The Translation of the Meanings

of

Ṣahīh Al-Bukhārī

Arabic—English

Vol. IV

By

Dr. Muhammad Muḥsin Khān

ISLAMIC UNIVERSITY --- AL-MEDINA AL-MUNAUWARA
Ṣaḥīḥ Al-Bukhārī
Arabic—English
Vol. IV

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In the name of Allah, the most Beneficent, the most Merciful

Praise be to Allah, the Lord of the Worlds, and Peace be upon the Master of the Apostles, his Family and Companions.

We, the undersigned, have read this translation of the Meanings of "Ṣaḥīḥ al-Bukhārī" achieved by Dr. Muhammad Muhsin Khan and have done our best to revise and correct it perfectly well from its beginning to its end so that, with the ability and efforts available, it has come near to correctness as much as possible.

We thank Allah, the Elevated, for the success of this beneficial project and ask Him to bountifully reward all those who have undertaken it or participated in it—Allah’s Pleasure being our aim, and it is He who guides us on the right path.

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I have perused a little portion of this translation and found that the translator has succeeded in rendering the meanings of "Al-Jāmi‘ As-Ṣaḥīh" (Ṣaḥīḥ al-Bukhārī) into English in a simple comprehensible style free from complications. I have also noticed that he has chosen successfully the best and most authentic interpretation of some Hadiths that are interpreted differently by different scholars.

Dr. Maḥmūd Ḥamad Naṣr As-Sūdānī did his best to check the whole translation. The second revision was done by Mr. Shākir Naṣīf Al-Ubaydī. Finally, Dr. Muḥammad Taqīy-ad-Dīn Al-Hilālī checked the translation with the translator Dr. M.M. Khān thoroughly and minutely, doing his utmost to correct the minor mistakes he detected, till the translation acquired a high degree of precision.

May Allah bountifully reward whoever has participated in this benevolent work; and may He make people benefit by it.

I am perfectly sure that the translation, with Allah’s help and after all the great efforts exerted in its production, has neared perfection.

In Allah’s Hands are all means of success. And Praise be to Allah, the Lord of the Worlds.

MUHAMMAD AMĪN AL-MĪṢRĪ  
Ph.D. Cambridge Univ.,  
Adviser & Head of Shari'a Department  
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Mecca Al-Mukarrama.

Amin E. Moore
الحمد لله رب العالمين والصلاة والسلام على يهود الرسولين وعلى آل نبيه وأصحابه الغر

المميين وبعده: فأخانا نحن الموقعين اذنا قد عملنا على قراءة هذه الترجمة التي قام

بهما الدكتور محمد محسن خان لمعاه كتاب صحيح البخاري ولقد بدناا الوسع

في مراجعتها وتصحيحها بدقة تامة من البداية إلى النهاية حتى أصبحت الترجمة أقرب ما

يمكن إلى الصواب في حدود طاقتنا وجهدنا...

وأما نحن الله على ما وفق من انجاز هذا المشروع الطيب ونأمل أن يجزل المنوبة

لذلئذ قاموا به واصبحوا فيه جميعا والله من وراء القصد وهم بالغاء إلى سواء السبيل...

لاستاذ شاكر في اللغة الآنجليزية من جامعة فاندزت الأمريكية واستاذ اللغة الآنجليزية في جامعة

بغداد ثم استاذ اللغة

اللغة الآنجليزية في كلية التربية

العربية في جامعة

المدينة المنورة

المصرية

لقد أطلعت على جزء ىسير من هذه الترجمة وقد وجدت القائم على الترجمة قد وفق

الي نقل معاني الجامع الصحيح إلى اللغة الآنجليزية بإسلوب سهل ومرتب فريق خال من التعقيد

كما أن وجدته قد وفق إلى أحسن الأحوال ورارجحها في تفسير معاني بعض الأحاديث

المختلف فيها وقد تسلل العمل بتمامه الدكتور محسن خان لمعاه نصي السواداني فيله فيه غاية

وسعه وراحه مراجعه أول ط لى آخره ثم قام بسيرمراجعته مراجعة ثانية إلا استاذ

شاكر في اللغة الآنجليزية ثم راحه المدون الدكتور محمد محسن خان لمدينة الهلال مع مؤلفه الدكتور

محمد محسن خان مراجعة تفصيل وراحته ونال جهدها في إصلاح ما ظهر له من خطأ قليل

حتى ظهرت الترجمة في غاية التحقق...

و نسأل الله ان يجزل ثواب كل من شارك في هذا العمل المبرور وان يفع له 

واي واقت تمام الثقة أن الترجمة بعون الله بعد كل ما بذلت لها من جهد أصبحت

أقرب إلى الصواب...

والله ولى التوفيق والحمد لله رب العالمين...

محمد د. ت. محمد

دكتوراه من جامعة كمراجع. المستشار

و رئيس قسم التربية في كلية التربية

والدراسات الإسلامية في مكة المكرمة.
Appendix

The Miracles of the Holy Prophet Muḥammad (صلى الله عليه وسلم).

At this point I would like to bring to the notice of the reader that the Prophet ﷺ was granted many miracles by Allāh (the Lord of the heavens and the earth) and some of them are as follows:

1. The Holy Qurān is the living miracle of the Holy Prophet ﷺ and this, Allāh’s Book was revealed to him through the holy spirit (Gabriel) and today 1400 years have passed and nobody has been able to change a single letter or produce its imitation as it is said in the Qurān (See Sūra Hijr, 15 : 9), and the statement of the Prophet ﷺ: “Before me, every prophet was given a miracle and they practised it during their life-time: i.e., Jesus used to cure the sick and make the dead alive, etc.; Moses was given the stick etc., and I have been given the permanent miracle of the Qurān till The Hour is established, so I hope that my followers will be more in number than all the other Apostles’ as my miracle will last till the Day of Resurrection, and it is a Glorious Book; when anyone reads it, he is convinced that it was not written by any human being or any created thing (angels, etc.,) but it is from the Creator of the heavens and the earth, even if he is a pagan, etc.”

2. The splitting of the moon: Narrated Anas ﷺ that the Meccans requested Allāh’s Apostle ﷺ to show them a miracle, so he showed them the splitting of the moon. See (Vol. IV : 831).

3. The crying of the stem of the date palm tree in the Prophet’s Mosque: Narrated Ibn ‘Umar ﷺ that the Prophet ﷺ used to deliver his sermon while leaving against a trunk of a date palm tree. When he had the pulpit made and 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. IV : 783).

4. The flowing of the water from among the fingers of Allāh’s Apostle ﷺ. (See Ḥadīth Vol. IV : 779).

5. The Prophet’s meals used to glorify Allāh while he ate, and this glorification was heard by the companions of the Prophet ﷺ. (See Ḥadīth Vol. IV : 779).

6. The stones used to greet the Prophet ﷺ whenever he passed by through the pathways of Mecca.
7. The throwing out of a dead body of a Christian by the earth: Narrated Anas: There was a Christian who embraced Islam and read Sūrat-al-Baqara and Al-İmran and he used to write the revelation for the Prophet . Later on he returned to Christianity and used to say, “Muḥammad 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 found that the earth had thrown out his body.” They said, “This is the deed of Muḥammad ( ) and his companions. They have opened the grave of our companion and took his body out because he ran away from them, so they again dug the grave deeply for him, but in the morning again found that the earth had thrown the body out.” They said, “This is a deed of Muḥammad ( ) and his companions.” So they dug a third grave for him as deep as they could, but in the morning they found that the earth had thrown the body out. Then they believed what had befallen him, was not done by mankind, and they had to leave the body on the ground. (See Vol. IV: 814).

8. The screening (shading) by the trees for the Prophet  to answer the call of nature.

9. The rising of water in the well at Ḥudaibiyā after it had dried. (See Ḥadīth Vol. IV: 777).

10. The increase in the amount of dates in the garden of Jābir bin ‘Abdullāh after the Prophet  went round the heap of dates and invoked Allah for His Blessings. (See Ḥadīth Vol. IV: 780).

11. Speaking of a wolf:

It has been written that a wolf also spoke to one of the companions of the Prophet near Medina, as narrated in Fatah-ul-Bari (Vol. VIII, p., 23).

Narrated Unais bin ‘Amr: Aḥbān bin Aus said, “I was amongst my sheep. Suddenly a wolf caught a sheep and I shouted at it. The wolf sat on its tail and addressed me, saying, ‘Who will look after it (i.e. the sheep) when you will be busy and not able to look after it? Do you forbid me the provision which Allah has provided me?’” Aḥbān added, “I clapped my hands and said, ‘By Allah, I have never seen something more curious and wonderful than this!’ On that the wolf said, ‘There is something (more curious) and wonderful than this; that is, Allah’s Apostle in those palms, inviting people to Allah (i.e. Islam).’” Unais bin ‘Amr further said, “Then Aḥbān went to Allah’s Apostle  and informed him what happened and embraced Islam.”

I. ACKNOWLEDGEMENTS.

I am greatly indebted to whoever participated in the accomplishment of this translation, especially my doctor colleagues who checked and rechecked the manuscript with great perseverance.

I am pleased to thank particularly Drs. Ḥasan Naṣīr, ʿAṭāʾ-ʾul-lah Mirza, Akbar Wali, Ramadān ʿAlī Korānī, Shamīl ʾAṭīyya, ʿAbdul-Qayyum and Nizām Addīn.

I am grateful to Dr. Mahmud Naṣr As-Sūdānī who devoted every hour of his leisure time to check the English manuscript comparing it with the Arabic text word for word.

My gratitude and acknowledgments are due to Dr. Muḥammad Taqīyad Din Al-Hilālī Ph.D. Berlin University and Mr. Shākir Naṣīf Al-ʿUbaydī, M. A. in English; both took the responsibility of giving the finishing touches to this colossal work by checking and rechecking the English manuscript comparing it with the Arabic version word for word. The latter chose a suitable system of symbolizing the Arabic sounds, and transliterated the Arabic proper names and other technical terms accordingly. He did his best to improve the structure of the English sentences keeping the style simple and comprehensible. The glossary attached to the book has been compiled by him.

I also wish thank to Mr. Muḥammad ʿAbdul ʿAlīm an Australian Muslim who has very kindly read the English Text thoroughly to improve its coherence where ever possible.

I am grateful to Dr. M. Amin Al-Misrī, Ph.D. in Ḥadīth Literature, for his advice concerning the translation of certain Ḥadīths and for his encouragement and sincere wish for the success of this enterprise.

To the Muslim World League at Mecca Al-Mukarrama I wish to express my deep gratitude and great appreciation for encouraging the project.

I am greatly indebted to the Muslim erudite scholars at Medina who, when consulted, gave willingly their opinions concerning the interpretation of certain Hadiths.

My thanks are also due to Mr. Ḥasan ʿUbdi and to the typist, Mr. Amin Ash-Shāhin and Mrs. Sharrīfa ʿAdam Makda who typed and retyped the manuscript patiently.

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Saudi Arabia
II. REMARKS

1. The Text of Ṣaḥīḥ Al-Bukhārī used for this translation is taken from "Faith Al-Bārī" published by the Egyptian Press of Muṣṭafā Al-Bābī Al-Halabī, 1959 (1378 A.H.)

2. Due to the non-existence of appropriate and equivalent English words for many Arabic words, those words have been transliterated and an explanation has been given after each word immediately when it occurs for the first time and a glossary of such words has been compiled at the beginning of each volume. Certain ritual formulas and invocations are also transliterated.

3. The Arabic script is kept as it is for such expressions as ﷺ (The Most High), ﷺ (Peace be upon him), and ﷺ (Allāh be pleased with him) etc.

4. Some materials concerned with Arabic grammar and etymology have been excluded from the English Text.

5. Most of the sub-narrators are often omitted when possible and sometimes only first narrator in each string is kept.

6. Al-Bukhārī in his Ṣaḥīḥ has classified and arranged the Hadiths according to the subject matter which they deal with. He gives to each chapter a title indicating a certain point and under that title he states down all the Hadiths that are relevant. This procedure has resulted in the occurrence of the same Hadith under various headings, because one Hadith might deal with a great number of aspects of Islamic Jurisprudence. Al-Bukhārī uses each Hadith so that every point that can be inferred from it is referred to.

7. The chapters and the Hadiths are numbered. The Hadiths of each volume have their own system of numbering starting with number one in each volume.

8. In this translation I have tried my best to convey the meanings of the Hadiths of our Holy Prophet (Peace be upon him) in such a way as to enable the average reader to understand them easily. At the same time I tried to accurately translate the work, taking into consideration the statement of the Prophet (Peace be upon him): "Whoever told a lie on me intentionally shall seek his place in Hell."

9. Suggestions and comments for the improvement of this translation shall be most welcomed.
### TRANSLITERATION.

In transliterating Arabic words the following system of symbols has been used:

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### 1. Consonants.

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*This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

**These sounds have no equivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner:

- ḥ  h
- š  s
- d  d
- z  z
- t  t
- q  k

***The Arabic sounds represented by the symbols (’ & ) and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. Vowels:

There are only six vowels in Arabic; three of them are short and the other three are long. They are symbolised in the following way:

- a  approximately as in ‘bad’
- i  as in ‘bid’
- u  as in ‘pull’
- a  as in ‘father’
- i  as in ‘bead’
- u  as in ‘pool’
Transliteration of certain formulas and their meanings

1. Allāhumma aslamtu wajhī ilaika, wa fawwađtu amrī ilaika, wa ṣaha tu zahrī ilaika ragḥbatan wa rahḥatan ilaika. Lā maljā mīnkā illā ilaika. Allāhumma āmantu bikītābika-l-ladīhī anzalta wa binabi'yika-l-ladīhī arsalta.

(O Allāh! I surrender to You and trust You in all my affairs and depend upon You for Your Blessings both with hope and fear of You. There is no place of protection and safety except with You. O Allāh! I believe in the Book You have revealed and in the Prophet whom You have sent).

2. Wa aṣḥ-badu anna Muḥammadan Rasūlul-lāh.

(and I certify that Muḥammad is Allāh’s Apostle).

3. Haiya 'alaṣ-salā (t).

(Come for the prayer).

4. Lā ḥawla walā quwata illā billāh.

(There is neither might nor any power except with Allāh).

5. Allāhumma Rabba hādhihi-l-da'watīt-tāmmati was-ṣalātil-qā'imati, āti Muḥammadan al-wasīlata wal-fāḍilata, wab'athhu maqāman Maḥmūdan-il-ladīhī wa ad̲h̲āhu.

(O Allāh! Lord of this perfect call and of the regular prayer which is going to be established! Kindly give Muḥammad the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him).


(Allāh heard those who sent praises to Him).

7. Rabbañā wa laka-l-ḥamd.

(O our Lord! All the praises are for You).

(O Allah! Set me apart from the sins (faults) as East and West are set apart from each other and cleanse me from sins as a white garment is cleaned of dirt (after thorough washing). O Allah! Wash off my sins with water, snow and hail).


(All praises are for Allah the Lord of the Worlds).

10. At-tāhiyātu lil-lahi was-salawatī wa-τaiyibatū. As-salāmu ʿalaika aiyuha-n-Nabiyu wa raḥmatu-l-lahi wa barakātuhū. As-salāmu ʿalainā waʿalaʾibādil-lāh is-sālihiṇ.

(All the compliments, prayers and good things are due to Allah; peace be on you, O Prophet, and Allah's mercy and blessings be on you. Peace be on us and on the true pious devotees of Allah).

11. Allāhumma innī aʿūdhu bika min ʿagḥabil-qabri, wa aʿūdhu bika min fitnatil-masihid-dajjāl, wa aʿūdhu bika min fitnatil-māḥyā wa fitnatil-mamāṭi Allāhumma innī aʿūdhu bika minal-māʾthami wa-maghrāmi.

(O Allah, I seek Your Protection against the punishment of the grave and against the afflictions of Pseudo Christ ‘Dajjal’ and the afflictions of life and death. O Allah, I seek Your protection against sins and debts).


(O Allah! I have done great injustice to myself and none except You forgives sins, so please forgive me and be Merciful to me as You are the Forgiver, the Merciful).

13. Lā-ilāha ʾilā-lah waḥdaḥū lā sharīka lahū, laḥul-mulk wa laḥul-ḥamd, wahuwa ṣalā kulli ṣahīn qādir. Allāhumma lā māniʿa limā at-taʾtī, wa la muʿṭiya limā manaṭt, wa la yansuqu dha-l-jadd minka-l-jadd

(None has the right to be worshipped but Allah and nothing is to be worshipped along with Him, for Him is the kingdom and all the praises are for Him and He is omnipotent. O Allah! Nobody can hold back what You give and nobody can give what You hold back, and the luck of lucky people will not be of any use before You).
In the name of Allah, the most Beneficent, the most Merciful

Having noticed the great need of those Muslims who do not know Arabic to learn the correct authentic Hadiths of Allah’s Apostle ﷺ and since Sahih-Al-Bukhari is regarded as the most reliable book of the Prophet’s Hadiths, I have undertaken the project of translating the meanings of the Hadiths it contains into English to serve my Muslim brethren who know this language, but have not had the chance to learn Arabic.

