i.e., Yūsuf (Joseph), the son of Ya‘qūb (Jacob), the son of Ishāq (Isaac), the son of Ibrāhīm (Abraham), the Khalil(1) of Allāh.”

Narrated Al-Bara’: The Prophet said, “I am the son of ‘Abdul-Muttalib.”

3525. Narrated Ibn ‘Abbās: When the Verse:

“And warn your tribe (O Muḥammad) of near kindred” (V.26:214) was revealed, the Prophet started calling (the Arab

(1) (Ch. 13) Khalil: See glossary.

3526. Narrated Ibn ‘Abbâs: When the Verse:

“And warn your tribe (O Muhammad) of near kindred.” (V.26:214) was revealed, the Prophet started calling every tribe by its name.

3527. Narrated Abû Hurairah: The Prophet said, “O Banî ‘Abd Munâf! Buy yourselves from Allâh; O Banî ‘Abdul-Muṭṭalib! Buy yourselves from Allâh; O mother of Az-Zubair bin Al-‘Awwâm, the aunt of Allâh’s Messenger, and O Fâṭima bint Muḥammad! Buy yourselves from Allâh, for I cannot defend you before Allâh. You (both) can ask me from my property as much as you like.”

(14) CHAPTER. The son of some people’s sister is considered as belonging to the same people; and the freed slave of some people belongs to those people (who have freed him).

(1) (H. 3527) Buying oneself from Allâh means saving oneself from the (Hell) Fire by obeying Allâh and His Messenger, and leading a pious righteous life.
3528. Narrated Anas: The Prophet sent for the Anṣār and when they came, he asked, ‘Is there any stranger amongst you?’ They said, ‘No, except the son of our sister.’ Allah’s Messenger said, ‘The son of the sister of some people belongs to them.’

(15) CHAPTER. The story of the Ethiopians, and the saying of the Prophet, “O Bani Arfida!”

3529. Narrated ‘Aishah, that during the Minā days, Abū Bakr came to her while there were two girls with her, beating drums, and the Prophet was lying covering himself with his garment. Abū Bakr rebuked the two girls, but the Prophet uncovered his face and said, “O Abū Bakr! Leave them, for these are the days of ‘Eid (festival).” Those days were the days of Minā.

3530. ‘Aishah added, “I was being screened by the Prophet while I was watching the Ethiopians playing in the mosque. ‘Umar rebuked them, but the Prophet said, “Leave them, O Bani Arfida! Play, (for) you are safe.”

(16) CHAPTER. Whoever liked that his ancestors should not be abused.

3531. Narrated ‘Aishah: Once Ḥassān bin Thābit asked the permission of
the Prophet  to lampoon (i.e., compose satirical poetry defaming) the infidels. The Prophet  said, “What about the fact that I have common descent with them?” Ḥassān replied, “I shall take you out of them as a hair is taken out of dough.”

Narrated ‘Urwa: I started abusing Ḥassān in front of ‘Āishah, whereupon she said, “Don’t abuse him, for he used to defend the Prophet  (with his poetry).”

(17) CHAPTER. What has been said about the names of Allah’s Messenger  

And the Statement of Allah  

“Muḥammad (ﷺ) is the Messenger of Allah. And those who are with him are severe against the disbelievers…” (V.48:29) 

And His Statement:

“...And remember when ‘Īsā (Jesus), son of Mary, said: O Children of Israel! I am the Messenger of Allah unto you, confirming the Torah (which came) before me, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad…” (The second name of Prophet Muḥammad  (V.61:6)

3532. Narrated Jubair bin Muṭ‘im  : Allah’s Messenger  said, “I have five names: I am Muhammad and Aḥmad; I am Al-Māḥī through whom Allah will eliminate Al-Kufr (i.e., disbelief—infidelity); I am Al-Hāshir who will be the first to be resurrected, the people being resurrected thereafter; and I am also Al-‘Aqīb (i.e., there will be no Prophet after me).”
3533. Narrated Abu Hurairah: Allah's Messenger said, “Doesn’t it astonish you how Allah protects me from the Quraish's abusing and cursing? They abuse Mudhammam and curse Mudhammam while I am Muhammad (and not Mudhammam).”

(18) CHAPTER. The last (i.e., the end) of all the Prophets (Muḥammad).

3534. Narrated Jābir bin ‘Abdullāh: The Prophet said, “My example and the example of the other Prophets is that of a man who has built a house completely and excellently, except for a place of one brick. When the people entered the house, they wondered at its beauty and said, ‘But for the place of this brick (how splendid the house will be)!’ [So I am that brick—last (end) of all the Prophets].”

3535. Narrated Abu Hurairah: Allah’s Messenger said, “My example and the example of the other Prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go round about it and wonder at its beauty, but say: ‘Would that this brick be put in its place!’ So I

(1) (H. 3533) ‘Muḥammad’ literally means ‘highly praised,’ while Mudhammam means ‘greatly dispraised’. The infidels, out of hatred, refrained from calling the Prophet by his right name: they called him by a name bearing bad sense. The curses and abuses then fell on that name which was not the name of the Prophet.
am that brick, and I am the end (last) of all the Prophets.”

(19) CHAPTER. The death of the Prophet ﷺ.

3536. Narrated 'Aishah رضي الله عنها: The Prophet ﷺ died when he was sixty-three years old.

(20) CHAPTER. The Kunya(1) of the Prophet ﷺ.

3537. Narrated Anas زيد أبو سعيد: While the Prophet ﷺ was in the market, a man called (somebody), “O Abul-Qsim!” The Prophet ﷺ turned to him and said “Name yourselves after me but do not call yourselves by my Kunya.”

3538. Narrated Jābir رضي الله عنه: The Prophet ﷺ said, “Name yourselves after me, but do not call yourselves by my Kunya.”

(1) (Ch. 20) Kunya means calling a man: O father of so-and-so, or a woman: O mother of so-and-so and this is a custom of Arabs.
3539. Narrated Abū Hurairah: (The Prophet) Abul-Qāsim said, “Name yourselves after me, but do not call yourselves by my Kunya.”

(21) CHAPTER.

3540. Narrated Al-Ju'aid bin ‘Abdur-Rahmān: I saw As-Sā‘ib bin Yazīd when he was ninety-four years old, quite strong and of straight figure. He said, “I know that I enjoyed my hearing and seeing powers only because of the invocation of Allāh’s Messenger. My aunt took me to him and said, ‘O Allāh’s Messenger! My nephew is sick; will you invoke Allāh for him?’ So he invoked (Allāh) for me.”

(22) CHAPTER. The seal of Prophethood.

3541. Narrated As-Sā‘ib bin Yazīd: My aunt took me to Allāh’s Messenger and said, “O Allāh’s Messenger! My nephew is sick”. The Prophet passed his hands over my head and invoked Allāh to bless me. Then he performed ablution and I drank the remaining water. Then I stood behind him and saw the seal of Prophethood in between his shoulders.
3542. Narrated 'Uqba bin Al-Hārith: (Once) Abü Bakr offered the 'Asr prayers and then went out walking and saw Al-Ḥasan playing with the boys. He lifted him on his shoulders and said, “Let my parents be sacrificed for your sake! (You) resemble the Prophet ﷺ and not ‘Ali,” while ‘Ali was smiling.

3543. Narrated Abū Juhaifa: I saw the Prophet ﷺ, and Al-Ḥasan resembled him.

3544. Narrated Ismā‘īl bin Abi Khālid: I heard Abū Juhaifa saying, “I saw the Prophet ﷺ, and Al-Ḥasan bin ‘Ali resembled him.” I said to Abū Juhaifa, “Describe him for me.” He said, “He was white and his beard was black with some white hair. He promised to give us thirteen (13) young she-camels, but he expired before we could get them.”
3545. Narrated Wahb Abū Juḥaifa As-Sawwāʾi: I saw the Prophet ﷺ and saw some white hair below his lower lip above the chin.

3546. Narrated Ḥarīz bin ’Uthmān that he asked ‘Abdullāh bin Busr (i.e., the companion of the Prophet ﷺ), “Did you see the Prophet ﷺ when he was old?” He said, “He had a few white hair between the lower lip and the chin.”