My only hope is that Allah, the Glorious, may help the Muslims to benefit by this Glorious Book and that I may win a reward in the Hereafter similar to the rewards of those who will act upon its instructions; as Allah’s Apostle ﷺ says, “He who guides somebody to what is good will have a reward similar to the reward of the doer of that good deed (whom he has guided to it).” (Narrated by Muslim in his Sahih.)

I have found it proper to introduce this work with a useful word dealing with the most significant principle in Islam, the belief in the Allah’s Lordship and to worship Allah Alone and none else.

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INTRODUCTION I.

In the name of Allah, the most Beneficent, the most Merciful

WHY ALLAH SENT PROPHETS AND APOSTLES (عَلَيْهِمْ السَّلَامُ)

Eversince people innovated the dogma of Shirk, (1) Allah had been sending prophets and apostles to His Devotees in order to invite them to the Worship of Allah and Allah Alone, to order them not to ascribe partners unto Him and to bring them out of the darkness of polytheism into the light of monotheism. All the prophets preached Tauhid (i.e. monotheism, the belief in the Oneness of Allah, the Glorious, the Elevated). The following Verses from Surat-al-Araf illustrate this fact: “Indeed We sent Noah to his people, and he said: O my people! Worship Allah. You have no other god except Him. Lo! I fear for you the Punishment of a Great Day. (59) And unto (the tribe of) Ad (We sent) their brother Hud. He said: O my people! Worship Allah. You have no other god save Him. Will you not ward off (evil)? (65) And unto Madyan (We sent) their brother, Shu'ayb. He said: O my people! Worship Allah. You have no other god save Him. (85) And to (the tribe of) Thamud (We sent) their brother Salih. He said: O my people! Worship Allah. You have no other god save Him.” (73) “Verily We have raised in every nation an apostle (proclaiming): Worship Allah and shun false gods. (An Nahl, 36).

Every prophet was sent unto his own nation for their guidance, but the message of the Prophet Muhammad ﷺ was general for all mankind and Jinns. In Surat-al-Araf,

(1) See “Glossary” for the meaning of the words Shirk and Tauheed.
Verse 158 Allah addresses His Apostle ﷺ: "Say: O mankind! Verily! I am Apostle of Allah to you all."

Dear reader, if you think of the period nearly 560 years after Jesus Christ was lifted up by Allah, the Glorious, the Elevated, you will find that the people had left the Worship of Allah and had forgotten their Creator and were in complete darkness of Kufr (i.e. disbelief in Allah). Most of the world was politically divided under the colonization of Khosrau and Caesar. People in general used to worship various sorts of created things like the sun, the moon, stars, trees, stones, idols and the like.

At that time Allah, the Supreme, the Glorified sent Muḥammad bin Ḥabībullah to all mankind and revealed to him the Glorious Qurʾān and the Second Inspiration, i.e. his traditions, in the heart of the Arabian Peninsula. He invited the people to worship Allah Alone and warned them against ascribing partners unto Him in such matters as invocations, fear, hope, appealing for help, offerings, vows, prayers, prostration, fasting and other ritual practices. He carried on preaching for twenty-three years so that people might say: None has the right to be worshipped but Allah. He ordered them to worship Allah Alone, who has no partners, and to give up the worship of other deities and false gods, for Allah, the Elevated says, "And verily We have raised in every nation an apostle proclaiming: Worship Allah and shun false gods and deities." (An-Nahl, 36) “Say (O Muḥammad!): I am only a mortal like you. My Lord has revealed to me that your god is only One God. And whoever hopes for the meeting with his Lord should do righteous work and, in the Worship of his Lord, admit no partners." (Suṣūrat-al-Kahf, 111)

Dear reader, your God, then, is only One. So it is incumbent upon you to worship Him only and not to ascribe any partner to Him, and to strive hard to do righteous deeds according to the traditions of Muḥammad ﷺ, as is explicitly expressed in his Hadith reported by Aisha  in Sahih Muslim: ‘Whatever is not in agreement with our traditions is rejected.’

Jews claimed that Ezra was the Son of Allah, and Christians claimed that the Messiah was the Son of Allah. These claims are referred to in Sūrat-at-Tauba, Verse 30: "And the Jews said: Ezra is the Son of Allah, and the Christians said: The Messiah is the Son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah's Curse be on them. How they are deluded away from the truth!" So they worshipped Ezra and the Messiah, but Allah, the Supreme, refuted their false statements in the Glorious Qurʾān.
Dear reader, now-a-days some people believe in Allah, but at the same time take as partners of Allah, creatures such as saints, righteous men and the like, (by worshipping them) intending to come nearer to Allah through this dogma. They slaughter animals in their names and vow to them; and all that means nothing but Evident Polytheism, as Allah says in Surat-az-Zumar, Verse 3: ‘‘Surely Pure Religion is for Allah only. And those who choose protectors other than Allah (say): We only serve them in order that they may bring us nearer to Allah.’’ And in Verse 43: ‘‘What! Do they take for intercessors others besides Allah? Say: Even though they have nothing whatever and have no intelligence?’’ And in Verse 44: ‘‘Say: Unto Allah belongs all intercessions. His is the Sovereignty of the Heavens and the Earth. And afterwards unto Him you will be brought back.’’

Further Allah addresses his Beloved Apostle Muhammad in Surat-al-Jinn, Verse 21: ‘‘Say (O Muhammad!): It is not in my power to cause you harm or to bring you to right conduct.’’ This indicates that the Prophet has no power of harming or benefiting anyone, for all that is in the Hands of Allah, the Elevated Who says in Surat-Saba, Verse 22: ‘‘Say: (O Muhammad!): Call upon those whom you set up beside Allah. They possess no power—not even to the weight of a smallest ant in the heavens or on earth, nor have they any share in either, nor has He any helper among them.’’

The above Holy Verse indicates that Allah, the Blessed, the Supreme, is the True God to be worshipped, the only One, the Almighty, the Disposer, the Sole Creator of the Heavens and the Earth and whatever is in them. He is the Benefactor and Controller of harm, life and death. Those who call upon others besides Him do not own even an atom in anything.

When we know all this, how can we ascribe partners to Him and worship others and invoke them for help?

Dear reader, worshipping others alongwith Allah is the Greatest Sin, (1) a sin which will never be forgiven by Allah, the Elevated, if one dies insisting on such a sin. Such a sinner will be thrown in Hell with the losers, as Allah says: ‘‘Lo! Allah forgives

(1) In order to avoid this Great Sin (i.e. Shirk) one should know ‘‘Tauhid’’.
not that a partner should be ascribed unto Him. He forgives all other sins to whom He
wishes, and whoever ascribes partners to Allah has indeed invented a tremendous sin.”
(Sūrat-an-Nisā, Verse 48) “If you ascribe partners to Allah, all your deeds will be in vain,
and definitely you will be one of the losers.” (Sūrat-az-Zumar, 65) “But if they set up
(for worship) aught (partners besides Him) all they did would be in vain.” (Sūrat-al-
Anṭām, 88).

Dear reader, ascription of partners to Allah may appear in various shapes. The
Muslim religious scholars have written many exhaustive lengthy books on the subject,
but I would like to show to you briefly some observations about what is prevalent
among the Muslims of the present era.

Some people worship saints and pious men besides Allah though they know that
worshipping should be for Allah only, but they think that those saints and pious men
will bring them nearer to Allah and will intercede for them with Him. That is one type
of Shirk (i.e., polytheism) and the proof is the Statement of Allah, the Elevated:
“[They (i.e., Jews and Christians) have taken as lords besides Allah (by obeying them in
things which they made lawful or unlawful according to their own desires without being
ordered by Allah) their rabbis and their monks and the Messiah, Mary’s Son, when they
were bidden to worship only One God. None has the right to be worshipped except
Him. Be He glorified from all they ascribe as partners unto Him.” (Sūrat-at-Tauba,31).

Once while Allah’s Apostle was reciting the above Verse, ʿAdī bin Ḥātim
said, “O Allah’s Apostle! They do not worship them (i.e., rabbis and monks).” Allah’s
Apostle said, “They certainly do. They (i.e., rabbis and monks) made legal things
illegal, and illegal things legal, and they (i.e., Jews and Christians) followed them; and
by doing so they really worshipped them.” (Narrated by Aḥmad, At-Tirmidhī, and Ibn
Jarīr).

In Sūrat-Yūnūs, Verse 18, Allah says, “They worship besides Allah that which
neither hurts them nor profits them and they say: These are our intercessors with
Allah. Say: Would you inform Allah of (something) that He does not know in the
Heavens or in the Earth? Praised be He and High Exalted above all that you ascribe
(unto Him).”

Dear reader, in the same way, the worship of the graves of saints and pious men, is
a type of Shirk. What is meant by worshipping them is to invoke them, or make
offerings to them, or vow to them, and the like. They believe that if one does not do
so, one will not achieve one’s goal.
Dear reader, belief in Allah means to believe that only Allah has the possession of everything and can dispose of everything and if any person thinks that a pious man or a saint or a prophet besides Allah can do anything for him, he is really associating partners unto Allah.

Dear reader, if one swears by anything other than Allah, e.g. by "your" life, by the Prophet, one is actually associating partners unto Allah and turns into an unbeliever. It is reported that Umar bin Al-Khattab  reported, "No, I swear by my father." The Prophet heard him and said, "Don't swear by your fathers. Whoever takes an oath should swear by Allah or keep quiet." Umar further said, "Since I heard its forbiddance from Allah's Apostle , I have never uttered it." This is Minor Shirk, but it may be regarded as Major Shirk. Sometimes if one reveres and magnifies the thing one swears by as one reveres and magnifies Allah.

Dear reader, offering sacrifices to any other than Allah, is Shirk. It does not befit a Muslim to practise any such thing except for Allah's Sake, as He says in Surat-al-Kauthar: "Lo! We have given you Abundance, so pray unto your Lord and sacrifice."

Dear reader, look at the companions of the Prophet and the Early Believers; when they heeded and believed this Prophet's teachings and followed him and believed in what he had brought, a great revolution took place in their thoughts, deeds, manners, and social and political affairs. By dint of that they were able to establish their supremacy over the nations of the East and the West in a short period, and set a good example for those nations. Wherever they went, they ruled with justice, honesty, and equality. They established educational centres and the like, and opened a university in Cordova in Spain and elsewhere. The Europeans learned much from these universities and from the Muslims; and after the Crusades, they awoke and the new role of all Europe started to stand against Islam and to build up modern technology and industries.

In the meantime the Muslims began to desert Allah's Book and the traditions of their Prophet gradually. They abandoned the Jihad in Allah's Cause and started fighting each other. They turned into liars and treacherous and deserted Allah's Orders and the traditions of their Prophet . They, with the exception of a few whom Allah
has chosen, no longer observe justice and has become like the people described by Allah, the Elevated, in Surat-al-Hashr, Verse 19: "And don't be like those who forgot Allah; and He made them forget their own souls! Such are the rebellious transgressors!" This has been Allah's Law amongst His Creatures since He created them, as Allah says in the Qudsi Hadith: "He who comes nearer to me for a distance of a span, I come nearer to him for a distance of an armlength, and he who comes to me walking, I come to him running."

It is incumbent on all the Muslims to love Allah very much. Allah says: "Those who believe are stauncher in their love for Allah they i.e. they love Him more than anything else (Surat-al-Baqara, 165). Love for the Apostle is also imperative for every Muslim, who must love the Apostle more than himself. Such love is beneficial only if one acts upon what the Apostle has enjoined, and avoids what he has prohibited, as Allah, the Glorious says: "Say: If you do love Allah, follow me, Allah will love you and forgive you your sins; for Allah is Oft-forgiving, Most Merciful. (Al-Imran, 31)." The Prophet says: "None of you has Real Faith unless he loves me more than his son, father and all the people." He said to 'Umar, "You will not have Belief unless and until you love me more than your soul which is between your two-sides."

The Jihad (i.e. striving) for Allah's Cause with one's wealth and one's soul is a sign of loving Allah and His Apostle. The Jihad may be in the shape of fighting in Allah's Cause or conveying His Message to make His Word glorious. Sometimes, the Jihad may take the form of controlling oneself and one's desire, so that one avoids what is prohibited by Allah. The honest striving to earn one's own and one's dependents' living is Jihad in Allah's Cause.

Dear reader, now-a-days all the world is in need of the true religious teachings which Muhammad has brought, i.e. the Holy Qur'an and his Holy Traditions and there is no guidance except by following them both. The world has advanced greatly in the field of industry and the like, but it would be beneficial for them to believe in what Muhammad has brought and to follow the light which he has brought. Then they would gain happiness in this life and in the Hereafter.

So it is incumbent upon us, Muslims, to follow the path which Allah's Apostle adopted and to avoid polytheism and heresy in all its shapes and to take the Holy Qur'an and the Holy Traditions as torches in front of us to guid us. We have to teach our brethren and convey the Message to non-Muslims all over the world as much as possible. We have to
prepare ourselves to stand in the face of our enemy and to possess the means of power and to participate in the progress of useful industries in order to protect our religion and be powerful enough to face our enemy, as Allah, the Elevated says in Surat-al-Anfal, 60: "Against them make ready your strength to utmost of your power, including steeds of war, to strike terror into (the hearts of) the Enemy of Allah and your enemy, and others besides, whom you may not know, but whom Allah does know. Whatever you shall spend in the Cause of Allah, shall be repaid to you, and you shall not be treated unjustly."

The Prophet said, "A strong believer is better and more beloved to Allah than a weak one; yet in both there is good. So seek what benefits you and depend on Allah, but don't be lazy." (Narrated by Muslim.)

Finally, nothing is incumbent upon the Apostle except the evident conveyance of the Message, for Allah Himself guides whomever He likes to the Straight Path.

And I beg Allah to give us the ability to learn and understand Allah's True Religion (i.e. Islam) and to apply it practically on ourselves and on our dependents and then preach it to others. We beg Allah to forgive us our sins and anything we may have done that transgressed our duty, and make our hearts firm on His Religion and make end to our lives with the True Faith. And may Allah send His Blessing and Greeting upon our Prophet Muhammad and upon his family totally.

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INTRODUCTION II

In the name of Allah, the most Beneficent, the Merciful

We have noticed that most of the Europeans and others, who embrace Islam do not understand the reality of the meaning of the first fundamental basic principle of Islam i.e. "None has the right to be worshipped but Allah and Muhammed is Apostle of Allah." So I consider it very necessary to explain something of the meaning of this Great Sentence (i.e. Principle) in some detail.

So, you O man! Who have surrendered to Allah's Will (as Muslim), when you have testified and have truly believed that: "None has the right to be worshipped but Allah... and Muhammed is Apostle of Allah  لا الله إلا محمد رسول الله."

A. It is as if you have pledged a covenant with (Allah) the Creator of the Heavens and Earth, the Ruler of all the worlds, the Lord of Majesty and Highness, on four points (or conditions):

Point I. A confession with your heart that the Creator (of every thing) is Allah, it is as if you are saying: "I testify that the Creator of all the universe including the stars, the planets, the suns, the moons, the heavens, the earth with all its known and unknown forms of life, is Allah. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. Allah Alone) is the Sustainer, and the Giver of Security." And this is called (your confession for the) "Unity of Lordship."

Point II. A confession with your heart as if you are saying: "I testify that None has the right to be worshipped but You (i.e. Allah) Alone. You have no partners besides You. The word "Worship" (i.e. I'badah) carries a great number of meanings in Arabic Language, it conveys that all kinds of worships are meant for Allah (and none else, whether it be an angel, apostle, prophet, Jesus, the Son of Mary, Ezra and Muhammad عليه السلام, saint, idol, the sun, the moon and all other kinds of false things and deities). So pray to none but Allah, invoke none but Allah, ask for help from none (unseen) but Allah, swear by none but Allah, slaughter a sacrifice for none but Allah... etc. In other words all what Allah and His Apostle orders you to do (in His Book the Qur'an) you must do and all what He and His Apostle forbids you,
you must not do, is called "Worship". And this called (your confession for the) "Unity of Worship." And that is you, (mankind), worship None but Allah.

Point III. A confession with your heart as if you are saying: "O Allah! I testify that all the best of names and the most perfect qualities with which You have qualified Yourself in Your Book (i.e. the Qur'an) or as Your Prophet (Muhammad ﷺ) has qualified You, with his statement, 'I confirm that all those (names and qualifications) are for You without changing their meanings or neglecting them completely or giving resemblance to others.' As Allah said: "There is nothing like unto Him, and He is the Hearer, the Seer." (42:11) This Holy Verse confirms the quality of hearing and the quality of sight for Allah without resemblance to others, and similarly He said: 'That which I have created with Both My Hands,' (38:75) and He also said: 'The Hand of Allah is over their hands.' (48:10) This confirms the Hand, for Allah, but there is no similarity for it. Also another example, Allah said: "The Beneficent (i.e. Allah) arose over the (Mighty) Throne." (20:5) So He arose over the Throne really in a manner that suits His Majesty. And Allah is over the Heavens as the slave-girl pointed towards the Heavens, when Allah's Apostle (Muhammad ﷺ) asked her as to where is Allah? It is not like that, as some people say that Allah is present in the creatures (i.e. human beings etc.). This is strongly contradicted by Allah and His Apostle (Muhammad ﷺ). Almighty Allah is not present in any of His creatures, even Christ, the son of Mary, Gabriel, or any of the angels, they are only souls etc., created by Allah. And this is called (your confession for the) "Unity of Names and Qualities of Allah", and this is the Right Faith, and faith which was followed by the apostles of Allah (from Noah, Abraham, Moses, David, Solomon, Christ, Muhammad and all the others) and the companions of the Prophet Muhammad and the righteous followers of those apostles.

Point IV. A confession with your heart as if you are saying: "O Allah! I testify that Muhammad is Apostle of Allah," that means that none has the right to be followed after Allah, but the Prophet Muhammad. As Allah said: "And whatever Apostle (i.e. Muhammad) gives you, take it and whatever he forbids you, abstain (from it)," (59:7) and also Allah said: "So, say (O Muhammad!): ‘If you love Allah then follow me." (3:31)

As for others than Muhammad their statements either to be taken or rejected, if it is in accordance with Allah's Book (i.e. the Qur'an) or with the Tradition of
the Prophet  i.e. "Sunna." As the Divine Inspiration has stopped after the death of the Prophet (Muhammad  ) and it will not resume except at the time of the Descent of Jesus, the son of Mary  and he (i.e. Jesus) will rule with justice according to the Islamic Laws, during the last days of the world as it has been mentioned in the true Hadīth (i.e. Narration) of the Prophet Muḥammad  .

B. It is essential to utter, "None has the right to be worshipped but Allāh, and Muḥammad  is His Apostle." As it has come in the statement of the Prophet Muḥammad  to his uncle Abu Talib at the time of the latter's death: "O uncle, if you utter it ('None has the right to be worshipped but Allāh, and Muḥammad  is His Apostle'), then I shall be able to argue on your behalf in front of Allāh, on the Day of Resurrection." Similarly, when Abū Dhar Al-Ghifīfārī embraced Islām, he went to the Mosque of Mecca (i.e. Ka'ba), and he proclaimed it loudly in front of the Quraisy infidels until he was severely beaten.

C. It is essential that one's body parts testify to its, and this is very important as regards its meaning (i.e. the meaning of "None has the right to be worshipped but Allāh, and Muḥammad  is His Apostle"). So whoever has confessed this (with his Lord), he shall not commit sins like stealing, illegal sexual intercourse, drinking alcoholic drinks, taking advantage of orphan's property, cheating in trade, bribery and to earn money through illegal means, etc. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allāh, and ask His Forgiveness, as (his) the body parts (i.e. skin, private parts, hands, tongue, ears, all) testify the above crimes (i.e. actions) against the very soul of the one who did them on the Day of Resurrection.

And with the confession of this Great Sentence (i.e. Principle) a person enters (i.e. embraces) the Islamic Religion accordingly, it is essential for him to believe in all the apostles and not to differentiate between them. As it is mentioned in Allah's Book (18:102 to 110). Allāh said:—

(102) 'Do the disbelievers think that they can take My Slaves (i.e. the angels, Jesus, the son of Mary etc.,) as protectors besides Me? Verily, We have prepared Hell, as an entertainment for the disbelievers.

(103) Say (O Muḥammad !): Shall We tell you of those who will loose most in
respect of their deeds?

(104) Those whose efforts have been wasted in this life, while they thought they were acquiring good by their works?

(105) They are those who deny the (Signs) of their Lord and in the meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection We shall not give them any weight.

(106) That is their reward, Hell, because they disbelieved and took My Signs and My Apostles by way of jest and mockery.

(107) Verily! As to those who believe, and do righteous deeds, they shall have the Gardens of Al-Firdaus (Paradise) for their entertainment.

(108) Wherein they shall dwell (forever). No desire will they have to be removed from there.

(109) Say (O Muḥammad!): If the ocean were ink (with which to write) the Words of my Lord, sooner would the ocean be exhausted, than would the Words of My Lord, even if we added (another ocean) like it for its aid.

(110) Say (O Muḥammad!), I am only a man like you, I have been inspired that your god is One God (i.e. Allāh), so whoever hopes for the meeting with his Lord, let him work righteousness and associate None as a partner in the worship of his Lord.

This introduction is necessary for everybody who wishes to embrace Islam. After this confession he (or she) should take a bath (i.e. shower, Ghusel) and then offer a two-Rakṣāt prayer, and act on the Five Principles of Islam.

Praise be to the Lord of the Worlds and peace be upon the Master of the Apostles (i.e. Muḥammad ﷺ), his family and companions.

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In the Name of Allah, the most Beneficent, the most Merciful

INTRODUCTION III

SALVATION OF ALL MANKIND FROM THE GREATEST SIN AGAINST ALLĀH

I consider it essential to mention in this Volume some details of the greatest sin which will not be forgiven by Allāh. This impardonable sin is "SHIRK".

"SHIRK" implies ascribing partners to Allāh or ascribing divine attributes to others besides Allāh and believing that the source of power, harm and blessings comes from another besides Allāh.

Allāh Almighty says:—

"Verily, Allāh forgives not that rivals should be set up in worship with Him but He forgives save that (anything else) to whom He pleases, and whoever sets up rivals in worship with Allāh, he has indeed invented a tremendous sin."

Holy Qurān 4:48

Allāh Almighty says:—

"Then when the trumpet is blown there will be no kinship among them that Day, nor will they ask of one another; Then those whose scales (of good deeds) are heavy, they are the successful. And those whose scales are light are those who lose their souls; in Hell will they abide."
The fire burns their faces and they will look grin with displaced lips therein. (It will be said) Were not My Verses (the Qur'ān) recited to you and then you used to deny them.

They will say: Our Lord, our misfortune overwhelmed us and we were erring people;

Our Lord, bring us out of this; if ever we return (to evil) then indeed we shall be wrongdoers.

He will say: Remain you in it with ignominy and speak you not to Me!"

Holy Qur'ān 23:101-108

"SHIRK" AND ITS VARIOUS MANIFESTATIONS

Definition: "Shirk" basically is Polytheism, i.e., the worship of others along with Allah. It also implies attributing divine attributes to any other besides Allah. It particularly implies associating partners in worship with Allah or to set up rivals in worship with Allah or to believe that the source of power, harm or blessings is from others besides Allah.

Types. There are three types of "Shirk" namely,
1. "Ash-Shirk-al-Akbar", i.e., Major "Shirk"
2. "Ash-Shirk-al-Asgar", i.e., Minor "Shirk"
3. "Ash-Shirk-al-Khafī", i.e., Inconspicuous "Shirk".

(1) Manifestations. "Ash-Shirk-al-Akbar" (the Major "Shirk"):—
The Major and serious polytheistic form has four aspects:—

(a) "Ash-Shirk-ad-Du'a', i.e., Innovation. This aspect implies to invoke, supplicate or pray to other deities besides Allah.

Allah says:—

"And when they embark on the ships they invoke Allah, making their faith pure for Him only but when He brings them safe to land, behold, they give a share of their worship to others."

Holy Qur'ān 29:65

(b) "Ash-Shirk-al-Nīah wal-Īrādah wal-Qasid". This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allah but directed towards other deities.
Allāh Almighty says:—

"Whoever desires the life of the world and its glitter, to them We shall pay ( the wages of ) their deeds therein and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; vain are the deeds they did therein, and of no effect is that which they used to do."

Holy Qur’ān 11:15-16

(c) \textit{Ash-Shirk-at-Tā‘a"}. This aspect implies rendering obedience to any authority against the order of Allāh.

Allāh Almighty says:—

"They ( Jews and Christians ) took their Rabbies and their monks to be their lords ( by obeying them in things that they made lawful or unlawful according to their own desires and not according to the orders of Allāh ) besides Allāh and they also took as their lord, Christ the son of Mary while they ( Jews and Christians were ordered in the Torah and the Gospel ) to worship none but One God ( Allāh ). There is none to be worshipped but He, praise and glory be to Him ( far above is He ) from having the partners they associate ( with Him )."

Holy Qur’ān 9:31

(d) \textit{Ash-Shirk-al-Muḥābah"}. This implies showing the love which is due to Allāh alone, to others than Him.

Allāh Almighty says:—

"Yet of mankind are some who take ( for worship others besides Allah ) as rivals ( to Allāh ). They love them as they love Allāh but those who believe, love Allāh more ( than anything else ). If only those who do wrong could see when they will see the torment that all power belongs to Allāh and that Allāh is severe in punishment."

Holy Qur’ān 2:165

(2) \textit{Ash-Shirk-al-Asgar} al-Rī' (The Minor' Shirk", i.e., acts performed to show off. Any act of worship or religious deed done in order to gain praise, fame or for worldly purposes falls under this minor form.

Allāh Almighty says:—

"Say ( O Muḥammad ) : I am only a man like you. I have been inspired that your God is One God ( Allāh ). So whoever hopes for the meeting with his
Lord, let him work righteousness and associate none as a partner in the worship of his Lord.

Holy Qur'an 18:110

(3) "Ash-Shirk-al-Khafy" (The Inconspicuous "Shirk"). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allah; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muhammad ﷺ said:—

"Shirk in the Muslim nation is more inconspicuous than the creeping of the black ant on a black rock in the pitch darkness of the night." And this inconspicuous 'Shirk' is expiated by saying thrice the following sentences within a day and a night (i.e. "O Allah, I take Your refuge from: that I should ascribe anything as partner in Your worship and I am conscious of that, and I beg your pardon for that sin which I am not aware of."

"A L - K U F R"

DISBELIEF AND ITS VARIOUS MANIFESTATIONS

"Kufr" is basically disbelief in any of the Articles of Faith in Islam.

The Articles of Faith. To believe in (1) Allah, (2) His Angels, (3) His Apostles, (4) His Revealed Books, (5) the Day of Resurrection, and (6) Fate (i.e., whatever Allah has ordained must come to pass).

There are two aspects of Disbelief:—

1. The Major Disbelief. This aspect excludes one completely from the fold of Islam. There are five types:—

(a) "Al-Kufr-al-Takdiib". This implies disbelieving the Divine Truth or denial of any of the Articles of Faith.

Allah Almighty says:—

"Then who does more wrong than one who utters a lie against Allah and
denies the Truth (the Qurān) when it comes to him. Is there not in Hell an abode for the disbelievers?"

Holy Qurān 39 : 32

(b) "Al-Kufr-al-Abā was-Stakbara ma at-Tasdeeq". This implies rejection and pride to bow to Allah's Commandments after conviction of its truth.

Allah Almighty says:

"And (remember) when We said to the angels: Prostrate yourself before Adam, and they prostrated save Iblis; he refused and was proud and was one of the disbelievers (disobedient to Allah)."

Holy Qurān 2 : 34

(c) "Al-Kufr-as-Shak wa Az-Zan". This implies doubting or lacking of conviction in the six Articles of Faith.

Allah Almighty says:

"And he went into his garden while in a state unjust to himself. He said: I think not that this will ever perish and I think not that the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than these two (gardens) when I return to Him. His companion said to him during the dispute with him: Do you disbelieve Him Who created you out of dust (i.e., your father Ādam), then out of semen drops, then fashioned you into a man? But as for my part (I believe) that He is Allah, my Lord, and none shall I associate as partners with my Lord."

Holy Qurān 18 : 35-38

(d) "Al-Kufr-al-İrāad". This implies turning away from the Truth knowingly or deviating from the obvious Signs which Allah has revealed.

Allah Almighty says:

"We created not the heavens and the earth and all that is between them except with Truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned."

Holy Qurān 46 : 3

(e) "Al-Kufr-an-Nifāq". This implies hypocritical disbelief.

Allah Almighty says:

"They have made their oaths a screen (for their hypocrisy) thus they hinder
(men) from the Path of Allah. Verily, evil is what they used to do. That is because they believed then disbelieved, so a seal was set on their hearts, therefore they understand not."

Holy Qur'ān 63:2-3

(2) **The Minor Disbelief (Al-Kufr-Al-Asgar):** This aspect of disbelief does not exclude one from the fold of Islam. It is also termed "Al-Kufr-an-Niṣmah". This implies disbelief manifesting itself in ungratefulness for Allah's blessings or favours.

Allah Almighty says:—

"And Allah sets forth a parable, a township (Mecca) that dwelt secure and well-content, its provision coming to it in abundance from every place, but it treated the favour of Allah with ungratefulness so Allah made it taste the pangs of hunger and terror because of (the evil) which (its people) used to do."

Holy Qur'ān (16:112)

**THE JEWS AND THE CHRISTIANS**

As for the Jews and the Christians, they are particularly warned because they are followers of chosen Apostles of Allah (i.e., Prophets Moses and Jesus Christ—may peace and blessings be upon them).

Allah Almighty says:—

"And whoever desires a religion other than Islam (the religion of Prophet Muhammad—peace and blessings be upon him), it will never be accepted of him and in the Hereafter he will be one of the losers."

Holy Qur'ān 3:85

Prophet Muhammad—Peace be upon him said (the meaning of which is): "Any jew or Christian who heard about me and did not believe in me and what was revealed to me of the Holy Qur'ān and my traditions, his ultimate destination is the (Hell) Fire."

the Holy Qur'ān is in itself a miracle. Anyone, whatever his nationality, reading this Divinely Revealed Book will be convinced that it is such a Book that could not be produced by a human being,

Allah Almighty says:—

"And this Qur'ān is not such as could be produced by other than Allah, but
(on the contrary) it is a confirmation of (revelation) that was before it (i.e., the Torah and the Gospel etc.) and a full explanation of the Book (i.e., laws and orders etc. decreed for mankind) wherein there is no doubt from the Lord of the Worlds.

Or do they say: He (Muḥammad—may peace be upon him) forged it? Say: Bring then a chapter (of the Qurʾān) like unto it and call (to your aid) anyone who can, besides Allāh, if it be you speak the truth." Holy Qurʾān 10:37-38

Jesus Christ (Peace be upon him) is a Prophet in whom every Muslim must believe, as belief in all the Prophets and Apostles of Allāh is part of the Islamic Faith. The Bible itself proves categorically that he was the servant of God (Allāh) as a Prophet and preached monotheism.

For the benefit of all the readers I wish to include a thought-provoking article which was originally written in Arabic by a learned religious scholar, Dr. Muḥammad Taqādīm Al-Hilālī, a professor at this Islamic University, Medina, and rendered into English by Brother ʿĀdam Moosa Makda entitled "Biblical Evidence of Jesus being a Servant of God (Allāh) and having no Share in Divinity."

BIBLICAL EVIDENCE ON JESUS BEING A SERVANT OF GOD AND HAVING NO SHARE IN DIVINITY

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Rendered into English by: ʿĀdam M. Makda.

INTRODUCTION.

All praise be to the ONE to Whom all Dignity, Honour and Glory are due; the Unique with perfect attributes, Who begets not, nor is He begotten. He has no equal but He is the Almighty, Omnipotent. He sent His Apostles and Prophets to guide humanity towards monotheism; to worship Him Alone, the only ONE worthy of worship, and to warn them of the eternal dire consequences of polytheism; associating partners with one God and the worship of creatures.

Peace and blessings of God be upon all the prophets and apostles, especially on Muḥammad, the last of the prophets, and on all who follow them in righteousness until the Day of Recompense.
A student of mine who studied at a university in the United States of America had written to me how the Christians argued with him on religion while he was unable to reply to their claims or defend himself. I compiled this article for him and entitled it "Biblical Evidence on Jesus being a servant of God and having no share in Divinity" (i.e., Jesus was not an incarnation of God), giving him the exact quotations from the Bible so that he may quote from the English version to them after understanding what I had explained in Arabic. He later informed me how he mastered its contents and then challenged them to a debate in which he dumbfounded and defeated them convincingly.

CHRISTIANITY: MEN WITHOUT RELIGION; ISLĀM: RELIGION WITHOUT MEN.

A Muslim never lacks proofs about the purity and truthfulness of his religion, but what he lacks are those truthful brothers who stand for Allah and His Prophet (peace be upon him) testifying to the Truth. Indeed, in this age, Islām is a religion without men (custodians and propagators) whereas Christianity is men without a religion; yet; by their endeavour, adventurous spirit, patience and monetary contributions they are able to falsify truth and make falsehood appear true. In this materialistic age most of humanity have become slaves to wealth, fashions and mansions.

There is none worthy of worship but Him and in Him do I put my trust, and towards Him am I destined.