3547. Narrated Rabi’ā bin Abī ’Abdur-Rahmān: I heard Anas bin Mālik describing the Prophet ﷺ saying, “He was of medium height amongst the people, neither tall nor short; he had a rosy complexion, neither absolutely white nor deep brown; his hair was neither completely curly nor quite lank. Divine Revelation was revealed to him when he was forty years old. He stayed ten years in Makkah receiving the Divine Revelation, and stayed in Al-Madīna for ten more years. When he expired, he had scarcely twenty white hair in his head and beard.”

Rabi’ā said, “I saw some of his hair and it was red. When I asked about that, I was told that it turned red because of perfume.”

[See Vol. 5, Ḥadīth No. 3851]

3548. Narrated Anas: Allāh’s Messenger ﷺ was neither very tall nor short,
neither absolutely white nor deep brown. His hair was neither curly nor lank. Allah sent him (as a Messenger) when he was forty years old. Afterwards he resided in Makkah for ten years and in Al-Madina for ten more years. When Allah took him unto Him, there were scarcely twenty white hair in his head and beard.

[See Vol. 5, Hadith No. 3851]

3549. Narrated Al-Barâ‘: Allah’s Messenger ﷺ was the most handsome of all the people, and had the best appearance. He was neither very tall nor short.

3550. Narrated Qatada: I asked Anas, “Did the Prophet ﷺ use to dye (his) hair?” He said, “No, for there were only a few white hair on his temples.”

3551. Narrated Al-Barâ‘: The Prophet ﷺ was of moderate height, having broad shoulders (long) hair reaching his earlobes. Once, I saw him in a red cloak and I had never seen a more handsome person than him.”
3552. Narrated Abū Ishāq: Al-Barā’ was asked, “Was the face of the Prophet (as bright) as a sword?” He said, “No, but (as bright) as a moon.”

3553. Narrated Abū Juhaifa: Once, Allāh’s Messenger went to Al-Batḥā at noon, performed the ablution and offered two Rak’a of Zuhr prayer and two Rak’a of ‘Aṣr prayer while a spear-headed stick was planted in front of him (as a Sutra); and the passersby were passing behind that (Sutra). [After the Salāt (prayer),] the people got up and held the hands of the Prophet and passed them on their faces. I also took his hand and kept it on my face and noticed that it was colder than ice, and its smell was nicer than musk.

3554. Narrated Ibn ‘Abbās: The Prophet was the most generous of all the people, and he used to become more generous in Ramadān when Jibrīl (Gabriel) met him. Jibrīl used to meet him every night during Ramadān to revise the Qur’ān with him. Allāh’s Messenger then used to be more generous than the fair wind
sent by Allāh with glad tidings (rain) (in readiness and haste to do charitable deeds)].
[See Vol. 1, Hadith No. 6]

3555. Narrated ‘Aishah that Allāh’s Messenger came to her in a happy mood with his features glittering with joy, and said, “Have you not heard what the Qā’if(1) has said about Zaid and Usāma? He saw their feet and remarked, ‘These belong to each other.’” (i.e., they are father and son).

3556. Narrated ‘Abdullāh bin Ka‘b: I heard Ka‘b bin Mālik talking after his failure to join (the Ghazwa of) Tabūk. He said, “When I greeted Allāh’s Messenger his face was glittering with happiness, for whenever Allāh’s Messenger was happy, his face used to glitter, as if it was a piece of the moon, and we used to recognise it (i.e., his happiness) from his face.”

3557. Narrated Abū Hurairah: Allāh’s Messenger said, “I have been sent

(1) (H. 3555) Qā’if is one who is expert in recognising whether somebody is the son of another by examining some of their physical features.
(as a Messenger) in the best century of all the generations of Adam’s offspring since their creation.”

3558. Narrated Ibn ‘Abbãs: Allah’s Messenger used to let his hair hang down while the infidels used to part their hair. The people of the Scriptures were used to letting their hair hang down and Allah’s Messenger liked to follow the people of the Scriptures in the matters about which he was not instructed otherwise. Then Allah’s Messenger parted his hair.

3559. Narrated ‘Abdullah bin ‘Amr: The Prophet was neither a Fähish nor a Mutafahhish (never used bad language). He used to say, “The best amongst you are those who have the best manners and character.” [See Hadith No.6029, Vol.8]

3560. Narrated ‘Aishah: Whenever Allah’s Messenger was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do...
so, he would not approach it. Allâh’s Messenger ﷺ never took revenge (over anybody) for his own sake but (he did) only when Allâh’s Legal Laws and Bindings were outraged, in which case he would take revenge for Allâh’s sake.

3561. Narrated Anas ﷺ: I have never touched silk or Dibâj (i.e., thick silk) softer than the palm of the Prophet ﷺ, nor have I smelt a perfume nicer than the sweat of the Prophet ﷺ.

3562. Narrated Abû Sa’îd Al-Khudri ﷺ: The Prophet ﷺ was shier than a veiled virgin girl.\(^1\)

Narrated Shu’ba a similar Hadîth as above with this addition: And if he (i.e., the Prophet ﷺ) disliked something, the sign of aversion would appear on his face.

3563. Narrated Abû Hurairah ﷺ: The Prophet ﷺ never criticized any food (presented to him), but he would eat it if he liked it; otherwise, he would leave it (without expressing his dislike).

\(^1\) (H. 3562) This means that he refrained from doing or saying anything shameful or indecent, and disliked to see people doing such things in front of him.
3564. Narrated 'Abdullãh bin Málík bin Buḥaina Al-Asdî: When the Prophet ﷺ prostrated, he used to keep his arms so widely apart that we used to see his armpits. (The subnarrator, Ibn Bukair said, “The whiteness of his armpits.”)

3565. Narrated Anas bin Malik: Allãh’s Messenger ﷺ did not use to raise his hands in his invocations except in the Iṣīṣqā (i.e., invoking Allãh for the rain) in which he used to raise his hands so high that one could see the whiteness of his armpits.

[Note: It may be that Anas bin Malik did not see the Prophet (as) raising his hands but it has been narrated that the Prophet (as) used to raise his hands for invocations other than Iṣīṣqā.

[See Vol. 2, Hadîth No. 1751, 1752 and Vol. 5 and Hadîth No. 4323].

3566. Narrated Abu Juḥâifa: By chance I went to the Prophet ﷺ at noon while he was at Al-Abṭâh (resting) in a tent. Bilâl came out (of the tent) and pronounced the Ādḥān for the Šalãt (prayer), and entering again, he brought out the water which was left after Allãh’s Messenger ﷺ had performed the ablution. The people rushed to take some of the water. Bilâl again went in and brought out a spear-headed stick, and then Allãh’s Messenger ﷺ came out. As if I were now looking at the whiteness of his leg. Bilâl fixed the stick [to act as a Sûtra for the Šalãt (prayer)] and then the Prophet ﷺ offered two Râka Zuhr prayer and two Râk’â ‘Asr prayer, while women and donkeys were passing in front of the
Prophet ﷺ (beyond the stick).

3567. Narrated ‘Āishah رضي الله عنها: The Prophet ﷺ used to talk so clearly that if somebody wanted to count the number of his words, he could do so.

3568. Narrated ‘Urwa bin Az-Zubair: ‘Āishah رضي الله عنها said (to me), “Don’t you wonder at Abu so-and-so(1) who came and sat by my dwelling and started relating something on the authority of Allah’s Messenger ﷺ intending to let me hear that, while I was offering an optional Salāt (prayer). He left before I finished my optional Salāt (prayer). Had I found him still there, I would have said to him, ‘Allah’s Messenger ﷺ never talked so quickly and vaguely as you do.’”

(24) CHAPTER. The eyes of the Prophet ﷺ used to sleep, but his heart used not to sleep.(2)

Jābir narrated it on the authority of the Prophet ﷺ.