JESUS AND THE DEVIL IN THE BIBLE.

In the New Testament of the Bible, in the fourth chapter of S. Matthew the sixth and seventh Verses clearly indicate that Jesus is an obedient one and God is the Master and Lord according to his saying in the seventh verse:

"It is written again, Thou shalt not tempt the Lord thy God."

In this chapter we read that the Devil actually carried the Messiah (Christ) and took him from place to place. How can the Devil carry God? Glory be to God; He is above such blasphemy!

Then the Devil orders him to prostrate before him and worship him, even tempting him with worldly possessions. How can the Devil even dare such an audacity with God? When the Devil wanted Jesus to comply with his orders, he (Jesus) replied by saying that it was written (in the previous Books):—
"Thou shalt not prostrate before any but the Lord, your God;
And HIM alone should you worship."

S. Matthew 4:10

CHILDREN OF GOD.

Jesus never called himself - 'Son of God' as for as I know - but he used to call himself the 'Son of Man' (ref. S. Mark 2:10) although he heard himself being called by that name but did not object - as assumed in the Bible - and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called 'Son of God'. In S. Matthew 5:9 we read:

"Blessed are the peace-makers, for they shall be called the children of God."

S. Matthew 5:45:

"That ye may be children of your Father which is in heaven....."

GOD THE FATHER.

S. Matthew 5:48:

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

S. Matthew 6:1:

".......otherwise ye have no reward of your Father which is in heaven."

S. Matthew 7:21:

"Not every one that sayeth unto me (Jesus), Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven."

N. B. The word 'Lord' here was translated as 'Rab' in the Arabic version of the Bible so that people may be convinced that Christ is God! But if one studies the rest of the Verse, one will note that the Verse bears testimony to the subservience (to God's Will) of the Messiah (Jesus). Therefore the correct translation should be:

"Not everyone that saith to me, O my master, shall enter into the Kingdom of Heaven, but he that doeth the Will of my Father which is in heaven."

It is obvious from the above readings from the Bible that the term 'Father' is used for God in numerous places in the Bible. It is never used exclusively for the Messiah (Jesus).
S. Matthew 11:25:

"At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes."

**JESUS THE WORSHIPPER.**

S. Matthew 14:23:

"And when he had sent the multitude away, he went up into a mountain apart to pray.........."

I say: If he (Jesus) is God or a part of God then why did he pray? In fact, prayer is always from a submitting, needy and dependent one for the Mercy of God Almighty as mentioned in the Holy Qurān. 35:15:

"O men, it is you that have need of Allah and Allah is the Self-Sufficient, the Praised One."

And in 19:93:

"There is none in the heavens and the earth but comes to the Beneficent as a servant."

**A BIBLICAL STORY:**

S. Matthew 15:22:28:

"And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with the devil. But he answered her not a word. And his Disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not me to take the children's bread and to cast it to dogs.

And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."
In this story about a woman from Canaan there are noteworthy points:

1. Lack of mercy and love charged against Jesus (if the incident is reported correctly).
2. Degraded discrimination in regard to the upliftment of his tribe and not for the others.
3. Tribal pride of decedance and prejudice against others and calling them dogs.
4. An ignorant polytheist woman debated with him and won him over.

**JESUS: A PROPHET OF GOD**

S. Matthew 19:16-17:

"And behold, one came and said unto him, Good master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? (There is) none good but one, (i.e.,) God, but if thou wilt enter into life, keep the commandments."

In the above verses we note his acknowledgement of his submissiveness (to God's will).

S. Matthew 21:45-46:

"And when the chief priests and pharisees had heard his parable, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude because they took him for a prophet."

Here it is proved that all those who believed in Jesus during his life-time did not believe in him being God or the Son of God or one in the doctrine of Trinity; but they believed in him as being a Prophet only. This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (the Incarnation of God) if only they pondered.

**JESUS: A SERVANT OF GOD**

S. Matthew 23:8:

"But be not ye called Rabbi: for one is your master, even Christ; and we yet are brethren."

Here it is clearly proved that Jesus was a servant of God, and that there is only one master and He is God. In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.
S. Matthew 23: 9:

"And call no man your father upon the earth: for one is your Father which is in heaven."

From this you will note that fatherhood and sonship is meant to be the relationship between the Lord and His servants; it is meant in a general sense and not specifically for Jesus Christ.

S. Matthew 24: 36:

"But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only."

This is a definite proof that the Final Hour is unknown to any but God, thus Jesus' knowledge is imperfect like all other men; God alone is all-Knowing, Omniscient.

S. Matthew 26: 39:

"And he (Jesus) went a little further, and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt."

We note here that the person speaking is unaware of God's Will and realises the fact that he is servant of God. He (God) alone can cause the change.

THE COMPILATION OF THE BIBLE

S. Matthew 27: 7-8:

"And they took counsel and brought with them the potter's field to bury strangers in.

Wherefore that field was called The Field of Blood, unto this day."

From these Verses we understand that the Bible (the New Testament) was not written during Jesus' life-time but long after the occurrence of the events described, having been retained in the memory of the people.

S. Matthew 27: 46:

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? (My God, My God, why hast thou forsaken me?)"

This is according to their (Christians') assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such
words could only come from unbelievers in God. Further, it is incredible that such words should come from a Prophet of God because God never breaks His promise, and His Prophets never complained against His promise.

**JESUS: PREACHER OF MONOTHEISM (‘TAUHID’)**

In S. John 17:3:

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent."

S. Mark 12:28-30:

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him: The first of all the commandments is, Hear, O Israel, the Lord thy God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; This is the first commandment."

In S. Mark 12:32:

"And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other than He."

In S. Mark 12:34:

".....he (Jesus) said unto him, Thou art not far from the kingdom of God....."

In these verses Jesus (Peace be upon him) himself had testified that God is the one God, there is none other than Him, and that whoever believes in His oneness, he is near the kingdom of God. Therefore, whoever associates partners with God or believes in the Trinity is far away from the kingdom of God, and whoever is far away from the kingdom of God he is the enemy of God.

In S. Mark 24:36:

"But of that day and hour knoweth no man, not the angels of the heaven, but my Father only.

I say: A similar text was quoted from S. Mathew which is exactly as proclaimed by the Holy Qur an in that none knows when the Hour will come except Allah. This establishes the fact that Jesus was subservient to God and that he had no share in Divinity; that he was an incarnation of God, was an innovation by the people of Canaan.
S. John 20:16:

"Jesus said unto her, Mary. She turned herself, and saith unto him, Rabbi; which is to say, Master. Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, Lascend unto my Father and your Father; and to my God and your God. Mary Magdalene came and told the Disciples that she had seen the Lord, and that He had spoken these things unto her."

In the above narrative Jesus clearly testifies that God is his God and their God, making no difference between him and them in the worship of the one God. Whoever believes that Jesus Christ is God has indeed blasphemed against God and betrayed the Messiah (Jesus) and all the Prophets and Apostles of God.

**BIBLICAL PROPHECY ON THE ADVENT OF MUHAMMAD**

*(Peace be upon him)*

S. John 14:15-16:

"If you love me, keep my commandments. And I will pray to the Father and He shall give you another comforter that he may abide with you forever."

Muslim theologians have said that "another comforter" is Muhammad, the Apostle of God; and him to "abide forever" means the perpetuity of his Laws and way of life (Sharī'a) and the Book which was revealed to him.

S. John 15:26-27:

"But when the comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me: And he also shall bear witness, because ye have been with me from the beginning."

S. John 16:5-8:

"But now I go my way to him that sent me; and none of you asketh me Whither goest thou? But because I have said these things unto you, sorrow had filled your heart. Nevertheless I tell you the truth; for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness and of judgment."
S. John 16:12-14:

"I have yet many things to say unto you, but you cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and he shall shew it unto you."

S. John 16:16:

"A little while and you shall not see me; and again a little while, you shall see me, because I go to the Father."

Muslim theologians have stated that the person who is described by Jesus to come after him - in the above verses - does not comply with any other person but Muhammad (Peace be upon him), the Apostle of God. This 'person' whom Jesus prophesied will come after him, is called in the Bible 'Parqaleeta'. This word was deleted by later interpreters and translators and changed at times to 'Spirit of Truth', and at other times, to 'comforter' and sometimes to 'Holy Spirit'. The original word is Greek and its meaning is 'one whom people praise exceedingly.' The sense of the word is applicable to the word 'Muhammad' (in Arabic).

**FINALITY OF PROOFS ON THE FABRICATION OF THE STORY OF THE CROSS**

(1) The Bible testifies to the fact that Jesus was known among the Jews; he used to preach and deliver sermons in the Temple of Solomon in Jerusalem. It was, therefore, unnecessary to hire a Jew for thirty pieces of silver to direct them to him as related in S. Matthew.

(2) It is related that one of the twelve Disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from their and act then committed suicide. All this took place within twenty-four-hours. The contradictions are obvious.

(3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the Governor, Pontius Pilate.
S. Matthew 27:11-14:

"And Jesus stood before the Governor: The Governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou saith: And when he was accused by the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him never a word.............."

The Christians will interpret the above Verse to mean that Jesus wanted to die on the cross for the redemption of mankind and for the forgiveness of their sins; If so, then why did he ask to turn away that cup from him (i.e. Death)? Why did he cry out while on the cross (as they assume): "O Lord, why hast Thou forseken me?" How could he have remained silent when the Truth was being challenged? He was known for his soul-inspiring sermons challenging the Jewish learned Rabbis. No sane person can believe in this. If the story of the cross is disproved then the very foundation on which Christianity is based, will be demolished.

Muslims believe that Christ was not crucified by the Jews as revealed in the Holy Qur’ān by Allāh in a crystal clear manner:—

Chapter 4:157:158

"And their boasting: We killed Jesus, Christ the son of Mary, the Apostle of Allāh; but they killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man). And those who differ therein are full of doubts with no (certainty of) knowledge, but only follow conjectures. For of surety they killed him not (i.e., Jesus, the son of Mary). But Allāh raised him (Jesus) up unto Himself. And Allāh is All-Powerful, All-Wise."

The Jews themselves together with the entire Christian world believe that he was crucified. As proofs against their views and to prove the truth of the Muslim verdict through the Bible, I prepared the following set of questions based on the Book of S. Matthew in the New Testament of Bible:—

Chapters 26 and 27:

(1) Did those who captured Jesus (according to their assumption) know him in person? Or did they not know him?

S. Matthew testifies that they did not know him.

(2) Was it during the day or night that he was captured?

S. Matthew says it was during the night.

(3) Who was the one that directed them to him?
S. Matthew says: He was one of his twelve disciples called Judas Iscariot.

(4) Did he direct them free of any charge or for a fixed reward which they specified for him?

S. Matthew says he directed them to him for a fixed reward of thirty pieces of silver.

(5) What was the condition of Jesus during that night?

S. Matthew says he was fearful and prostrated in prayer saying:—

"O God, if it is possible for You to let this cup pass from me, then let it pass."

It is incredible that such words could come from a believer in God, let alone a Prophet of God, because all believers believe that God has power over all things.

(6) What was the condition of his eleven disciples?

S. Matthew says: sleep overcame them that night together with their Teacher (according to their assumption) out of fear.

(7) Was Jesus contented with their condition?

S. Matthew says (Verses 40-46): he was not satisfied. He used to come to them to wake them up saying: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing but the flesh is weak." Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus Christ.

(8) Did they help him when those ruffians captured him?

S. Matthew says: they forsook him and fled.

(9) Did Jesus have confidence in his Disciples during that night?

S. Matthew says: Jesus informed them that they will all forsake him. Then Jesus said unto them: "Verily I say unto thee. That this night before the cock crows; thou shalt deny me...........thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the Disciples."

And so it happened.

(10) How did those ruffians capture him?

S. Matthew says: They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57:
"And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders were assembled."

There they passed the sentence of death on him. The ruffians then took him away, spat in his face and struck him with their hands after which they stripped him of his clothes and clad him in scarlet robes, then placed a crown of thorns on his head and took him about, teasing and mocking him. They said to him: You are the king of Israel according to your claim. They severely degraded him:

(11) Who finally decided on the death sentence against him?
S. Matthew says: he was Pontius Pilate, a Greek Roman, who was at that time the governor in Palestine.

(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation?
S. Matthew says: he did not believe them but asked that man: Is it true what they have said? He remained silent. The question was repeated and he continued to remain silent. He remained silent in view of the truth; it was essential for him even if he was not a Prophet to clarify the truth and deny the false accusation of the Jews. The governor’s wife was sent to the governor and she said to him: "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him."

The Bible states that Jesus delivered lengthy speeches to the Jews rebuking and warning them which amounted to defamating them. Then why was he silent that day? The governor’s intention for asking him was to stand for the truth.

(13) How was he crucified according to their assumption?
S. Matthew says: they crucified him between two thieves both of whom abused him by saying to him, "If you are truthful then save yourself."

(14) This was a great calamity. What did he say while on the cross according to their assumption?
S. Matthew says (27:46):—

"Jesus cried with a loud voice, saying, Eli, Eli, lamā sabachthani? That is to say, My God, My God, why hast Thou forsaken me?"
This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a Prophet is a Disbeliever according to the Revealed Religions.

**GOD ALMIGHTY**, in the Holy Qurʾān, warns, the Jews and the Christians against their blasphemy - that Jesus Christ is an incarnation of God or the Son of God or in rejecting him totally - and that they must believe in him as an Apostle of God only.

"And there is none of the people of the Scripture (Jews and Christians) but must believe in him (i.e., Jesus as an Apostle of Allāh only) before his (Jew or Christian) death (i.e., when the Angel of Death will appear) and on the Day of Resurrection he (Jesus) will be a witness against them."

4:159

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**PROPHET JESUS CHRIST IN THE HOLY QURʾĀN.**

The Holy Qurʾān narrates in some detail the importance of the advent of Jesus Christ, his immaculate birth, his miracles, his mission, and ultimately his ascendance. These Divine Revelations on Jesus (peace be upon him) are indeed a living witness and a proof against Christianity.

Allāh Almighty says:

"When the angels said: O Mary, Allāh gives you glad tidings of a Word from Him: His name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter, and of those who are near Allāh."

Holy Qurʾān 3:45

"The likeness of Jesus before Allāh is that of Ādam. He created him from dust then said to Him: Be, and he was. (This is) the Truth from your Lord, so be not of those who doubt."

Holy Qurʾān 3:59-60

"And of their (Jews) rejecting Faith and uttering against Mary a grave false charge;

And their boasting: We killed Christ Jesus, the son of Mary, the Apostle of Allāh; but they killed him not nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man). And those who differ therein are free of doubts with no (certainty) of knowledge, but only
conjecture to follow. For of a surety they killed him not (i.e., Jesus, the son of Mary).

But Allah raised him (Jesus) up unto Himself. And Allah is All-Powerful, All-Wise.

"And there is none of the people of the Scripture, Jews and Christians but must believe in him (he, Jesus the son of Mary as only an Apostle of Allah before his -Jew’s and Christian’s - death at the time of the appearance of the Angel of Death). And on the day of Resurrection he (Jesus) will be a witness against them (Jews and Christians);"

Holy Qur’an 156-159

"O people of the Scripture! Commit no excesses in your religion (i.e., do not exceed its limits) nor say of Allah aught but the truth: Jesus Christ, the son of Mary was (no more than) an Apostle of Allah and His Word which He bestowed on Mary and a spirit created by him, so believe in Allah and his Apostles. Say not: Three (Trinity)! cease; (it is) better for you, for Allah is one God, Glory be to Him (far exalted is He) above having a son. To Him belongs whatever is in the heaven and on earth and sufficient is Allah as a Disposer of affairs.

Christ will never be proud as not to be a slave to Allah (i.e., he is Allah’s slave and not a God) nor even the angels who are near (to Allah) (i.e., angels too are Allah’s slaves). And whoever refuses His worship and is proud, He will gather them all together on to Himself"

Holy Qur’an 4; 171-172

"Surely in disbelief are they who say that Allah is Christ, the son of Mary. Say (O Muhammad) who then has the least power against Allah if he willed to destroy Christ, the son of Mary, his mother, and all that is on the earth together? And to Allah belongs the dominion of the heavens and the earth and all that is between them. He creates what He likes, and Allah has power to do all things.

And (both) the Jews and the Christians say: We are sons of Allah and His loved ones; Say (O Muhammad): Why then does He punish you for your sins? Nay, you are but human being of that what He had created, He forgives whom He will and He punishes whom He will. And to Allah belongs the dominion of the heavens and the earth and all that is between them and to Him is the final goal (of all)."

Holy Qur’an 5: 17-19

"Surely they are disbelievers those who said: Allah is Christ, son of Mary. But Christ said: O children of Israel, worship Allah, my Lord and your Lord.
Whoever sets up rivals in worship with Allah, then Allah has forbidden Paradise for him and the Fire will be his abode. For Wrongdoers there are no helpers."

Holy Qur'an 5:72

"Christ, the son of Mary was no more than an Apostle. Many were the Apostles that passed away before him. His mother (Mary) was a woman of Truth. They both used to eat food (as other human beings but Allah does not). Look how We make the Signs clear to them, yet, look how they are deluded away from the Truth."

Holy Qur'an 5:75

"When Allah will say (on the Day of Resurrection): O Jesus, son of Mary! Remember My favour to you and to your mother when I strengthened you with the Holy Spirit (Gabriel) so that you spoke to the people in the cradle and in maturity and when I taught you the Book and Wisdom, the Torah and the Gospel, and when you made out of clay as it were, the figure of a bird by My permission, and you breathed into it, and it became a bird by My permission, and you healed those born blind and the lepers by My permission, and when you brought forth the dead by My permission. And when I restrained the Children of Israel from (violence to) you when you came unto them with clear signs, the disbelievers among them said: This is nothing but evident magic.

"And when I (Allah) put in the hearts of the Disciples to believe in Me and Mine Apostle, they said: We believe and you bear witness that we surrender to Allah. When the Disciples said: O Jesus, son of Mary, can your Lord send down to us a table spread with food from Heaven? Jesus said: Fear Allah if you have faith.

They said: We wish to eat thereof and satisfy our hearts and to know that you have indeed told us the Truth and that we ourselves may be witnesses (to the miracle).

Jesus, son of Mary said: O Allah, our Lord, send us from Heaven a table spread with food that there may be for us, for the first and the last of us, a festival and a sign from you, and provide for our sustenance, for you are the Best of Sustainers.

Allah said: I will send it down unto you, but if any of you after that disbelieves, I will punish him with a torment such as I have not inflicted on anyone among all the people.
And when Allah will say: O Jesus, son of Mary! did you say unto men: Worship me and my mother as two gods besides Allah, he will say: Glory be to You; it was not mine to say what I had no right (to say). Had I said such a thing you would surely had known it. You know what is in my mind though I know not what is in Yours. Truly, You know in full all that is hidden."

Holy Quran 5:110-116

"And (remember) when Jesus, son of Mary said: O children of Israel! I am the Apostle of Allah (sent) to you confirming the Torah (which came) before me and giving glad tidings of an Apostle to come after me whose name shall be Ahmed (i.e., the second name of Prophet Muhammad and literally it means the one who praises Allah more than others). But when he (Jesus) came to them with clear signs they said: This is mere magic."

Holy Quran 61:6

CHRIST'S DESCENT:

I wish to remind the reader here that Jesus Christ, son of Mary (peace be upon him) will be returning to this world before the Day of Resurrection. He will return to become a leader of the Muslim nation as has been revealed in the Holy Quran:

"And he (Jesus, son of Mary) shall be a knowing sign for the coming of the Hour (Day of Resurrection) (i.e., Jesus' descent on earth). Therefore, have no doubt about it. And follow Me (Allah) (i.e., be obedient to Allah and do what He orders you to do, O mankind). This is the Straight Path.

And let not Satan hinder you (from the Right Religion). Verily he (Satan) is to you a plain enemy.

And when Jesus came with clear signs he said: I have come to you with wisdom and in order to make clear to you some of the (points) in which you differ, therefore, fear Allah and obey me:

Verily, Allah is my Lord and your Lord. So worship Him (alone). This is a Straight Path."

Holy Quran 43:61-64

The Last of all the Prophets, (Muhammad) - (peace be upon him) said (as narrated by Abu Huraira and quoted in Sahih-al-Bukhari):
Narrated Abū Huraira: Allah's Apostle said: "By Him in Whose Hand my soul is, (Jesus) the son of Mary will shortly descend amongst you (Muslims) as a just ruler (not as an Apostle) and will break The Cross and kill the pig and abolish the Jizya (a tax levied from the Jews and Christians who are under the protection of a Muslim government). Then there will be abundance of money and nobody will accept charitable gifts."

Ṣaḥīḥ-al-Bukhārī, Vol. III, No. 427

I conclude with gratitude, praise and glory to Almighty Allah, the Lord of the worlds, and the salutation: Blessings be to the master of all Apostles, Muḥammad (peace be upon him).

Dr. Muḥammad Muḥsin Khān
## GENERAL CONTENTS

### VOLUME I

1. How the Divine Inspiration started
2. The book of Belief (Faith)
3. The book of Knowledge
4. The book of Wuḍū (Ablution)
5. The book of Ghusl (Bathing)
6. The book of Menstrual Periods
7. The book of Tayammum (Rubbing hands and feet with earth)
8. The book of the Ṣalāt (Prayers)
9. The book of Sunna of Musāllā
10. The book of the Times of the Prayers
11. The book of the Ādhān (The Call to Prayer)
12. The book of the Characteristics of Prayer

### VOLUME II

13. The book of the Jumu'a (Friday) Prayer
14. The book of the Fear Prayer
15. The book of the two ʿId Festivals
16. The book of the Witr Prayer
17. The book of Al-Iṣṭisqa' Prayer
18. The book of the Eclipse Prayer
19. Prostrations during Recitation of the Qur'ān
20. The book of At-Taqṣir (Shortened) Prayers
21. The book of Tahajjūd (Night) Prayer
22. Actions while praying
23. The book of Al-Janāʾiz (Funerals)
24. The book of Zakāt (i.e. obligatory charity)
25. Zakāt-al-Fīṭr
26. The book of Ḥajj (Pilgrimage)
### VOLUME III

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>27</td>
<td>The book of `Umra</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>The Muḥṣar (One, prevented from Hajj or `Umra)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>The Penalty for Hunting by a Muḥrim</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>The Virtues of Medina</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>The book of Fasting</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>The book of Tarāwīḥ Prayers</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>The book of `Iʿtikāf</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>The book of Sales (Bargains)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>The book of As-Salam (Paid goods to be delivered later)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>The book of Renting</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>The book of Al-Hawāla (Transference of debt)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>The book of Representation (Authorization)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>The book of Agriculture</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>Distribution of Water</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>Loans, Payment of Loans, Freezing of Property, Bankruptcy</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>The book of Luqata (Lost things picked up)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>43</td>
<td>The book of Oppression</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>Partnership</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Mortgaging</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>46</td>
<td>Manumission of Slaves</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>The book of Gifts</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>The book of Witnesses</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>49</td>
<td><em>Peacemaking</em> (Reconciliation)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>50</td>
<td>The book of Conditions</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### VOLUME IV

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>51</td>
<td>The book of Wills and Testaments (Waṣāya)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>52</td>
<td>The book of Jihad (Fighting for Allah’s Cause)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>53</td>
<td>The Obligation of Ḳhumus</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>54</td>
<td>The book of the Beginning of Creation</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>55</td>
<td>The book of the Prophets</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>56</td>
<td>The Virtues and <em>Merits</em> of the Prophet  and his companions.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### VOLUME V

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>57</td>
<td>The Virtues and Merits of the companions of the Prophet</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>58</td>
<td>The <em>Merits</em> of the Ansār</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>59</td>
<td>The book of Al-Maghāzī (The Military Expeditions)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
# VOLUME VI

60. The book of Commentary (Interpretation of the Qurān) ...
60. The book of Commentary (i.e. Interpretation of the Qurān) up till Sūra Ṭahā.

# VOLUME VII

60. A. The book of Commentary (i.e. Interpretation of the Qurān).
61. The book of the Virtues of the Qurān ...

# VOLUME VIII

62. The book of Nikāḥ (Wedlock) ...
63. The book of Divorce ...
64. The book of Provision (Outlay) ...
65. The book of Food (Meals) ...
66. The book of ‘Aqīqa ...
67. The book of Slaughtering and Hunting ...
68. The book of ‘Adhā (Sacrifice slaughtered on ʿĪd-al-Adḥā)
69. The book of Drinks ...
70. The book of Patients ...
71. The book of Medicine ...
72. The book of Dress ...

# VOLUME IX

73. The book of Al-Ādāb (Good Manners) ...
74. The book of Asking Permission ...
75. The book of Invocations ...
76. The book of Ar-Riqāq (i.e., the Hadīth that makes the heart tender by affecting the emotions and feelings of the one who hears it)
77. The book of Al-Qadar (Divine Fore-ordainment)
78. The book of Oaths and Vows ...
79. The book of Expiation for Unfulfilled Oaths ...
80. The book of Al-Farā’id (The Laws of Inheritance) ...
81. The book of Hudūd (Allah’s set limits and punishment for those who violate them) ...
82. The book of (the punishment of) those who wage war (against Allah and His Apostle) from the unbelievers and of those who have reverted from Islam ...

# VOLUME X

83. The book of Ad-Diyat (Blood Money) ...
84. The book of Obliging the Reverters from Islam (Apostates) to repent, and those who refuse the truth obstinately (though they know that it is the truth) and to fight against them ...
85. The book of Ikrāh (Coertion) i.e., saying something under compulsion
86. The book of Tricks
87. The book of the Interpretation of Dreams
88. The book of Afflictions
89. The book of Aḥkām (Judgements)
90. The book of Wishes
91. Regarding the acceptance of the information given by one truthful person concerning the Ādḥān, the prayer, the fasting and all other obligations and laws prescribed by Allāh
92. The book of Holding fast to the Qur'ān and the Tradition (of the Prophet ﷺ).
93. The book of Tauḥīd

End of Ṣahīḥ-Al-Bukhārī
Volume IV

CONTENTS

<table>
<thead>
<tr>
<th>Appendix</th>
<th>...</th>
<th>...</th>
<th>...</th>
<th>...</th>
<th>...</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Acknowledgements</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>II. Remarks</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>III. Transliteration</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Glossary</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>i—xi</td>
</tr>
<tr>
<td>Introduction I</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>a—g</td>
</tr>
<tr>
<td>Introduction II</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>a—d</td>
</tr>
<tr>
<td>Introduction III</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>a—w</td>
</tr>
<tr>
<td>General Contents</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Contents</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>1—12</td>
</tr>
</tbody>
</table>

II. Wills and Testaments (Waṣāyā):—

CHAPTERS:—

(1) 'It is prescribed, when death approaches...'
(2) Leaving one's inheritors wealthy
(3) To will one-third of one's property
(4) "Look after my son"
(5) A patient giving a clear sign by nodding
(6) A legal heir having no right to inherit
(7) Giving in charity at the time of death
(8) 'After (the execution of) a will made by....'
<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>Vol. 4</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>(9) Explanation of above Statement of Allah</td>
<td></td>
<td>9</td>
</tr>
<tr>
<td>(10) If somebody founds an endowment</td>
<td></td>
<td>11</td>
</tr>
<tr>
<td>(11) Children and women</td>
<td></td>
<td>12</td>
</tr>
<tr>
<td>(12) Can the founder have the usufruct of his endowment</td>
<td></td>
<td>13</td>
</tr>
<tr>
<td>(13) If one declares his wish to found an endowment</td>
<td></td>
<td>14</td>
</tr>
<tr>
<td>(14) &quot;My house is Sadaqa for Allah's sake&quot;</td>
<td></td>
<td>14</td>
</tr>
<tr>
<td>(15) &quot;My land or my garden is Sadaqa for Allah's sake&quot;</td>
<td></td>
<td>15</td>
</tr>
<tr>
<td>(16) Giving wealth, slaves, etc., in charity as endowment</td>
<td></td>
<td>16</td>
</tr>
<tr>
<td>(17) Giving something to a representative to give in charity</td>
<td></td>
<td>16</td>
</tr>
<tr>
<td>(18) 'But if at the time of division......'</td>
<td></td>
<td>17</td>
</tr>
<tr>
<td>(19) Giving in charity on behalf of a dead person</td>
<td></td>
<td>18</td>
</tr>
<tr>
<td>(20) Witnesses in foundation of an endowment</td>
<td></td>
<td>19</td>
</tr>
<tr>
<td>(21) 'Give to the orphans their wealth......'</td>
<td></td>
<td>19</td>
</tr>
<tr>
<td>(22) 'Make trial of orphans until......'</td>
<td></td>
<td>21</td>
</tr>
<tr>
<td>(23) Guardian dealing with an orphan's wealth</td>
<td></td>
<td>21</td>
</tr>
<tr>
<td>(24) 'Those who unjustly eat up the property of orphans...'</td>
<td></td>
<td>23</td>
</tr>
<tr>
<td>(25) 'They ask you concerning orphans..........'</td>
<td></td>
<td>24</td>
</tr>
<tr>
<td>(26) The employment of an orphan</td>
<td></td>
<td>25</td>
</tr>
<tr>
<td>(27) Giving a piece of land as endowment</td>
<td></td>
<td>26</td>
</tr>
<tr>
<td>(28) A group of persons giving a jointly-owned land</td>
<td></td>
<td>27</td>
</tr>
<tr>
<td>(29) Writing an endowment</td>
<td></td>
<td>27</td>
</tr>
<tr>
<td>(30) Spending the usufruct of an endowment</td>
<td></td>
<td>27</td>
</tr>
<tr>
<td>(31) Building a mosque on endowment land</td>
<td></td>
<td>28</td>
</tr>
<tr>
<td>(32) Giving animals, property, silver and gold</td>
<td></td>
<td>28</td>
</tr>
<tr>
<td>(33) The salary of the administrator of an endowment</td>
<td></td>
<td>29</td>
</tr>
<tr>
<td>(34) Keeping a piece of land or a well as endowment</td>
<td></td>
<td>29</td>
</tr>
<tr>
<td>(35) &quot;We do not want its price, except from Allah&quot;</td>
<td></td>
<td>31</td>
</tr>
<tr>
<td>(36) 'O you who believe! When death approaches......'</td>
<td></td>
<td>31</td>
</tr>
<tr>
<td>(37) Paying the debts of the deceased by executor</td>
<td></td>
<td>32</td>
</tr>
</tbody>
</table>