3569. Narrated Abū Salama bin ‘Abdur-Rahmān that he asked ‘Āishah رضي الله عنها, “How was the Salāt (prayer) of Allah’s Messenger ﷺ in the month of Ramadān?” She replied, “He used not to offer Salāt

(1) (H. 3568) Abū Hurairah.
(2) (Ch. 24) His eyes were closed while sleeping but he was conscious.
(prayer) more than eleven Rak'a whether in Ramaḍān or in any other month. He used to offer four Rak'a — let alone their beauty and length, and then four Rak'a — let alone their beauty and length. Afterwards he would offer three Rak'a. I said, ‘O Allâh’s Messenger! Do you go to bed before offering the Witr prayer?’ He said, ‘My eyes sleep, but my heart does not sleep.’”

3570. Narrated Šârik b. ‘Abdullâh b. Abî Namr: I heard Anas b. Mâlik telling us about the night [journey to the heavens (Al-Isra’ and Al-Mi’raj)] when the Prophet ﷺ was made to travel from the Ka‘bah Mosque (Al-Masjid-al-Haram). Three persons (i.e., angels) came to the Prophet ﷺ before he was divinely inspired (as a Messenger), while he was sleeping in Al-Masjid-al-Harâm. The first (of the three angels) said, “Which of them is he?” The second said, “He is the best of them.” The last of them said, “Take best of them.” That was all that happened then, and he did not see them till they came at another night and he perceived their presence with his heart, for the eyes of the Prophet ﷺ were closed when he was asleep, but his heart was not asleep. This is characteristic of all the Prophets: Their eyes sleep but their hearts do not sleep. Then Jibrîl (Gabriel) took charge of the Prophet ﷺ and ascended along with him to the heaven. (See H. 3207, 3886, 3887)

(25) CHAPTER. The signs of Prophethood in Islâm.

(1) (H. 3570) The Prophet ﷺ was sleeping between two persons then.
3571. Narrated ‘Imrân bin Ḥuṣain: They were with the Prophet on a journey. They travelled the whole night, and when dawn approached, they took rest and sleep overwhelmed them till the sun rose high in the sky. The first to get up was Abu Bakr. Allâh’s Messenger used not to be awakened from his sleep, but he would wake up by himself. ‘Umar woke up and then Abu Bakr sat by the side of the Prophet’s head and started saying: “Allâhu Akbar” raising his voice till the Prophet woke up, and after travelling for a while he dismounted and led us in the morning Salât (prayer). A man amongst the people failed to join us in the Salât (prayer). When the Prophet had finished the Salât (prayer), he asked (the man), “O so-and-so! What prevented you from offering the Salât (prayer) with us?” He replied, “I am Junub.” Allâh’s Messenger ordered him to perform Tayammum with clean earth. The man then offered the Salât (prayer). Allâh’s Messenger ordered me and a few others to go ahead of him. We had become very thirsty. While we were on our way (looking for water), we came across a lady (riding an animal), hanging her legs between two waterskins. We asked her, “Where can we get water?” She replied, “Oh! There is no water.” We asked, “How far is your house from the water?” She replied, “A distance of a day and a night travel.” We said, “Come on to Allâh’s Messenger.” She asked, “What is Allâh’s Messenger?” So we brought her to Allâh’s Messenger against her will, and she told him what she had told us before and added that she was the mother of orphans. So, the Prophet ordered that her two waterskins be brought and he touched or rubbed the mouths of the waterskins (with his hand). As we were thirsty, we drank till
we quenched our thirst and we were forty men. We also filled all our water-skins and other utensils with water, but we did not water the camels. The water-skin was so full that it was almost about to burst. The Prophet ﷺ then said, “Bring what (foodstuff) you have.” So, some dates and pieces of bread were collected for the lady, and when she went to her people, she said, “I have met either the greatest magician or a Prophet as the people claim.” So, Allah guided the people of that village through that lady. She embraced Islam and they all embraced Islam.

[See Vol. 1, Hadith No. 344]

3572. Narrated Anas bin Malik: A bowl of water was brought to the Prophet ﷺ while he was at Az-Zaurā’. He placed his hand in it and the water started flowing among his fingers. All the people performed ablution (with that water).

Qatada asked Anas, “How many people were you?” Anas replied, “Three hundred, or nearly three hundred.”

3573. Narrated Anas bin Malik: I saw Allah’s Messenger ﷺ at the time when the Salāt-ul-‘Asr (‘Asr prayer) was due. Then the people were searching for water for ablution but they could not find any. Then some water was brought to Allah’s Messenger ﷺ and he placed his hand in the pot and ordered the people to perform the ablution with the water. I saw water flowing from underneath his fingers and the people started performing the ablution till all of them performed the ablution.
61 - THE BOOK OF VIRTUES

3574. Narrated Anas bin Mâlik: The Prophet went out on one of his journeys with some of his companions. They went on travelling till the time of the Salât (prayer) became due. They could not find water to perform the ablution. One of them went away and brought a little amount of water in a pot. The Prophet took it and performed the ablution, and then stretched his four fingers on to the pot and said (to the people), “Get up to perform the ablution.” They started performing the ablution till all of them performed the ablution, and they were nearly seventy or so.

3575. Narrated Êmaid: Anas bin Mâlik said, “Once the time of the Salât (prayer) became due and the people whose houses were close to the mosque went to their houses to perform ablution, while the others remained (sitting there). A stone pot containing water was brought to the Prophet, who wanted to put his hand in it, but it was too small for him to spread his hand in it, and so he had to bring his fingers together before putting his hand in the pot. Then all the people performed the ablution (with that water).” I asked Anas, “How many persons were they.” He replied, “There were eighty men.”
3576. Narrated Sālim bin Abī Al-Ja'd: Jābir b. Abdullāh ṭrīṣiʿi ʿAllāh ʿuṭnāma rājī said, “The people became very thirsty on the day of Al-Hudaibiyah (Treaty). A small pot containing some water was in front of the Prophet and when he had finished the ablution, the people rushed towards him. He asked, ‘What is wrong with you?’ They replied, ‘We have no water either for performing ablution or for drinking except what is present in front of you.’ So, he placed his hand in that pot and the water started flowing among his fingers like springs. We all drank and performed ablution (from it).’ I asked Jābir, “How many were you?” He replied, “Even if we had been one hundred thousand, it would have been sufficient for us, but we were fifteen hundred.”

3577. Narrated Al-Barāʾ: We were one thousand and four hundred persons on the day of Al-Hudaibiyah (Treaty), and (at) Al-Hudaibiyah (there) was a well. We drew out its water not leaving even a single drop. The Prophet ṣaṣ sat at the edge of the well and asked for some water with which he rinsed his mouth, and then he threw it out into the well. We stayed for a short while and then drew water from the well and quenched our thirst, and even our riding animals drank water to their satisfaction.

3578. Narrated Anas bin Malik: Abū Ṭalḥa said to Umm Sulaim, “I have noticed feebleness in the voice of Allāh’s Messenger ṣṣ which I think, is caused by hunger. Have you got any food?” She said,
“Yes.” She brought out some loaves of barley and took out a veil belonging to her, and wrapped the bread in part of it and put it under my arm and wrapped part of the veil round me and sent me to Allâh’s Messenger ﷺ. I went carrying it and found Allâh’s Messenger ﷺ in the mosque sitting with some people. When I stood there, Allâh’s Messenger ﷺ asked, “Has Abû Ṭalhâ sent you?” I said, “Yes”. He asked, “With some food?” I said, “Yes” Allâh’s Messenger ﷺ then said to the men around him, “Get up!” He set out (accompanied by them) and I went ahead of them till I reached Abû Talha and told him (of the Prophet’s visit). Abû Ṭalhâ said, “O Umm Sulaim! Allâh’s Messenger ﷺ is coming with the people and we have no food to feed them.” She said, “Allâh and His Messenger know better.” So, Abû Ṭalhâ went out to receive Allâh’s Messenger ﷺ. Allâh’s Messenger ﷺ came along with Abû Ṭalhâ. Allâh’s Messenger ﷺ said, “O Umm Sulaim! Bring whatever you have.” She brought the bread which Allâh’s Messenger ﷺ ordered to be broken into pieces. Umm Sulaim poured on them some butter from an oil-skin. Then Allâh’s Messenger ﷺ recited what Allâh wished him to recite, and then said, “Let ten persons come (to share the meal).” Ten persons were admitted, ate their fill and went out. Then he again said, “Let another ten do the same.” They were admitted, ate their fill and went out. Then he again said, “Let another ten persons (do the same.)” They were admitted, ate their fill and went out. Then he said, “Let another ten persons come.” In short, all of them ate their fill, and they were seventy or eighty men.
3579. Narrated 'Abdullãh b. Rizi: We used to consider miracles as Allah’s Blessings, but you people consider them to be a warning. Once, we were with Allah’s Messenger on a journey, and we ran short of water. He said, “Bring the water remaining with you.” The people brought a utensil containing a little water. He placed his hand in it and said, “Come to the blessed water, and the Blessing is from Allah.” I saw the water flowing from among the fingers of Allah’s Messenger, and no doubt, we used to hear the meals (food) glorifying Allah, when it was being eaten (by him).

3580. Narrated Jãbir: My father had died in debt. So, I came to the Prophet and said, “My father (died) leaving unpaid debts, and I have nothing except the yield of his date-palms; and their yield for many years will not cover his debts. So, please come with me, so that the creditors may not misbehave with me.” The Prophet went round one of the heaps of dates and invoked (Allah), and then did the same with another heap and sat on it and said, “Measure (for them).” He paid them their rights and what
remained was as much as had been paid to them.

3581. Narrated ‘Abdur-Rahmân bin Abî Bakr رضی الله عنہم: The companions of Suffa were poor people. The Prophet ﷺ once said, “Whoever has food enough for two persons, should take a third one (from among them), and whoever has food enough for four persons, should take a fifth or a sixth (or said something similar).” Abû Bakr brought three persons while the Prophet ﷺ took ten. And Abû Bakr with his three family member (who were I, my father and my mother) (the subnarrator is in doubt whether ‘Abdur-Rahmân said, “My wife and my servant who was common for both my house and Abu Bakr’s house.”). Abû Bakr took his supper with the Prophet ﷺ and stayed there till he offered the ‘Ishâ prayer. He returned and stayed till Allâh’s Messenger ﷺ took his supper. After a part of the night had passed, he returned to his house. His wife said to him, “What has detained you from your guests?” He said, “Have you served supper to them?” She said, “They refused (to take supper) until you come. They (i.e., some members of the household) presented the meal to them but they refused (to eat).” I went to hide myself and he said, “O Ghunthar [ignorant (boy)!” He invoked Allâh to cause my ears to be cut and he rebuked me. He then said (to them): “Please eat!” and added, “I will never eat the meal.” By Allâh, whenever we took a handful of the meal, the meal grew more underneath than that handful till everybody ate to his satisfaction; yet the remaining food was more than the original meal. Abû Bakr saw
that the food was as much or more than the original amount. He called his wife, “O sister of Bani Firâs!” She said, “O pleasure of my eyes. The food has been tripled in quantity than it was before.” Abû Bakr then started eating thereof and said, “It (i.e., my oath not to eat) was because of Satan.” He took a handful from it, and carried the rest to the Prophet ﷺ. So, that food was with the Prophet ﷺ. There was a treaty between us and some people, and when the period of that treaty had elapsed, he divided us into twelve groups, each being headed by a man. Allah knows how many men were under the command of each leader. Anyhow, the Prophet ﷺ surely sent a leader with each group. Then all of them ate of that meal.  

[See Vol. 8, Hadith No.6141]

3582. Narrated Anas: Once during the lifetime of Allah’s Messenger ﷺ, the people of Al-Madina suffered from drought. So, while the Prophet ﷺ was delivering Khutba (religious talk) on a Friday, a man got up saying, “O Allah’s Messenger! The horses and sheep have perished. Will you invoke Allah to bless us with rain?” The Prophet ﷺ lifted both his hands and invoked (Allah). The sky at that time was as clear as glass. Suddenly a wind blew, raising clouds that gathered together, and it started raining heavily. We came out (of the mosque) wading through the flowing water till we reached our homes. It went on raining till the next Friday, when the same man or some other man stood up and said, “O Allah’s Messenger! The houses have
collapsed; please invoke Allāh to withhold the rain.” On that the Prophet ﷺ smiled and said, “O Allāh, (let it rain) around us and not on us.” I then looked at the clouds to see them separating, forming a sort of a crown round Al-Madina. (See H. 933)

3583.Narrated Ibn ‘Umar :
The Prophet ﷺ used to deliver his ḫuṭba (religious talk) while standing beside a trunk of a date-palm. When he had the pulpit made, he used it instead. The trunk started crying and the Prophet ﷺ went to it, rubbing his hand over it (to stop its crying).

[See Vol. 2, Ḥadith No.918]

3584.Narrated Jābir bin ‘Abdullāh :
The Prophet ﷺ used to stand by a tree or a date-palm (trunk) on Friday. Then an Ḥārām woman or man said, “O Allāh’s Messenger! Shall we make a pulpit for you?” He replied, “If you wish.” So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit [for delivering the ḫuṭba (religious talk)]. The date-palm cried like a child! The Prophet ﷺ descended (from the pulpit) and embraced it while it continued moaning like a child being...
quietened. The Prophet said, “It was crying for what it used to hear of religious knowledge given near it.”

3585. Narrated Anas bin Malik that he heard Jābir bin ‘Abdullāh saying, “The roof of the mosque was built over the trunks of date-palms which were as pillars (for the roof). When the Prophet delivered a Khutba (religious talk), he used to stand by one of those trunks till the pulpit was made for him, and he used it instead. Then we heard the trunk emitting a sound like that of a pregnant she-camel till the Prophet came to it, and put his hand over it, then it became quiet.”

3586. Narrated Ḥudhaifa: Once ‘Umar bin Al-Khaṭṭāb said, “Who amongst you remembers the statement of Allah’s Messenger regarding the Al-Fitnah (trial or affliction)?” Ḥudhaifa replied, “I remember what he said exactly.” ‘Umar said, “Tell (us), you are really a daring man!” Ḥudhaifa said, “Allah’s Messenger said, ‘A man’s Al-Fitnah (trial or afflictions) (i.e., wrong deeds) concerning his relation to his family, his property and his neighbours are expiated by his Salāt (prayer), As-Sadaqa (giving in charity) and enjoining Al-Ma‘ruf (Islāmic Monotheism and all that Islām ordains) forbidding Al-Munkar (polytheism,
disbelief and all that Islam forbids).’” ‘Umar said, “I don’t mean these but the Al-Fitnah that will be heaving up and down like waves of the sea.” Ḥudhaifa replied, “O chief of the believers! You need not fear that as there is a closed door between you and it.” ‘Umar asked, “Will that door be opened or broken?” Ḥudhaifa replied, “No, it will be broken.” ‘Umar said, “Then it is very likely that the door will not be closed again.” Later on the people asked Ḥudhaifa, “Did ‘Umar know what that door meant?” He said, “Yes, ‘Umar knew it as everyone knows that there will be night before tomorrow morning. I narrated to ‘Umar an authentic narration, not lies.” We dared not ask Ḥudhaifa; therefore we requested Masrūq who asked him, “What does the door stand for?” He said, “‘Umar.”

3587. Narrated Abū Hurairah: The Prophet said, “The Hour will not be established till you fight a nation wearing hairy shoes, and till you fight the Turks, who will have small eyes, red faces and flat noses; and their faces will be like flat shields.”

3588. (The Prophet added:) “And you will find that the best people are those who hate most to be a ruler, till they are chosen to be the rulers.\(^1\) And the people are (like)}

\(^1\) (H. 3587) This means the people who do not like to be rulers for fear of not being just. But when the people elect them for their piety and righteousness, they rule justly and no longer hate to be rulers.
metals (of different natures). The best in the Pre-Islamic Period of Ignorance are the best in Islâm."

3589. (The Prophet ﷺ added:) “A time will come when one of you will love to see me rather than to have his family and property doubled.”

3590. Narrated Abū Hurairah ﷺ: The Prophet ﷺ said, “The Hour will not be established till you fight with the Khūza and the Kirmān from among the non-Arabs. They will be of red faces, flat noses and small eyes; their faces will look like flat shields, and their shoes will be of hair.”