LII. Jihad (Fighting for Allah’s Cause):—

<table>
<thead>
<tr>
<th>CHAPTERS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) 'Allah has purchased of the believers, their lives...'</td>
<td>34</td>
</tr>
<tr>
<td>(2) 'O you who believe! Shall I lead you to a bargain...'</td>
<td>36</td>
</tr>
<tr>
<td>(3) Men and women participating in Jihad</td>
<td>38</td>
</tr>
<tr>
<td>(4) The grades of the Muslim fighters</td>
<td>...</td>
</tr>
<tr>
<td>(5) Proceeding in the forenoon</td>
<td>...</td>
</tr>
<tr>
<td>(6) The houris and their qualities</td>
<td>...</td>
</tr>
<tr>
<td>(7) The wish for martyrdom</td>
<td>...</td>
</tr>
<tr>
<td>(8) Dying on the way to Jihad</td>
<td>...</td>
</tr>
<tr>
<td>(9) Reward of those injured in Allah's Cause</td>
<td>...</td>
</tr>
<tr>
<td>(10) The superiority of the wounded</td>
<td>...</td>
</tr>
<tr>
<td>(11) 'Say: Can you expect for us (any fate) other than...'</td>
<td>...</td>
</tr>
<tr>
<td>(12) 'Of the believers are men who have been true....'</td>
<td>...</td>
</tr>
<tr>
<td>(13) Practising good deeds before taking part in Jihad</td>
<td>...</td>
</tr>
<tr>
<td>(14) Being struck and killed by an arrow</td>
<td>...</td>
</tr>
<tr>
<td>(15) Fighting so that Islam may be superior</td>
<td>...</td>
</tr>
<tr>
<td>(16) The one whose feet get covered with dust in Allah's Cause.</td>
<td>...</td>
</tr>
<tr>
<td>(17) Removing the dust which fell on one's head</td>
<td>...</td>
</tr>
<tr>
<td>(18) Taking a bath after fighting</td>
<td>...</td>
</tr>
<tr>
<td>(19) 'Think not of those who are killed......'</td>
<td>...</td>
</tr>
<tr>
<td>(20) The shade of angels on the martyr</td>
<td>...</td>
</tr>
<tr>
<td>(21) The wish of the martyred to return to the world</td>
<td>...</td>
</tr>
<tr>
<td>(22) Paradise is under the blades of swords</td>
<td>...</td>
</tr>
<tr>
<td>(23) Wishing to beget a son to send for Jihad</td>
<td>...</td>
</tr>
<tr>
<td>(24) Bravery and cowardice in the battle</td>
<td>...</td>
</tr>
<tr>
<td>(25) Seeking refuge with Allah from cowardice</td>
<td>...</td>
</tr>
<tr>
<td>(26) Describing what has been seen in the war</td>
<td>...</td>
</tr>
<tr>
<td>(27) The obligation of general call to arms</td>
<td>...</td>
</tr>
<tr>
<td>(28) An infidel killing a Muslim</td>
<td>...</td>
</tr>
<tr>
<td>(29) Preferring Jihad to fasting</td>
<td>...</td>
</tr>
<tr>
<td>(30) The seven martyrs other than those killed in Jihad</td>
<td>...</td>
</tr>
<tr>
<td>(31) 'Those of the believers who sit still......'</td>
<td>...</td>
</tr>
<tr>
<td>(32) Patience during fighting</td>
<td>...</td>
</tr>
<tr>
<td>(33) Rousing and exhorting people to fight</td>
<td>...</td>
</tr>
<tr>
<td>(34) The digging of the trench</td>
<td>...</td>
</tr>
<tr>
<td>(35) Reward of being held back from Jihad by a legal cause</td>
<td>...</td>
</tr>
<tr>
<td>(36) Observing fast for Allah's pleasure</td>
<td>...</td>
</tr>
<tr>
<td>(37) Spending in Allah's Cause</td>
<td>...</td>
</tr>
<tr>
<td>(38) The one who prepares a warrior for Jihad</td>
<td>...</td>
</tr>
<tr>
<td>(39) Embalming the dead during a battle</td>
<td>...</td>
</tr>
<tr>
<td>(40) The superiority of the reconnoitser</td>
<td>...</td>
</tr>
<tr>
<td>(41) Can the reconnoitser be sent alone</td>
<td>...</td>
</tr>
<tr>
<td>(42) Two persons travelling together</td>
<td>...</td>
</tr>
<tr>
<td>(43) The goodness of horses...</td>
<td>...</td>
</tr>
<tr>
<td>(44) Jihad is carried on whether the ruler is good or bad</td>
<td>...</td>
</tr>
<tr>
<td>(45) Keeping a horse for the purpose of Jihad</td>
<td>...</td>
</tr>
<tr>
<td>(46) Naming a horse and donkey</td>
<td>...</td>
</tr>
<tr>
<td>(47) The evil omen of a horse</td>
<td>...</td>
</tr>
<tr>
<td>(48) 'And horses, mules and asses (He has created)...'</td>
<td>...</td>
</tr>
<tr>
<td>(49) Beating somebody else's animal</td>
<td>...</td>
</tr>
<tr>
<td>(50) Riding an unmanageable animal</td>
<td>...</td>
</tr>
<tr>
<td>(51) The share of the horse from the booty</td>
<td>...</td>
</tr>
<tr>
<td>(52) Leading somebody else's horse during a battle</td>
<td>...</td>
</tr>
<tr>
<td>(53) The saddle and the stirrup of an animal</td>
<td>...</td>
</tr>
<tr>
<td>(54) Riding an unsaddled horse</td>
<td>...</td>
</tr>
<tr>
<td>(55) A slow horse...</td>
<td>...</td>
</tr>
<tr>
<td>(56) Horse races</td>
<td>...</td>
</tr>
<tr>
<td>(57) Preparing horses for races</td>
<td>...</td>
</tr>
<tr>
<td>(58) The distance of the race</td>
<td>...</td>
</tr>
<tr>
<td>(59) The she-camel of the Prophet ﷺ</td>
<td>...</td>
</tr>
<tr>
<td>(60) Going to holy battles on a donkey</td>
<td>...</td>
</tr>
<tr>
<td>(61) The white mule of the Prophet ﷺ</td>
<td>...</td>
</tr>
<tr>
<td>(62) The Jihad of women</td>
<td>...</td>
</tr>
<tr>
<td>(63) The participation of women in a sea battle</td>
<td>...</td>
</tr>
<tr>
<td>(64) Man selecting one of his wives to accompany him</td>
<td>...</td>
</tr>
<tr>
<td>(65) Women's fighting along with men</td>
<td>...</td>
</tr>
<tr>
<td>(66) Women conveying waterskins to the people</td>
<td>...</td>
</tr>
<tr>
<td>(67) Women treating the wounded</td>
<td>...</td>
</tr>
<tr>
<td>(68) Women conveying the wounded and the killed</td>
<td>...</td>
</tr>
<tr>
<td>(69) Removing an arrow from the body</td>
<td>...</td>
</tr>
<tr>
<td>(70) Vigilance during holy battles</td>
<td>...</td>
</tr>
<tr>
<td>(71) Service during holy battles</td>
<td>...</td>
</tr>
<tr>
<td>(72) Carrying the luggage of one's companions</td>
<td>...</td>
</tr>
<tr>
<td>(73) Guarding Muslims from infidels</td>
<td>...</td>
</tr>
<tr>
<td>(74) Setting off for a holy battle with a servant boy</td>
<td>...</td>
</tr>
<tr>
<td>Number</td>
<td>Title</td>
</tr>
<tr>
<td>--------</td>
<td>----------------------------------------------------------------------</td>
</tr>
<tr>
<td>75</td>
<td>Going on a sea voyage ...</td>
</tr>
<tr>
<td>76</td>
<td>Seeking the help of the poor and pious people</td>
</tr>
<tr>
<td>77</td>
<td>Saying so-and-so is a martyr</td>
</tr>
<tr>
<td>78</td>
<td>‘Make ready for them all you can...’</td>
</tr>
<tr>
<td>79</td>
<td>Playing with spears and other arms</td>
</tr>
<tr>
<td>80</td>
<td>The shield and shielding oneself with another's</td>
</tr>
<tr>
<td>81</td>
<td>The leather shield</td>
</tr>
<tr>
<td>82</td>
<td>Straps for suspending swords</td>
</tr>
<tr>
<td>83</td>
<td>The decoration of swords</td>
</tr>
<tr>
<td>84</td>
<td>Hanging one's sword on a tree at midday</td>
</tr>
<tr>
<td>85</td>
<td>Wearing a helmet</td>
</tr>
<tr>
<td>86</td>
<td>Breaking weapons and slaughtering animals of a dead person</td>
</tr>
<tr>
<td>87</td>
<td>Dispersing people away from the Imam at midday</td>
</tr>
<tr>
<td>88</td>
<td>Spears</td>
</tr>
<tr>
<td>89</td>
<td>The armour of the Prophet</td>
</tr>
<tr>
<td>90</td>
<td>Wearing a cloak on journeys and in the war...</td>
</tr>
<tr>
<td>91</td>
<td>Wearing silk in war</td>
</tr>
<tr>
<td>92</td>
<td>The knife</td>
</tr>
<tr>
<td>93</td>
<td>Fighting of the Byzantines</td>
</tr>
<tr>
<td>94</td>
<td>Fighting with the Jews ...</td>
</tr>
<tr>
<td>95</td>
<td>Fighting with the Turks</td>
</tr>
<tr>
<td>96</td>
<td>Fighting with people with shoes made of hair...</td>
</tr>
<tr>
<td>97</td>
<td>Arranging companions at the time of defeat</td>
</tr>
<tr>
<td>98</td>
<td>Asking Allah to defeat and shake the pagans...</td>
</tr>
<tr>
<td>99</td>
<td>A Muslim teaching the people of the Scriptures</td>
</tr>
<tr>
<td>100</td>
<td>Asking Allah to bestow guidance upon the pagans</td>
</tr>
<tr>
<td>101</td>
<td>The invitation of the Jews and Christians</td>
</tr>
<tr>
<td>102</td>
<td>The invitation of the Prophet to the people</td>
</tr>
<tr>
<td>103</td>
<td>Concealing the true destination of a Ghazwa...</td>
</tr>
<tr>
<td>104</td>
<td>Setting out after midday</td>
</tr>
<tr>
<td>105</td>
<td>Setting out in the last part of the month</td>
</tr>
<tr>
<td>106</td>
<td>Travelling in Ramadān</td>
</tr>
<tr>
<td>107</td>
<td>Bidding farewell</td>
</tr>
<tr>
<td>108</td>
<td>Listening to and obeying the Imam</td>
</tr>
<tr>
<td>109</td>
<td>The Imam (ruler) should be defended by the Muslims</td>
</tr>
<tr>
<td>编号</td>
<td>标题</td>
</tr>
<tr>
<td>---</td>
<td>---------------------------------------------------------------------</td>
</tr>
<tr>
<td>(110)</td>
<td>Taking a solemn pledge not to flee during a battle</td>
</tr>
<tr>
<td>(111)</td>
<td>The Imam ordering the people to do only what they are able</td>
</tr>
<tr>
<td>(112)</td>
<td>Delay of the fighting</td>
</tr>
<tr>
<td>(113)</td>
<td>Asking permission of the Imam to participate in the holy battle</td>
</tr>
<tr>
<td>(114)</td>
<td>One recently married taking part in Jihad</td>
</tr>
<tr>
<td>(115)</td>
<td>Taking part in Jihad after the consummation of marriage</td>
</tr>
<tr>
<td>(116)</td>
<td>The Imam setting out before the people</td>
</tr>
<tr>
<td>(117)</td>
<td>Being quick and making the horse gallop</td>
</tr>
<tr>
<td>(118)</td>
<td>Setting out alone at the time of fright</td>
</tr>
<tr>
<td>(119)</td>
<td>Wages given to somebody to fight on someone's behalf</td>
</tr>
<tr>
<td>(120)</td>
<td>The share of the labourer from the war booty</td>
</tr>
<tr>
<td>(121)</td>
<td>The flag of the Prophet</td>
</tr>
<tr>
<td>(122)</td>
<td>&quot;I have been made victorious...&quot;</td>
</tr>
<tr>
<td>(123)</td>
<td>Providing oneself with food</td>
</tr>
<tr>
<td>(124)</td>
<td>Carrying the journeyfood on one's shoulder</td>
</tr>
<tr>
<td>(125)</td>
<td>A woman sitting behind her brother on a horse</td>
</tr>
<tr>
<td>(126)</td>
<td>Two men sitting together over a riding animal</td>
</tr>
<tr>
<td>(127)</td>
<td>Two men sitting together on a donkey</td>
</tr>
<tr>
<td>(128)</td>
<td>Holding somebody else's riding animal</td>
</tr>
<tr>
<td>(129)</td>
<td>Travelling to a hostile country with Qur'ans</td>
</tr>
<tr>
<td>(130)</td>
<td>Reciting Takbir in the war</td>
</tr>
<tr>
<td>(131)</td>
<td>Raising the voice when saying Takbir</td>
</tr>
<tr>
<td>(132)</td>
<td>Reciting Subhan Allah when going down a valley</td>
</tr>
<tr>
<td>(133)</td>
<td>Saying Allahu Akbar on ascending a high place</td>
</tr>
<tr>
<td>(134)</td>
<td>Reward of a traveller</td>
</tr>
<tr>
<td>(135)</td>
<td>Travelling alone</td>
</tr>
<tr>
<td>(136)</td>
<td>Hastening in travel</td>
</tr>
<tr>
<td>(137)</td>
<td>Giving one's horse to be used for Allah's Cause</td>
</tr>
<tr>
<td>(138)</td>
<td>Taking parent's permission for Jihad</td>
</tr>
<tr>
<td>(139)</td>
<td>Hanging bells on camels' necks</td>
</tr>
<tr>
<td>(140)</td>
<td>Leave for man enlisted in army</td>
</tr>
<tr>
<td>(141)</td>
<td>The spy</td>
</tr>
<tr>
<td>(142)</td>
<td>Providing the war prisoners with clothes</td>
</tr>
<tr>
<td>(143)</td>
<td>Person through whom another embraces Islam</td>
</tr>
<tr>
<td>(144)</td>
<td>War prisoners in chains...</td>
</tr>
<tr>
<td>(145) People of the Scriptures who embrace Islam</td>
<td>Pages</td>
</tr>
<tr>
<td>(146) Probability of killing children unintentionally</td>
<td>158</td>
</tr>
<tr>
<td>(147) Killing children in war</td>
<td>158</td>
</tr>
<tr>
<td>(148) Killing women in war</td>
<td>159</td>
</tr>
<tr>
<td>(149) Punishing with Allah’s punishment</td>
<td>160</td>
</tr>
<tr>
<td>(150) And afterwards (set the war prisoners free)</td>
<td>160</td>
</tr>
<tr>
<td>(151) Muslim killing those who have captured him</td>
<td>161</td>
</tr>
<tr>
<td>(152) A pagan burning a Muslim</td>
<td>161</td>
</tr>
<tr>
<td>(153) The ant and the prophet</td>
<td>162</td>
</tr>
<tr>
<td>(154) Burning houses and date-palms</td>
<td>163</td>
</tr>
<tr>
<td>(155) Killing a sleeping pagan</td>
<td>164</td>
</tr>
<tr>
<td>(156) Do not wish to meet the enemy</td>
<td>165</td>
</tr>
<tr>
<td>(157) War is deceit</td>
<td>166</td>
</tr>
<tr>
<td>(158) Telling lies in the war</td>
<td>167</td>
</tr>
<tr>
<td>(159) Killing non-Muslim warriors secretly</td>
<td>168</td>
</tr>
<tr>
<td>(160) Tricks and means of security for protection</td>
<td>168</td>
</tr>
<tr>
<td>(161) Recitation of poetic verses in the war</td>
<td>169</td>
</tr>
<tr>
<td>(162) Inability to sit firmly on horses</td>
<td>169</td>
</tr>
<tr>
<td>(163) Treatment of a wound with ashes of a mat</td>
<td>170</td>
</tr>
<tr>
<td>(164) Quarrels and mutual differences in the war</td>
<td>170</td>
</tr>
<tr>
<td>(165) People getting frightened at night</td>
<td>173</td>
</tr>
<tr>
<td>(166) Shouting “O Saba’ah!”</td>
<td>174</td>
</tr>
<tr>
<td>(167) Saying, “Take it, I am the son of…….”</td>
<td>175</td>
</tr>
<tr>
<td>(168) Enemy ready to accept the Judgement of the Muslim</td>
<td>175</td>
</tr>
<tr>
<td>(169) Killing a captive</td>
<td>176</td>
</tr>
<tr>
<td>(170) Presenting oneself to captivity</td>
<td>176</td>
</tr>
<tr>
<td>(171) Freeing a captive</td>
<td>179</td>
</tr>
<tr>
<td>(172) The ransom of infidels</td>
<td>180</td>
</tr>
<tr>
<td>(173) Infidel warrior entering Islamic territory</td>
<td>184</td>
</tr>
<tr>
<td>(174) Fighting for the protection of the Dhimmis</td>
<td>182</td>
</tr>
<tr>
<td>(175) Presents given to foreign delegates</td>
<td>182</td>
</tr>
<tr>
<td>(176) Interceding for the Dhimmis</td>
<td>182</td>
</tr>
<tr>
<td>(177) Sprucing oneself up before receiving delegates</td>
<td>183</td>
</tr>
<tr>
<td>(178) Presenting Islam to a non-Muslim boy</td>
<td>184</td>
</tr>
<tr>
<td>(179) “Embrace Islam and you will be safe.”</td>
<td>186</td>
</tr>
<tr>
<td>(180) Possessions of converts in a non-Muslim country</td>
<td>186</td>
</tr>
</tbody>
</table>
(181) Listing of people by the Imam ... ... ... 188
(182) Allah may support the religion with a disobedient person ... ... 189
(183) Taking over the leadership of the army ... ... 190
(184) Supporting with reinforcements ... ... 191
(185) Staying in the enemy town for three days ... ... 192
(186) Distributing the war booty after a Ghazwa ... ... 192
(187) Pagans taking property of Muslim as war booty ... ... 192
(188) ‘(And among His signs) are the variations….‘ ... ... 194
(189) Stealing from the war booty before distribution ... ... 195
(190) A minor theft ... ... 196
(191) Slaughtering camels and sheep of booty ... ... 197
(192) Conveyance of good tidings of victories ... ... 198
(193) What may be given to the bringer of glad tidings ... ... 199
(194) No migration from Mecca after the Conquest ... ... 199
(195) Man searching the hair of a Dhimmi woman ... ... 200
(196) Reception of returning warriors ... ... 201
(197) What to say on returning from Jihad ... ... 202
(198) Performing prayer on returning from a journey ... ... 204
(199) Taking meals on arrival ... ... 204

LIII. Obligation of Khumus:—

(One-fifth of the war booty to be given in Allah’s Cause to be distributed according orders in Quran):—

CHAPTERS:—

(1) The obligation ... ... ... ... 206
(2) Payment of Khumus is a part of religion ... ... 213
(3) The expenditure of the wives of the Prophet ... ... 214
(4) The houses of the wives of the Prophet ... ... 215
(5) The armour of the Prophet ... ... 218
(6) Khumus meant for the need of Allah’s Apostle ... ... 221
(7) ‘(And know that out of all the booty)’ ... ... 222
(8) ‘‘Booty has been made legal for the Muslims’’ ... ... 224
| (9) The war booty is for those who witness battles | 227 |
| (10) Fighting for the sake of booty | 228 |
| (11) The Imam distributes the war booty | 228 |
| (12) The Prophet distributing properties | 229 |
| (13) Blessed is the wealth of living or dead warriors | 229 |
| (14) The messenger’s share of the war booty | 233 |
| (15) Khumus is to be used for the needs of the Muslims | 234 |
| (16) Free emancipation of the captives by the Prophet | 239 |
| (17) Khumus is for the Imam | 240 |
| (18) Khumus from the spoils of a killed infidel | 241 |
| (19) Share of Muslims whose faith was not firm | 244 |
| (20) Food gained as war booty in the battle field | 250 |
| (21) Al-Jizya (tax on non-Muslims in Muslim country) | 251 |
| (22) Concluding a truce with the king of a country | 256 |
| (23) Taking care of non-Muslims who have a covenant | 256 |
| (24) The land of Bahrain distributed by the Prophet | 257 |
| (25) Killing a person having a treaty with the Muslims | 259 |
| (26) Expulsion of the Jews from the Arabian Peninsula | 259 |
| (27) Pagans betraying the Muslims | 261 |
| (28) Invocations against those who break their convention | 262 |
| (29) Women offering peace and shelter to someone | 263 |
| (30) Asylum and protection granted by Muslims | 263 |
| (31) Non-Muslims saying “Saba’h” | 264 |
| (32) Making peace with pagans | 265 |
| (33) Fulfilling one’s covenant | 266 |
| (34) A Dhimmi practising magic | 266 |
| (35) Caution against treachery | 267 |
| (36) Revoking a covenants | 268 |
| (37) Making a covenant and proving treacherous | 268 |
| (38) “I am the Apostle of Allah……” | 270 |
| (39) Concluding a peace treaty for a fixed period | 272 |
| (40) Throwir dead bodies of pagans in a well | 274 |
| (41) The sin of a betrayer | 275 |
LIV. The Beginning of Creation:

**CHAPTERS:**

(1) 'It is He Who starts the process of creation' ... ... 277
(2) 'Allah is He Who created seven Firmaments' ... ... 280
(3) 'And We have adorned the lowest heaven with lamps' ... ... 282
(4) How the sun and the moon move in a circle ... ... 282
(5) 'And He Who sends the winds in different direction' ... ... 285
(6) The angels ... ... ... ... ... ... ... ... ... ... 287
(7) Paradise already created ... ... ... ... ... ... ... ... 304
(8) The gates of Paradise ... ... ... ... ... ... ... ... ... 311
(9) The Hell Fire ... ... ... ... ... ... ... ... ... ... 312
(10) Satan and his soldiers ... ... ... ... ... ... ... ... ... 316
(11) 'O you assembly of Jinns......' ... ... ... ... ... ... ... 329
(12) 'Behold, We turned towards you a company of Jinns' ... ... ... ... ... ... ... 330
(13) 'He (i.e. Allah) scatters every kind of animals...' ... ... ... ... ... ... ... 330
(14) The best property of Muslims will be sheep ... ... ... ... ... ... ... ... ... ... ... 331
(15) The disease and cure the fly brings ... ... ... ... ... ... ... ... ... ... ... ... 335
(16) 'If a fly falls in the the drink......' ... ... ... ... ... ... ... ... ... ... ... ... 338

LV. The Prophets:

**CHAPTERS:**

(1) The creation of Adam and his offspring ... ... ... ... ... ... ... ... ... ... ... ... 341
(2) 'Souls are like recruited troops......' ... ... ... ... ... ... ... ... ... ... ... ... 348
(3) 'And We sent Noah unto his nation......' ... ... ... ... ... ... ... ... ... ... ... 348
(4) 'So also was Eliás......' ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 352
(5) Idris ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 353
(6) 'To the Ād people (We sent ) Hūd......' ... ... ... ... ... ... ... ... ... ... ... ... 356
(7) 'And unto Thamud We sent their brother Šāliḥ......' ... ... ... ... ... ... ... 358
(8) 'They ask you concerning Dhul-Qarnain ... ... ... ... ... ... ... ... ... ... ... ... 361
(9) 'For Allāh did 'take Abraham......' ... ... ... ... ... ... ... ... ... ... ... ... ... ... 363
(10) 'And inform them of the guests of Abraham ... ... ... ... ... ... ... ... ... ... ... 386
(11) 'And also mention in the Book (...... ) Ishmael,......' ... ... ... ... ... ... ... ... ... ... ... ... ... 387
(12) 'Were you witnesses when death approached Jacob......' ... ... ... ... ... ... ... 387
(13) 'We also sent Lot......' ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 388
| (14) | 'At last when the messengers arrived... | ... | ... | 389 |
| (15) | 'Were you witnesses when death approached...?' | ... | ... | 389 |
| (16) | 'Verily, in Joseph and his brothers...' | ... | ... | 390 |
| (17) | 'And (remember) Job (Aiyūb)...' | ... | ... | 394 |
| (18) | 'Also mention in the Book, Moses...' | ... | ... | 395 |
| (19) | 'Has the story of Moses reached you...' | ... | ... | 396 |
| (20) | 'A believer, a man from among the people...' | ... | ... | 398 |
| (21) | 'And Allah spoke to Moses directly.' | ... | ... | 398 |
| (22) | 'We appointed for Moses thirty nights...' | ... | ... | 400 |
| (23) | Al-Khaḍir with Moses | ... | ... | 401 |
| (24) | 'Enter the gate (....) with humility...' | ... | ... | 406 |
| (25) | 'They saw them bowing before their idols' | ... | ... | 408 |
| (26) | 'And remember; Moses said to his people...' | ... | ... | 408 |
| (27) | The death to Moses | ... | ... | 409 |
| (28) | 'And Allah sets forth as an example...' | ... | ... | 411 |
| (29) | 'Qarūn was doubtless of the people of Moses...' | ... | ... | 412 |
| (30) | 'To the Madian people We sent Shu'ayb...' | ... | ... | 412 |
| (31) | 'So also was Jonah among those sent...' | ... | ... | 412 |
| (32) | 'Ask them concerning the town...' | ... | ... | 415 |
| (33) | 'And to David We gave the Zabur (Psalms)' | ... | ... | 415 |
| (34) | The prayer of David | ... | ... | 417 |
| (35) | 'And remember Our servant David...' | ... | ... | 418 |
| (36) | 'We bestowed wisdom on Luqman...' | ... | ... | 423 |
| (37) | 'Set forth to them by way of a parable...' | ... | ... | 424 |
| (38) | ' (This is) a recital of the Mercy...' | ... | ... | 424 |
| (39) | 'Relate in the Book (the story of) Mary...' | ... | ... | 426 |
| (40) | 'Behold, the angels said, "O Mary!... "' | ... | ... | 427 |
| (41) | The birth of Jesus | ... | ... | 427 |
| (42) | 'O people of the Scriptures! Commit no excess...' | ... | ... | 428 |
| (43) | '...... When she withdrew from her family...' | ... | ... | 429 |
| (44) | The descent of Jesus | ... | ... | 436 |
| (45) | Banu Isrā'īl | ... | ... | 437 |
| (46) | 'It is sufficient that Allah knows the truth' | ... | ... | 448 |

LV. The Virtues and Merits of the Prophet and His Companions:

CHAPTERS:

(1) 'O mankind! We created you from a single (pair) ' | ... | 459
<table>
<thead>
<tr>
<th>(2) Virtues of Quraish</th>
<th>...</th>
<th>...</th>
<th>...</th>
<th>463</th>
</tr>
</thead>
<tbody>
<tr>
<td>(3) Qurān was revealed in the language of Quraish</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>466</td>
</tr>
<tr>
<td>(4) The descent of Yemenites from Ishmael</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>466</td>
</tr>
<tr>
<td>(5) “If somebody claims to be the son of...”</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>467</td>
</tr>
<tr>
<td>(6) The tribes of Aslam, Ghifar, Muzaina, etc</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>467</td>
</tr>
<tr>
<td>(7) Qahtān tribe...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>470</td>
</tr>
<tr>
<td>(8) Forbidden custom of pre Islamic period</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>471</td>
</tr>
<tr>
<td>(9) The story of Khuzāʾa</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>472</td>
</tr>
<tr>
<td>(10) Abū Dhar embraces Islām</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>473</td>
</tr>
<tr>
<td>(11) The story of Zam-Zam</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>478</td>
</tr>
<tr>
<td>(12) Relation to forefathers...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>478</td>
</tr>
<tr>
<td>(13) Relatives</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>479</td>
</tr>
<tr>
<td>(14) The Ethiopians</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>480</td>
</tr>
<tr>
<td>(15) Disliking one’s ancestors to be abused</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>481</td>
</tr>
<tr>
<td>(16) The name of Allah’s Apostle</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>481</td>
</tr>
<tr>
<td>(17) The last of all the Prophets</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>482</td>
</tr>
<tr>
<td>(18) The death of the Prophet</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>483</td>
</tr>
<tr>
<td>(19) The Kunya of the Prophet</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>483</td>
</tr>
<tr>
<td>(20) Invocation of the Prophet</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>484</td>
</tr>
<tr>
<td>(21) The seal of the prophet</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>485</td>
</tr>
<tr>
<td>(22) The description of the Prophet</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>485</td>
</tr>
<tr>
<td>(23) “My eyes sleep, but my heart does not sleep”</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>494</td>
</tr>
<tr>
<td>(24) The signs of Prophethood in Islām</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>496</td>
</tr>
<tr>
<td>(25) “They know this as they know their own sons...”</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>531</td>
</tr>
<tr>
<td>(26) Demanding the Prophet  to perform a miracle</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>533</td>
</tr>
<tr>
<td>(27) The lamps</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>534</td>
</tr>
</tbody>
</table>
Vol. IV

GLOSSARY

Ad-Dabūr : A westerly wind.

Adhān : The call to prayer, pronounced loudly to indicate that the time of praying is due.

Al-‘Awamir : Snakes living in houses.

Al- Bahīra : A milking she-animal whose milk used to be spared for idols and other deities.

Al-Hurmuzān : A Persian leader.

Al-Ja‘rāna : A place, few miles away from Mecca. The Prophet distributed the war booty of the battle of Hunain there, and from there he assumed the state of Ihram to perform Umra.

Al-Kauthar : The sacred Fount in Paradise.

Al-Qaswā‘ : The name of the Prophet’s she-camel.

Ariha : A village towards Shām.

Ar-Rajm : Means (in Islamic law) to stone to death those maried persons who commit the crime of illegal sexual intercourse.

‘Asr : Afternoon; the Asr prayer time.

Aṣ-Ṣabā‘ : An easterly wind.

As-Sā’iba : An animal which was set free in the name of idols, gods and false deities.

At-Ta‘sim : A few miles from the north of Mecca from where Meccans may assume the state of Ihram to perform Umra.

Awāq : (singular: Uqiya); 5 Awaqṣ = 22 Riyāls “Fransa” (silver).


Badana : (plural: Budn); a camel offered as a sacrifice.

Badr : A place about 150 km. to the south of Al-Medīna where the first great battle in Islamic History took place between the early Muslims and the infidels of Quraish.

Bait-ul-Madaris : A place in Al-Medīna (the Jewish centre).

Bani ‘Al-Asfar : The Byzantines.

Bani Jadila : Name of Mu‘awiya’s palace at Medina.
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buraiha</td>
<td>One of Abū Talḥā's gardens situated opposite the Prophet's Mosque where Allah's Apostle used to go to sit in its shade and drink its nice fresh water.</td>
</tr>
<tr>
<td>Burd</td>
<td>Covering sheet.</td>
</tr>
<tr>
<td>Dajjal</td>
<td>Pseudo-Christ.</td>
</tr>
<tr>
<td>Day of Nahr</td>
<td>The 12th of Dhul-Hijja when the pilgrims leave Mina after performing all the rites of Hajj at 'Arafāt, Al-Muzdalifa and Mina.</td>
</tr>
<tr>
<td>Dhat-un-Nitaqain</td>
<td>(Asma, daughter of Abū Bakr) meaning (two-belted woman) was so named by the Prophet.</td>
</tr>
<tr>
<td>Dhul-Hijja</td>
<td>12th month of Islamic calendar.</td>
</tr>
<tr>
<td>Dhul-Hulaifa</td>
<td>A place outside Medina.</td>
</tr>
<tr>
<td>Dhul-Khalaša</td>
<td>Ka'ba Al-Yamāniyya.</td>
</tr>
<tr>
<td>Dhul-Qa'da</td>
<td>11th month of Islamic Calendar.</td>
</tr>
<tr>
<td>Dhul-Qarnain</td>
<td>A great ruler in the past who ruled all over the world and was a true believer. His story is mentioned in Qur'an 18:83.</td>
</tr>
<tr>
<td>Dhi-Mahram</td>
<td>A male whom a woman can never marry because of close relationship (i.e. a brother, a father, an uncle) or her own husband.</td>
</tr>
<tr>
<td>Phimmi</td>
<td>A non-Muslim living under the protection of an Islamic government.</td>
</tr>
<tr>
<td>Dinār</td>
<td>An ancient gold coin.</td>
</tr>
<tr>
<td>Dirham</td>
<td>A silver coin with cut ends weighing 50 grains of barley.</td>
</tr>
<tr>
<td>Duḥā</td>
<td>Forenoon.</td>
</tr>
<tr>
<td>Fai</td>
<td>War booty gained without fighting.</td>
</tr>
<tr>
<td>Fajr</td>
<td>Dawn, or early morning before sunrise.</td>
</tr>
<tr>
<td>Farsakh</td>
<td>A measure of three miles.</td>
</tr>
<tr>
<td>Firdaus</td>
<td>The middle and the last and the highest part of Paradise.</td>
</tr>
<tr>
<td>Ghāzi</td>
<td>Warrior returning after participating in Jihad.</td>
</tr>
<tr>
<td>Ghazwa</td>
<td>(plural: Ghazawāt); a holy battle in the cause of Allah, consisting of a large army unit with the Prophet himself leading the army.</td>
</tr>
<tr>
<td>Ghairah</td>
<td>This word covers a wide meaning: jealousy as regards women, and also it is a feeling of great fury and anger when one's honour and prestige is injured or challenged.</td>
</tr>
<tr>
<td>Ghulul</td>
<td>Stealing from the war booty before its distribution.</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
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<tr>
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</tr>
<tr>
<td>Háis</td>
<td>A dish made of cooking-butter, dates and cheese.</td>
</tr>
<tr>
<td>Hájj</td>
<td>Pilgrimage to Mecca.</td>
</tr>
<tr>
<td>Hájj-al-Akbar</td>
<td>Day of Naḥr.</td>
</tr>
<tr>
<td>Hájj-al-Asghar</td>
<td>‘Umra.</td>
</tr>
<tr>
<td>Hájjat-ul-Wadā</td>
<td>The Hajj of the Prophet the year before he died.</td>
</tr>
<tr>
<td>Harra</td>
<td>A rocky place in Medina.</td>
</tr>
<tr>
<td>Hawāzin</td>
<td>A tribe of Quraish.</td>
</tr>
<tr>
<td>Himā</td>
<td>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' pasture. Islam cancelled such an institution and allowed it for Zakāt animals only.</td>
</tr>
<tr>
<td>Houris</td>
<td>Very fair women created by Allāh as such not from the offspring of Adam, with intense black irises of their eyes and intense white selera.</td>
</tr>
<tr>
<td>Hubal</td>
<td>The name of an idol in the Kaʻba in the pre-Islamic period.</td>
</tr>
<tr>
<td>Hudaibiya</td>
<td>A place near Mecca.</td>
</tr>
<tr>
<td>Hujra</td>
<td>Courtyard of a dwelling place.</td>
</tr>
<tr>
<td>Hunain</td>
<td>A valley between Mecca and Ta’if where the battle took place between the Prophet and Quraish pagans.</td>
</tr>
<tr>
<td>Hunut</td>
<td>A kind of scent for embalming the dead.</td>
</tr>
<tr>
<td>Idh-Khir</td>
<td>A kind of grass well-known for its good smell and is found in Hijāz, Saudi Arabia.</td>
</tr>
<tr>
<td>‘Īd-ul-Aḍhā</td>
<td>The four-day festival of Muslims, starting on the tenth of Dhul-Hijja.</td>
</tr>
<tr>
<td>‘Īd-ul-Fitr</td>
<td>The three-day festival of Muslims, starting from the first of Shawwāl, the month that immediately follows Ramaḍān. “Fitr” literally means “breaking the fast”. Muslims fast for the whole of Ramaḍān, the ninth month of the Muslim calendar, and when Shawwāl comes, they break their fast.</td>
</tr>
<tr>
<td>Ihram</td>
<td>A state is which one is prohibited to practise certain deeds that are lawful at other times. The ceremonies of ‘Umra and Hajj are performed during such state.</td>
</tr>
<tr>
<td>Ilyā</td>
<td>Jerusalem.</td>
</tr>
<tr>
<td>Imām</td>
<td>The person who leads others in the prayer or the Muslim Caliph.</td>
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<tr>
<td>Term</td>
<td>Definition</td>
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<tr>
<td>Ḳātīḳāf</td>
<td>Seclusion in a mosque for the purpose of worshipping Allah only. The one in such a state should not have sexual relations with his wife and one is not allowed to leave the mosque except for a very short period; and that is only for very urgent necessity, e.g., answering the call of nature or joining a funeral procession, etc.</td>
</tr>
<tr>
<td>Ḥijād</td>
<td>Holy fighting in the cause of Allah or any other kind of effort to make Allah’s Word (Islam) superior, which is regarded as one of the principles of Islam.</td>
</tr>
<tr>
<td>Ḫizyā</td>
<td>Head tax imposed by Islam on non-Muslims when they are under the protection of Muslim rule.</td>
</tr>
<tr>
<td>Ṫumāḍo-Ṯānīyah</td>
<td>Sixth month of the Islamic calendar.</td>
</tr>
<tr>
<td>Ḫurūmb</td>
<td>Name of an Arab tribe.</td>
</tr>
<tr>
<td>Ḫaibār</td>
<td>A well-known town north of Al-Medīna.</td>
</tr>
<tr>
<td>Ḫalīl</td>
<td>The one whose love is mixed with one’s soul and it is superior to a friend or a beloved. The Prophet Ḥaṭṭ had only one Ḫalīl, i.e., Allah, but he had many friends.</td>
</tr>
<tr>
<td>Ḫamīṣa</td>
<td>A black woolen square blanket with marks on it.</td>
</tr>
<tr>
<td>Ḫinūmās</td>
<td>One-fifth of war booty given in Allah’s Cause etc. (See Qurān, 8:41).</td>
</tr>
<tr>
<td>Ḫunyā</td>
<td>Calling a man: O father of so-and-so! Or calling a woman: O mother of so-and-so! And this is a custom of the Arabs.</td>
</tr>
<tr>
<td>Labaik wa Sādaik</td>
<td>I am present to obey.</td>
</tr>
<tr>
<td>Maḥgrib</td>
<td>Sunset.</td>
</tr>
<tr>
<td>Muḥrām</td>
<td>Dhi-Muḥrām.</td>
</tr>
<tr>
<td>Marwā</td>
<td>A mountain in Mecca neighbouring the Great Mosque (i.e., Al Masjid-al-Ḥaram).</td>
</tr>
<tr>
<td>Muḥaṭṭa</td>
<td>First month of the Islamic calendar.</td>
</tr>
<tr>
<td>Muḥājīd</td>
<td>A martyred or a Muslim warrior in Hijād.</td>
</tr>
<tr>
<td>Muṭrās</td>
<td>A Persian word meaning, “Don’t be afraid.”</td>
</tr>
<tr>
<td>Qaṭifa</td>
<td>A kind of cloth with hairy surface.</td>
</tr>
<tr>
<td>Qārī</td>
<td>Singular of Qurān; a well-versed person in the knowledge of Qurān.</td>
</tr>
<tr>
<td>Qurān</td>
<td>1 Qirāt = 1/2 Dāniq, and 1 Dāniq = 1/6 Dirham, and sometimes a very great weight like Uḥud mountain.</td>
</tr>
<tr>
<td>Rajāb</td>
<td>Seventh month of the Islamic calendar.</td>
</tr>
</tbody>
</table>
Rawdat Khâkh: A place between Mecca and Medina.
Sâ‘: A measure that equals four Mudds.
Sabâhâh: An exclamation indicating an appeal for help.
Sâdaqa: Charity i.e. (the dirt (rubbish) of the people)
Safâ: One of the two mountains (Safâ and Marwa) at Mecca, neigbouring Al-Ḥaram (the Great Mosque) to the east. One who performs ‘Umra or Hajj should walk seven times between the two places. That rite is called Safâ.
Sanâh: Means ‘good’ in the Ethiopian language.
Samura: A kind of thorny tree of the desert.
Sâriya: An army which is not led by the Commander-in-chief. The army which was sent by the Prophet without his participation in it was called Sâriya.
Sha‘bân: 8th month of the Islamic calendar.
Shâfâm: The region comprising Syria, Palestine, Lebanon and Jordan.
Shirk: Opposite of Tauhīd and it is to worship others along with Allah. (Please see Tauhīd in glossary).
Sidrat-al-Muntaha: A tree over the seventh (heaven) near Paradise.
Siffin Battle: A battle that took place between Ali’s followers and Muâwiya’s followers at the river of the Euphrates in Iraq.
Sirâr: A place near Al-Medina.
Sîwâk: A piece of a branch or a root of a tree called Al-Arâk used as a toothbush.
Subhân Allah: To deem Allah above all unsuitable things ascribed to Him.
Sûr: A Persian word meaning food.
Talbiya: Saying, “Labaik, Allahumma Labaik”.
Taimâ: A village towards Shâfâm.
Thaniyat-al-Wadâr: A place at Medina.
Tauhīd: Is of four aspects (A) Unity of Lordship: “Taḥlīl-al-Rububiya” to believe that there is only one Lord for all the universe, and that is Allah. (B) Unity of Worship: “Taḥlīl-al-Ulūhiya,” to believe that none has the right to be worshipped but Allah. (C) Unity of the Names and the Qualities of Allah: “Taḥlīl-al-Asmâ was-Sifât”, to believe that (1) we must not name or qualify Allah except with what He and His Apostle has named or Qualified Him; (2) none can be
named or qualified with the Names or Qualifications of Allah, e.g. Al-Karim; (3) we must confirm all Allah’s qualifications which Allah has stated in His Book (Qur'an) or mentioned through His Apostle (Muhammad ﷺ) without twisting the meaning and giving resemblance to any of the created things. These three aspects of Tauhid are included in the meaning “None has the right to be worshipped but Allah”.