3591. Narrated Abū Hurairah ﷺ: I enjoyed the company of Allāh’s Messenger ﷺ for three years, and during the other years of my life, never was I so anxious to understand the (Prophet’s) narrations (sayings) as I was during those three years. I heard him saying, beckoning with his hand in this way, “Before the Hour you will fight with people who will have hairy shoes and live in Al-Bāriz.” (Sufyān, the subnarrator once said, “And they are the people of Al-Bāzīr.”)

3592. Narrated ‘Umar bin Taglīb: I heard Allāh’s Messenger ﷺ saying, “Near the Hour you will fight with people who will wear hairy shoes; and you will also fight people with flat faces like shields.”
3593. Narrated ‘Abdullãh bin ‘Umar: I heard Allah’s Messenger saying, “The Jews will fight with you, and you will be given victory over them so that a stone will say, ‘O Muslim! There is a Jew behind me; kill him!’ ”

3594. Narrated Abû Sa‘id Al-Khudrî: The Prophet said, “A time will come when the people will fight a holy battle, and it will be asked, ‘Is there any amongst you who has enjoyed the company of Allah’s Messenger?’ They will say: ‘Yes.’ And then victory will be bestowed upon them. Then again they will fight a holy battle, and it will be asked: ‘Is there any amongst you who has enjoyed the company of the companions of Allah’s Messenger?’ They will say: ‘Yes.’ And then victory will be bestowed on them.”

3595. Narrated ‘Adi bin Ḥātim: While I was in the city of the Prophet, a man came and complained to him (the Prophet) of destitution and poverty. Then another man came and complained of robbery. The Prophet said, “‘Adi! Have you been to Al-Ḥira?” I said, “I haven’t been to it, but I was informed about it.” He said,
“If you should live for a long time, you will certainly see that a lady in a *Howdaj* travelling from Al-Hira will (safely reach Makkah and) perform the *Tawaf* of the Ka'bah, fearing none but Allah.” I said to myself, “What will happen to the robbers of the tribe of Tai who have spread evil through out the country?” The Prophet ﷺ further said, “If you should live long, the treasures of Khosrau will be opened (and taken as spoils).” I asked, “You mean Khosrau, son of Hurmuz?” He said, “Khosrau, son of Hurmuz; and if you should live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him. And each one of you, will meet Allah, on the Day of his Meeting with Him, and there will be no translator between him and Allah to translate for him, and Allah will say to him: ‘Didn’t I send a Messenger to convey Our Message (of Islamic Monotheism) to you?’ He will say: ‘Yes.’ Allah will say: ‘Didn’t I give you wealth and preferred you with favours?’ He will say: ‘Yes.’ Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell.

‘Adi further said: I heard the Prophet ﷺ saying, “Save yourself from the (Hell) Fire even with half a date (to be given in charity) and if you do not find a half date, then with a good pleasant word.”’ ‘Adi added: (Later on) I saw a lady in a *Howdaj* travelling from Al-Hira till she performed the *Tawaf* of the Ka'bah, fearing none but Allah. And I was one of those who opened (conquered) the treasures of Khosrau, son of Hurmuz. If you should live long, you will see what the Prophet Abul-Qasim ﷺ had said: ‘A person will come out with a handful of gold...’ etc.
3596. Narrated ‘Uqba bin ‘Amir: The Prophet once came out and offered the funeral prayer for the martyrs of Uhud, and proceeded to the pulpit and said, “I shall be your predecessor and a witness on you, and I am really looking at my Haud (Al-Kauthar) now, and no doubt, I have been given the keys of the treasures of the world. By Allah, I am not afraid that you will worship others along with Allah, but I am afraid that you will envy and fight one another for worldly fortunes.”

3597. Narrated Usāma: Once, the Prophet stood on one of the high buildings (of Al-Madīnā) and said, “Do you see what I see? I see Al-Fitan (trials and afflictions) pouring among your houses like raindrops.”
3598. Narrated Zainab bint Jahsh that the Prophet (ﷺ) came to her in a state of fear saying, “La ilaha illallah (none has the right to be worshipped but Allah)! Woe to the Arabs because of evil that has come near. Today, a hole has been made in the wall of Yäjūj and Mäjūj (Gog and Magog) as large as this,” pointing with two of his fingers making a circle. Zainab said: I said, “O Allah’s Messenger! Shall we be destroyed though amongst us there are pious people?” He said, ‘Yes, if Al-Khabath(1) increased(2).’

3599. Narrated Umm Salama: The Prophet (ﷺ) woke up and said, “Glorified be Allah: What great (how many) treasures have been sent down, and what great (how many) Al-Fitan (trials and afflictions) have been sent down!”

3600. Narrated Sa’ṣa’a: Abū Sa’id Al-Khudrī said to me, “I notice that you like sheep and you keep them; so take care of them and their food, for I have heard Allah’s Messenger (ﷺ) saying, ‘A time will come upon the people when the best of a Muslim’s property will be sheep, which he will take to the tops of mountains and to the places of rainfalls to run away with his religion in order to save it from Al-Fitan.”

(1) (H. 3598). Al-Khabath: [is interpreted as illegal sexual intercourse, and illegitimate children, and every kind of evil deed] will increase and majority of the people will indulge in evil deeds and will act against the Islamic Law. See Fath Al-Bārī]
(2) (H. 3598) i.e., majority of the people will indulge in evil deeds and will act against the Islamic Law.
3601. Narrated Abu Hurairah: Allah's Messenger ﷺ said, "There will be Fitan (trials and afflictions) (at that time) the sitting person will be better than the standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one. And whoever will expose himself to these Fitan, they will destroy him, whoever will find a refuge or a shelter, should take refuge in it."

[See Vol. 9, Hadith No. 7081, 7082]

3602. The same narration is reported by Abū Bakr, with the addition, "(The Prophet ﷺ said), 'Among the Salāt (prayer) there is a Salāt (prayer) the missing of which will be to one like losing one's family and property.'" (1) (See H. 552, 553)

3603. Narrated Ibn Mas`ūd: The Prophet ﷺ said, "Soon others will be preferred to you, and there will be things which you will not like." The companions of the Prophet ﷺ asked, "O Allah's Messenger!

(1) (H. 3602) The Salāt (prayer) meant here is the 'Asr prayer.
What do you order us to do (in this case)?” He said, “(I order you) to give the rights that are on you and to ask your rights from Allāh.”

3604. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “This branch from Quraisy will ruin the people.” The companions of the Prophet ﷺ asked, “What do you order us to do (then)?” He said, “I would suggest that the people should keep away from them.”

3605. Narrated Sa’īd Al-Umawi: I was with Marwān and Abū Hurairah, and heard Abū Hurairah saying, “I heard the trustworthy, truly inspired one (i.e., the Prophet ﷺ) saying, ‘The destruction of my followers will be brought about by the hands of some youngsters from Quraisy.’” Marwān asked, “Youth?” Abū Hurairah said, “If you wish, I would name them: They are the children of so-and-so and the children of so-and-so.”

3606. Narrated Ḥudhaifa bin Al-Yamān: The people used to ask Allah’s Messenger ﷺ...
about good, but I used to ask him about evil for fear that it might overtake me. Once, I said, "O Allah’s Messenger! We were in ignorance and in evil and Allah has bestowed upon us the present good; will there be any evil after this good?" He said, "Yes." I asked, "Will there be good after that evil?"

He said, "Yes, but it would be tainted with Dakhlan (i.e., little evil)." I asked, "What will its Dakhlan be?" He said, "There will be some people who will lead (people) according to principles other than my Sunna (legal ways). You will see their actions and disapprove of them." I said, "Will there be any evil after that good?" He said, "Yes, there will be some people who will invite others to the gates of Hell, and whoever accepts their invitation to it, will be thrown in it (by them)." I said, "O Allah’s Messenger! Describe those people to us." He said, "They will belong to us and speak our language." I asked, "(O Allah’s Messenger)! What do you order me to do if such a thing should take place in my life?" He said, "Adhere to the group of Muslims and their chief." I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said, "Keep away from all those different sects, even if you had to bite (i.e., eat) the root of a tree, till you meet Allah while you are still in that state."

3607. Narrated Hudhaifa (may Allah be pleased with him): My companions learned (something about) good
...while I learned something about evil by asking the Prophet about it, to save myself from it.

3608. Narrated Abū Hurairah: Allah’s Messenger said, “The Day of Judgement will not be established till there is a fight—war between two groups whose claims (to religion) will be the same.”

3609. Narrated Abū Hurairah: The Prophet said, “The Hour will not be established till there is a fight—war between two groups among whom there will be a great number of casualties, though the claims (or religion) of both of them will be one and the same. And the Hour will not be established till there appear about thirty liars, all of whom will be claiming to be the messengers of Allah.”

3610. Narrated Abū Sa‘īd Al-Khudrī: While we were with Allah’s Messenger who was distributing (some property), there came Dhul-Khuwaisira, a man from the tribe of Bani Tamīm and said, “O Allah’s Messenger! Do justice.” The Prophet said, “Woe to you! Who could do justice if I did not? I would be a desperate loser if I did not do justice.” ‘Umar said, “O Allah’s Messenger! Allow me to chop his head off.” The Prophet said, “Leave him, for he has companions who offer Salāt (prayer)
in such a way that you will consider your Salāt (prayer) negligible in comparison to theirs and observe Saʿum (fast) in such a way that you will consider your fasting (negligible in comparison) to theirs. They recite the Qurʾān but it does not go beyond their throats (i.e., they do not act on it) and they will desert Islam as an arrow goes out through a victim’s body, so that the hunter, on looking at the arrow’s blade, would see nothing on it; he would look at its Risāf and see nothing: he would look at its Nādi and see nothing, and he would look at its Qudhādhi (1) and see nothing (neither flesh nor blood), for the arrow has been too fast even for the blood and excretions to smear. The sign by which they will be recognized is that among them there will be a black man, one of whose arms will resemble a woman’s breast or a lump of meat moving loosely. Those people will appear when there will be differences amongst the people.” Abū Saʿīd added: I testify that I heard this narration from Allāh’s Messenger ﷺ, and I testify that ‘Allā bin Abī Talib fought with such people, (2) and I was in his company. He ordered that the man (described by the Prophet ﷺ) should be looked for. The man was brought and I looked at him and noticed that he looked exactly as the Prophet ﷺ had described him.

3611. Narrated ‘Alī: I relate the narrations of Allāh’s Messenger ﷺ to you for I would rather fall from the sky than attribute something to him falsely. But when I tell you

---

(1) (H. 3610) Risāf, Nādi and Qudhādhi are the names of the different parts of an arrow.
(2) (H. 3610) This example means that those people, in spite of their efforts in the way of worshipping Allāh, will gain nothing because of their insincerity.
a thing which is between you and me, then no
doubt, war is guile. I heard Allâh’s Messenger ﷺ saying, “In the last days of
this world there will appear some young foolish people who will use (in their claim)
the best speech of all people (i.e., the Qur’ân) and they will abandon Islâm as an
arrow going out through the game. Their belief will not go beyond their throats (i.e.,
they will have practically no belief), so wherever you meet them, kill them, for he
who kills them shall get a reward on the Day of Resurrection.”

3612. Narrated Khâbbâb bin Al-Arât:
We complained to Allâh’s Messenger ﷺ (of
the persecution inflicted on us by the infidels)
while he was sitting in the shade of the
Ka’bah, leaning over his Burd (i.e., covering
sheet). We said to him, “Would you seek
help for us? Would you pray for us?”
He said, “Among the nations before you a
(believing) man would be put in a ditch that
was dug for him, and a saw would be put over
his head and he would be cut into two pieces;
yet that (torment) would not make him give up
his religion. His body would be combed with
iron combs that would remove his flesh from
the bones or nerves, yet that would not make
him abandon his religion. By Allâh, this
religion (i.e., Islâm) will prevail till a
traveller from San’â (in Yemen) to
Haḍrâmaut will fear none but Allâh, (not
fear) a wolf as regards his sheep, but you
(people) are hasty.”
3613. Narrated Anas bin Malik:
The Prophet noticed the absence of Thabit bin Qais. A man said, “O Allah’s Messenger! I shall bring you his news.” So, he went to him and saw him sitting in his house drooping his head (sadly). He asked Thabit, “What’s the matter?” Thabit replied, “An evil situation: A man used to raise his voice over the voice of the Prophet and so all his good deeds have been annulled and he is from the people of Hell.”(1) The man went back and told the Prophet that Thabit had said so-and-so. (The subnarrator, Musa bin Anas said. “The man went to Thabit again with glad tidings.”) The Prophet said to him, “Go and say to Thabit: ‘You are not from the people of Fire, but from the people of Paradise.’”

3614. Narrated Al-Barâ’ bin ‘Azib:
A man recited Sura Al-Kahf [in his Salah (prayer)] and in the house there was a (riding) animal which got frightened and started jumping. The man finished his Salah (prayer) with Taslim; but behold! A mist or a cloud hovered over him. He informed the Prophet of that and the Prophet said, “O so-and-so! Recite, for this (mist or cloud) was As-Sakina (trquillity—a sign of peace and reassurance along with angels) descended because of the recitation of the Qur’an.” (See H. 5011)

(1) (H. 3613) Thabit is talking about himself using the third person singular instead of the first person.
3615. Narrated Al-Barâ’ bin ‘Azib: Abû Bakr came to my father who was at home and purchased a saddle from him. He said to ‘Azib, “Tell your son to carry it with me.” So I carried it with him and my father followed us so as to take the price (of the saddle). My father said, “O Abû Bakr! Tell me what happened to you on your journey with Allâh’s Messenger (during emigration).” He said, “Yes, we travelled the whole night and also the next day till midday, when nobody could be seen on the way (because of the severe heat). Then there appeared a long rock having shade beneath it, and the sunshine had not come to it yet. So, we dismounted there and I levelled a place and covered it with an animal hide or dry grass for the Prophet to sleep on (for a while). I then said, ‘Sleep, O Allâh’s Messenger, and I will guard you.’ So, he slept and I went out to guard him. Suddenly, I saw a shepherd coming with his sheep to that rock with the same intention we had had. When he came to it, I asked (him), ‘To whom do you belong, O boy?’ He replied, ‘I belong to a man from Al-Madina or Makkah.’ I said, ‘Do your sheep have milk?’ He said, ‘Yes.’ I said, ‘Will you milk them for us?’ He said, ‘Yes.’ He caught hold of an ewe and I asked him to clean its teat from dust, hair and dirt. (The subnarrator said that he saw Al-Barâ’ striking one of his hands with the other, demonstrating how the shepherd removed the dust.) The shepherd milked a little milk in a wooden container and I had a leather container which I carried for the Prophet to drink and perform the ablution from it. I went to the Prophet hating to wake him up, but when I reached there, the Prophet had already woken up, so I poured water over the middle part of the milk container, till the milk was cold. Then I
said, ‘Drink, O Allah’s Messenger!’ He drank till I was pleased. Then he asked, ‘Has the time for our departure come?’ I said, ‘Yes.’ So, we departed after midday. Suraqa bin Malik followed us and I said, ‘We have discovered, O Allah’s Messenger!’ He said, ‘Be not sad (or afraid). Surely! Allah is with us.’ The Prophet invoked evil on him (i.e., Suraqa) and so the legs of his horse sank into the earth up to its belly. (The subnarrator, Zuhair is not sure whether Abu Bakr said, ‘(It sank into solid earth.’) Suraqa said, ‘I see that you have invoked evil on me. Please invoke good on me, and by Allah, I will cause those who are seeking after you to return.’ The Prophet invoked good on him and he was saved. Then, whenever he met somebody on the way, he would say, ‘I have looked for him here in vain.’ So, he caused whomever he met to return. Thus Suraqa fulfilled his promise.”

---

3616. Narrated Ibn `Abbas: The Prophet paid a visit to a sick bedouin. The Prophet, when visiting a patient used to say, “No harm will befall you, if Allah will, it will be an expiation (for your sins).” So, the Prophet said to the bedouin, “No harm will befall you, if Allah will, it will be an expiation (for your sins).” The bedouin said, “You say an expiation? No, it is but a fever
that is boiling or harassing an old man, and will lead him to the grave." The Prophet ﷺ said, "Yes, then may it be as you say."

3617. Narrated Anas: There was a Christian who embraced Islam and read Surat Al-Baqara and Al-Imran. And he used to write (the revelation) for the Prophet ﷺ. Later on he reverted to Christianity again, and he used to say: "Muhammad (ﷺ) knows nothing but what I have written for him." Then Allah caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muhammad (ﷺ) and his companions. They dug the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him and buried him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muhammad (ﷺ) and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could, and in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).

3618. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, "When Khosrau perishes there will be no (more) Khosrau after him, and when Caesar perishes there will be no more Caesar after him. By Him in
3619. Narrated Jābir bin Samura: The Prophet ﷺ said, “When Khosrau perishes, there will be no more Khosrau after him, and when Caesar perishes, there will be no more Caesar after him.” The Prophet ﷺ also said, “You will spend the treasures of both of them in Allāh’s Cause.”

3620. Narrated Ibn ‘Abbās: Musailima Al-Kadhdhab (i.e., the liar) came in the lifetime of Allāh’s Messenger ﷺ with many of his people (to Al-Madina) and said, “If Muḥammad ﷺ makes me his successor, I will follow him.” Allāh’s Messenger ﷺ went up to him with Thabit bin Qais bin Shammās; and Allāh’s Messenger ﷺ was carrying a piece of a palm leaf-stalk in his hand. He stood before Musailima (and his companions) and said, “If you asked me even this piece (of a palm leaf-stalk), I would not give it to you. You cannot avoid the fate you are destined to by Allāh. If you reject Islām, Allāh will destroy you. I think that you are most probably the same person whom I have seen in the dream.”
3621. (The narrator added:) Abū Hurairah told me that Allāh’s Messenger ﷺ said, “While I was sleeping, I saw (in a dream) two gold bracelets round my arm, and that worried me too much. Then I was instructed Divinely in my dream, to blow them off, and so I blew them off, and they flew away. I interpreted the two bracelets as symbols of two liars who would appear after me. And so one of them was Al-‘Ansī and the other was Musailima Al-Kadhdhāb from Al-Yamāma.”

3622. Narrated Abū Mūsa: The Prophet ﷺ said, “In a dream I saw myself emigrating from Makkah to a place having plenty of date-palm (trees). I thought that it was Al-Yamāma or Hajar, but it came to be Al-Madīnah i.e., Yathrib. In the same dream I saw myself moving a sword and its blade got broken. It came to symbolize the defeat which the Muslims suffered from, on the Day of Uhud. I moved the sword again, and it became normal as before, and that was the symbol of the victory Allāh bestowed upon Muslims and their gathering together. I saw cows in my dream, and by Allāh, that was a blessing, and they symbolized the believers on the Day of Uhud. And the blessing was the good Allāh bestowed upon us and the reward of true belief which Allāh gave us after the day of (the battle of) Badr.”
3623. Narrated ‘Aishah (رضي الله عنها): Once Fāṭima came walking and her gait resembled the gait of the Prophet (ﷺ). The Prophet (ﷺ) said, “Welcome, O my daughter!” Then he made her sit on his right or on his left side, and then he told her a secret and she started weeping. I asked her, “Why are you weeping?” He again told her a secret and she started laughing. I said, “I never saw happiness so near to sadness as I saw today.” I asked her what the Prophet (ﷺ) had told her. She said, “I would never disclose the secret of Allah’s Messenger (ﷺ).” When the Prophet (ﷺ) died, I asked her about it.

3624. She (Fāṭima ﷺ) replied, “(The Prophet ﷺ said), ‘Every year Jibril (Gabriel) used to revise the Qur’ān with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.’ So, I started weeping. Then he said, ‘Don’t you like to be chief of all the ladies of Paradise or chief of all the lady-believers?’ So I laughed for that.” (See H. 6286)

3625. Narrated ‘Aishah (رضي الله عنها): The Prophet (ﷺ) in his fatal illness, called his daughter Fāṭima and told her a secret because of which she started weeping. Then he called her and told her another secret, and she started laughing. When I asked her about that.
3626. She (Fāṭima bint Mūsā) replied, “The Prophet ἱα told me that he would die in his fatal illness, and so I wept, but then he secretly told me that from amongst his family, I would be the first to join him, and so I laughed.”

3627. Narrated Sa‘īd bin Jubair about Ibn ‘Abbās: ‘Umar bin Al-Khaṭṭāb used to treat Ibn ‘Abbās very favourably. ‘Abdur Raḥmān bin ‘Auf said to him, “We also have sons that are equal to him (but you are partial to him).” ‘Umar said, “It is because of his knowledge.” Then ‘Umar asked Ibn ‘Abbās about the interpretation of the Verse:

“When come the Help of Allah (to you O Muhammad  against your enemies) and the conquest of Makkah” (V.110:1)

Ibn ‘Abbās said, “It portended the death of Allāh’s Messenger ἱα which Allāh had informed him of.” ‘Umar said, “I do not know from this Verse but what you know.”

3628. Narrated Ibn ‘Abbās: Allāh’s Messenger ἱα in his fatal illness came out, wrapped with a sheet, and his head was wrapped with an oiled bandage. He sat on the pulpit, and after praising and glorifying Allāh, he said, “Now then, people will increase but the Anṣār will decrease in number, so much so that they, compared with the people, will be just like the salt in the
meals. So, if any of you should take over the authority by which he can either benefit some people or harm some others, he should accept the goodness of their good people (i.e., Ansār) and excuse the faults of their wrongdoers.” That was the last gathering which the Prophet ﷺ attended.

3629. Narrated Abū Bakra

Once, the Prophet ﷺ brought out Al-Hasan and took him up the pulpit along with him and said, “This son of mine is a Sayyid (i.e., chief) and I hope that Allāh will help him bring about reconciliation between two Muslim groups.”

3630. Narrated Anas bin Mālik

The Prophet ﷺ had informed us of the death of Ja’far and Zaid before the news of their death reached us, and his eyes were overflowing with tears.

3631. Narrated Jābir

(Once) the Prophet ﷺ said, “Have you got carpets?” I replied, “Whence can we get carpets?” He said, “But you shall soon have carpets.” I used to say to my wife, “Remove your carpets from my sight,” but she would say, “Didn’t the Prophet ﷺ tell you that you would soon have carpets?” So I would give up my request.
3632. Narrated `Abdullah bin Mas`ud:

Sa`d bin Mu`adh came to Makkah with the intention of performing `Umra, and stayed at the house of Umaiyya bin Khalaf Abi Safwan, for Umaiyya himself used to stay at Sa`d’s house whenever he passed by Al-Madina on his way to Sham. Umaiyya said to Sa`d, “Will you wait till midday when the people are (at their homes), then you may go and perform the Tawaf round the Ka`bah?”

So, while Sa`d was going around the Ka`bah, Abü Jahl came and asked, “Who is that who is performing Tawaf?” Sa`d replied, “I am Sa`d.” Abü Jahl said, “Are you circumambulating the Ka`bah safely although you have given refuge to Mu`ammad and his companions?” Sa`d said, “Yes,” and they started quarrelling. Umaiyya said to Sa`d, “Don’t shout at Abū Hakam (i.e., Abū Jahl), for he is chief of the valley (of Makkah).” Sa`d then said (to Abū Jahl), “By Allāh, if you prevent me from performing the Tawaf of the Ka`bah, I will spoil your trade with Sham.” Umaiyya kept on saying to Sa`d, “Don’t raise your voice,” and kept on taking hold of him. Sa`d became furious and said (to Umaiyya), “Keep away from me, for I have heard Mu`ammad saying that he will kill you.” Umaiyya said, “Will he kill me?” Sa`d said, “Yes.” Umaiyya said, “By Allāh! When Mu`ammad says a thing, he never tells a lie.” Umaiyya went to his wife and said to her, “Do you know what
my brother from Yathrib (i.e., Al-Madina) has said to me?” She said, “What has he said?” He said, “He claims that he has heard Muḥammad claiming that he will kill me.” She said, “By Allāh! Muḥammad never tells a lie.” So, when the infidels started to proceed for Badr (battle) and declared fighting (against the Muslims), his wife said to him, “Don’t you remember what your brother from Yathrib told you?” Umaiyya decided not to go but Abū Jahl said to him, “You are from the nobles of the valley (of Makkah), so you should accompany us for a day or two.” He went with them and thus Allāh got him killed.

3633. Narrated Abū 'Uṯmān: I got the news that Jibril (Gabriel) came to the Prophet ﷺ while Umm Salama was present. Jibril started talking (to the Prophet ﷺ and then left). The Prophet ﷺ said to Umm Salama, “(Do you know) who it was?” (or a similar question). She said, “It was Dihya (a handsome person amongst the companions of the Prophet ﷺ).” Later on Umm Salama said, “By Allāh! I thought he was none but Diya, till I heard the Prophet ﷺ talking about Jibril in his Khuṭba (religious talk).” (The subnarrator asked Abi 'Uṯmān, “From where have you heard this narration?” He replied, “From Usāma bin Zaid.”)

[See Hadith No. 4980].

(in a dream) the people assembled in a gathering, and then Abū Bakr got up and drew one or two buckets of water (from a well) but there was weakness in his drawing. May Allah forgive him. Then ‘Umar took the bucket and in his hands it turned into a very large bucket. I had never seen anyone stronger amongst the people who could draw the water as strongly as ‘Umar, till all the people drank their fill and watered their camels that knelt down there.”

(26) CHAPTER. The Statement of Allâh

"[Those to whom We gave the Scripture (Jews and Christians)] recognise him (Muḥammad or the Ka‘bah at Makkah) as they recognise their own sons. But verily, a party of them conceal the truth while they know it—[i.e., the qualities of Muhammad which are written in the Taurât (Torah) and the Injeel (Gospel)]. (V.2:146)

3635. Narrated ‘Abdullâh bin ‘Umar: The Jews came to Allah’s Messenger and told him that a man and a woman from amongst them had committed illegal sexual intercourse. Allah’s Messenger said to them, “What do you find in the Taurât [Torah (Old Testament)] as regarding the legal punishment of Ar-Rajm1) (i.e., stoning

(1) (H. 3635) Ar-Rajm: (In Islamic law) it means to stone to death those married persons who commit the crime of illegal sexual intercourse.
to death those married persons who commit the crime of illegal sexual intercourse?"
They replied, "(But) we announce their crime and lash them." ‘Abdullāh bin Salām said, "You are telling a lie; the Taurāt (Torah) contains the order of Rajm." They brought and opened the Taurāt (Torah) and one of them placed his hand on the verse of Rajm and read the verses preceding and following it. ‘Abdullāh bin Salām said to him, "Lift your hand." When he lifted his hand, the verse of Rajm was written there. They said, "Muḥammad (ﷺ) has told the truth; in the Taurāt (Torah) there is the verse of Rajm." The Prophet ﷺ then gave the order that both of them should be stoned to death. (‘Abdullāh bin ‘Umar said, "I saw the man leaning over the woman to shelter her from the stones.")

(27) CHAPTER. The demand of Al-Mushrikūn(1) to the Prophet ﷺ to show them a miracle. The Prophet ﷺ showed them the splitting of the moon.

3636. Narrated ‘Abdullāh bin Mas‘ūd رضي الله عنه: During the lifetime of the Prophet ﷺ the moon was split into two parts and on that the Prophet ﷺ said, "Bear witness (to this)."

3637. Narrated Anas رضي الله عنه that the Makkān people requested Allāh’s Messenger ﷺ to show them a miracle, and so he showed

---

(1) (Ch. 27) Al-Mushrikūn: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).
them the splitting of the moon.

3638. Narrated Ibn ‘Abbás: The moon was split into two parts during the lifetime of the Prophet.

(28) CHAPTER.

3639. Narrated Anas: “Once, two men from the companions of Allāh’s Messenger went out of the house of the Prophet on a very dark night. They were accompanied by (two things) that resembled two lamps lighting the way in front of them, and when they parted, each of them was accompanied by one of those two (things) lamps till they reached their homes.

3640. Narrated Al-Mughîra bin Shu’ba: The Prophet said, “Some people from my followers will remain victorious (and on the right path) till Allāh’s Order (the Last Day) comes, and they will still be victorious.”
3641. Narrated Mu‘áwiya: I heard the Prophet ﷺ saying, “A group of people amongst my followers will remain obedient to Allâh’s Orders (i.e., following strictly the Qur’ân and the Prophet’s Sunna) and they will not be harmed by anyone who will desert them and also who will oppose them, till Allâh’s Order (the Last Day) comes upon them while they are still on the right path.”

3642. Narrated ‘Urwa that the Prophet ﷺ gave him one Dinãr so as to buy a sheep for him. ‘Urwa bought two sheep for him with the money. Then he sold one of the sheep for one Dinãr, and brought one Dinãr and a sheep to the Prophet ﷺ. On that, the Prophet ﷺ invoked Allâh to bless him in his deals. So, ‘Urwa used to gain (from any deal) even if he bought dust.

3643. (In another narration) ‘Urwa said, “I heard Allâh’s Messenger ﷺ saying,
“There is always goodness in the forelocks of horses (meant for Jihad) till the Day of Resurrection.” (The subnarrator added, ‘I saw 70 horses in ‘Urwa’s house.’) (Suflân said, “The Prophet asked ‘Urwa to buy a sheep for him as a sacrifice.”)

3644. Narrated Ibn ‘Umar: Allah’s Messenger said, “There is always goodness in the forelocks of horses (meant for Jihad in Allah’s Cause) till the Day of Resurrection.”

3645. Narrated Anas: The Prophet said, “There is always goodness in the forelocks of horses (meant for Jihad in Allah’s Cause).”

3646. Narrated Abû Hurairah: The Prophet said, “A horse may be kept for one of three purposes: For a man it may be a source of reward; for another it may be a means of living; and for a third it may be a burden (a source of committing sins). As for the one for whom it is a source of reward, he is the one who keeps his horse for the sake of Jihad in Allah’s Cause; he ties it with a long rope on a pasture or in a garden. So, whatever its rope allows it to eat, will be regarded as good rewardable deeds (for its owner). And if it breaks off its rope and jumps over one or two hillocks, even its dung will be considered amongst his good deeds. And if it passes by a river and drinks water from it, that will be considered as good deeds...”
(for his benefit) even if he has had no intention of watering it. A horse is a shelter for the one who keeps it so that he may earn his living honestly and takes it as a refuge to keep him from following illegal ways (of gaining money), and does not forget the rights of Alläh (i.e., paying the Zakat and allowing others to use it for Alläh’s sake). But a horse is a burden (and a source of committing sins) for him who keeps it out of pride and show-off and with the intention of harming the Muslims.”

The Prophet was asked about donkeys. He replied, “Nothing has been revealed to me concerning them except this comprehensive Verse (which covers everything):

“So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.” (V.99:7,8)

3647. Narrated Anas bin Malik: Alläh’s Messenger reached Khaibar in the early morning and the people of Khaibar came out with their spades, and when they saw the Prophet they said, “Muḥammad and his army!” and returned hurriedly to take refuge in the fort. The Prophet raised his hands and said, “Allāhu Akbar (Alläh is the Most Great)! Khaibar is ruined! When we approach near to a nation, then evil will be the morning of those who had been warned.”

3648. Narrated Abū Hurairah: Whether their owner gets a reward for taking care of them and using them for Alläh’s Cause.
said, “O Allah’s Messenger! I hear many narrations from you but I forget them.” He said, “Spread your covering sheet.” I spread my sheet and he moved both his hands as if scooping something and emptied them in the sheet and said, “Wrap it.” I wrapped it round my body, and since then I have never forgotten a single Hadîth (narration).