(D) Unity of following Allah’s Apostle, Muhammad ﷺ.

“Tauhid-al-Itiba’” and this is included in the meaning of: I certify that Muhammad ﷺ is Allah’s Apostle and that means: None has the right to be followed after Allah’s Book (orders)
i. e. Qur'an but Allah’s Apostle ﷺ.

>Tar: A mountain.

Uhud: A well-known mountain in Medina. One of the great battles of the Islamic History took place at its foot. The battle is called Ghazwat Uhud.

‘Umra: A visit to Mecca during which one performs the Tawaf around the Ka‘ba and the Saq between Safa and Marwa.

Uqiyah: 38.2/3 grams.

‘Uzza: Name of an idol.

Wala’: A kind of relationship (between the master who freed a slave and the freed slave).

Wasaya: Wills and testaments.
In the name of Allah, the most Beneficent, the most Merciful

THE BOOK OF WAŞAYA
(Wills and Testaments)

(1) CHAPTER. The Wills and the Statement of the Prophet ﷺ: 'One should have his last will and testament written and ready always.'

And the Statement of Allah ﷺ:
'It is prescribed, when death approaches one of you, if he leaves wealth, that he leaves a bequest for parents ......(up to)...........but if anyone fears partiality.'

(2:180-182)

1. Narrated Abdullah bin Umar ﷺ: Allah's Apostle 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."

2. Narrated Amr bin Al-Harith, the
brother of the wife of Allah's Apostle (ﷺ), Juwaira bint Al-Harith: When Allah's Apostle (ﷺ) died, he did not leave any Dirham or Dinar (i.e. money), a slave or a slave woman or anything else except his white mule, his arms and a piece of land which he had given in charity.

3. Narrated Ṭalḥa bin Muṣarrif: I asked 'Abdullāh bin 'Abū Aufa (ﷺ), "Did the Prophet (ﷺ) make a will?"
He replied, "No." I asked him, "How is it then that the making of a will has been enjoined on people, (or that they are ordered to make a will)?" He replied, "The Prophet (ﷺ) bequeathed Allah's Book (i.e. Qur'an)."

4. Narrated Al-Aswad: In the presence of Aīshah some people mentioned that the Prophet (ﷺ) had appointed Ālī by will as his successor. Aīshah said, "When did he appoint him by will? Verily when he died he was resting against my chest (or my lap) and he asked for a tray (of water) 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.

5. Narrated Sa'd bin Abü Waqqāṣ: The Prophet came visiting me while I was (sick) in Mecca, (Amir the sub-narrator said, and he disliked to die in the land whence he had already migrated). He (i.e. the Prophet) said, "May Allah bestow His Mercy on Ibn'Afrā (Sa'd bin Khawla)." I said, "O Allah's Apostle! May I will all my property (in charity)?" He said, "No." I said, "Then may I half of it?" He said, "No." I said, "One third?" He said, "Yes, one third, though one third is still 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 Dhimmi (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 says:—

‘You should judge between them (i.e. people) according to what Allah has revealed to you.’ (5:48)

6. 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 Apostle said, “One-third, yet even one third is too much.”

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

(4) CHAPTER. The saying of a testator to the executor, “Look after my son,” and what is permissible for the executor to claim.
8. Narrated 'Aisha : "Utba bin Abū Waqqās entrusted (his son) to his brother Sa'd bin Abū Waqqās saying, "The son of the slave-girl of Zam'a is my (illegal) son, take him into your custody." So during the year of the Conquest (of Mecca) Sa'd took the boy and said, "This is my brother's son whom my brother entrusted to me." 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 Apostle and Sa'd said, "O Allah's Apostle! 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 Apostle 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 (i.e. deprivation)." Then the Prophet said to his wife Sauda bint Zam'a, "Observe veil before this boy," when he saw the boy's resemblance to Utba. Since then the boy had not seen 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?)

9. 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.

(6) CHAPTER. A legal heir has no right to inherit (1) through a will.

10. Narrated Ibn 'Abbas: The custom was that the property of the deceased would be inherited by his offspring; as for the parents (of the deceased), they would inherit by the will of the deceased. Then Allah cancelled from that custom whatever He wished, and fixed for the male double the amount inherited by the female, and for each parent a sixth (of the whole legacy) and for the wife an eighth (2) or a fourth (3) and for the husband a half or a fourth.

(7) CHAPTER. Giving in charity at the time of death.

(1) In Islam, 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) When the deceased leaves children.

(3) When the deceased is childless.
11. Narrated Abū Huraira (ﷺ):
A man asked the Prophet (ﷺ), "O Allah's Apostle! What kind of charity is the best?" He replied, "To give in charity when you are healthy and greedy hoping to be wealthy and afraid of becoming poor. Don't delay giving in charity till the time when you are on the death bed when you say, 'Give so much to so-and-so and so much to so-and-so,' and at that time the property is not yours but it belongs to so-and-so (i.e. your inheritors)."

(8) CHAPTER. The Statement of Allah

"After (the execution of) a will made by the deceased or (the payment of his) debts." (4:11)

It is mentioned that Shuraih, Umar bin Abdul-Aziz, Tawus, Al and Ibn Udaihina 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 death-bed says to his slave, 'I have freed you,' the manumission is valid."

Ash-Sha'abi 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 ﷺ said, "Avoid suspicion, for suspicion is the falsest element in a talk."

It is illegal for one to eat up the Muslims' wealth (unjustly), for the Prophet ﷺ said, "The sign of a hypocrite is that when he is entrusted with something he proves treacherous." And Allah ﷻ said:—

'Allah orders you to give back the Trusts to their owners,' (4:58) without restricting this order to the heirs or some other people.

12. Narrated Abū Hurairā ﷺ:

The Prophet ﷺ said, "The signs of a hypocrite are three: When he speaks he tells a lie; whenever he is entrusted he betrays; whenever he promises he breaks his promise."
(9) CHAPTER. The explanation of the Statement of Allah 

'After the execution of a will made by the deceased or (the payment of his) debt.' (4:11)

The Prophet is reported to have judged that the debt should be paid before the execution of the will.

The Statement of Allah —

'Allāh commands you to return your Trusts to their owners.' (4:58)

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

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

13. Narrated Urwa bin Az-Zubair:

Hākim bin Hizam said, "I asked Allāh's Apostle for something, and he gave me, and I asked him again and he gave me and said, 'O Hākim! This wealth is green and sweet (i.e. as tempting as fruits), and whoever takes it without greed then he is blessed in it, and whoever takes it with greediness, he is not blessed in it and he is like one who eats and never gets satisfied."
The upper (i.e. giving) hand is better than the lower (i.e. taking) hand." Hakim added, "I said, 'O Allah's Apostle! By Him Who has sent you with the Truth I will never demand anything from anybody till I die.'" Afterwards Abu Bakr used to call Hakim to give him something but he refused to accept anything from him. Then Umar called him to give him (something) but he refused. Then Umar said, "O Muslims! I offered to him (i.e. Hakim) his share which Allah has ordained for him from this booty and he refuses to take it." Thus Hakim did not ask anybody for anything after the Prophet 💯, till he died—may Allah bestow His mercy upon him.

14. Narrated Ibn Umar 💯: I heard Allah's Apostle 💯 saying, "All of you are guardians and responsible for your charges; the Ruler (i.e. Imam) is a guardian and responsible for his subjects; and a man is a guardian of his family and is responsible for his charges; and a lady is a guardian in the house of her husband and is responsible for her charge; and a servant is a guardian of the property of his master and is responsible for his charge." I think he also said, "And a man is a guardian of the property of his father."
CHAPTER. If somebody founds an endowment or bequeaths his relatives by a will (is it permissible?). And who are considered as relatives.

Narrated Anas: The Prophet said to Abu Talha, "Give (your garden) to the poor amongst your relatives." So he gave it to Hassan and Ubaib bin Ka'b.

Anas added in another narration, "So he gave it to Hassan and Ubaib bin Ka'b who were nearer relatives to him than I." The relation between Hassan and Ubaib to Abu Talha was as follows: Abu Talha's name was Zaid, the son of Sahl, the son of Al-Aswad, the son of Haram, the son of 'Amr, the son of Zaid Manat, the son of 'Adi, the son of 'Amr, the son of Malik, the son of An-Najjar. Hassan was the son of Thabit, the son of Al-Mundhir, the son of Haram, this means that Abu Talha and Hassan had a common great-grandfather (i.e. Haram, the third in the line of descent). Hassan and Abu Talha and Ubaib had a common ancestor, 'Amr bin Malik, the sixth in the lineage, as Ubaib was the son of Ka'b, the son of Qais, the son of 'Ubaid, the son of Zaid, the son of Musawiya, the son of 'Amr, the son of Malik, the son of An-Najjar.

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."
15. Narrated Anas: The Prophet \(\mathbb{R}\) said to Abu Talha, “I recommend that you divide (this garden) amongst your relatives.” Abu Talha said, “O Allah’s Apostle! I will do the same.” So Abu Talha divided it among his relatives and cousins.

Ibn Abbas said, “When the Qur’anic Verse:

‘Warn your nearest kinsmen.’

(26:214)

Was revealed, the Prophet \(\mathbb{R}\) started calling the various big families of Quraish, ‘O Bani Fihir! O Bani Adi!’”

Abu Huraira said, “When the Verse: ‘Warn your nearest kinsmen’ was revealed, the Prophet \(\mathbb{R}\) said (in a loud voice), ‘O the people of Quraish!’”

(11) CHAPTER. Are children and women included under the term of relatives (concerning wills)?

16. Narrated Abu Huraira: When Allah revealed the Verse: ‘Warn your nearest kinsmen,’ Allah’s Apostle got up and said, “O the people of Quraish (or said similar words)! Buy (i.e. save) yourselves (from the Hellfire) as I cannot save you from Allah’s Punishment; O Bani ‘Abd Mana’f! I cannot save you from Allah’s Punishment; O Safiyya, the Aunt of Allah’s Apostle I cannot save you from Allah’s
Punishment; O Fatima bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment." (1)

(12) CHAPTER. Can the founder of an endowment have the usufruct 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.

17. Narrated Anas: The Prophet saw a man driving a Badana (i.e. camel for sacrifice) and said to him, "Ride on it." The man said, "O

(1) Every person should try to protect himself from Allah's Punishment by good deeds and obedience to Allah's and Allah's Apostle's orders. Nobody else, even a prophet, can do him any good in this respect no matter how close a relative he may be.
Allāh’s Apostle! It is a Badana.” (The Prophet repeated his order) and on the third or fourth time he said, “Ride it, woe to you.”

18. Narrated Abū Huraira: Allāh’s Apostle saw a man driving a Badana (1) and said to him, “Ride on it.” The man said, “O Allāh’s Apostle! It is a Badana.” The Prophet said, “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 if 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 Ťalḥa, “I recommend that you should divide it (i.e. the garden) among your relatives.” So Abū Ťalḥa agreed and distributed it among his relatives and his cousins.

(14) CHAPTER. When someone says, “My house is Sadaqa (i.e. a gift of charity)

(1) Badana: See the glossary.
for Allah's Sake," and does not specify whether it is for the poor or for some other people, then the Sadaqa is valid and he can give it to his relatives or whomever he wishes. The Prophet allowed Abu Talha when he said, "The most beloved of my property is (the garden of) Bairuhs and I wish to give it in charity for Allah's Sake." The Prophet considered his deed valid. Some say that it is invalid unless it is specified as to whom the Sadaqa 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 Sadaqa for Allah's Sake on my mother's behalf," his Sadaqa is valid even if he did not specify to whom it is to be given.

19. **NARRATED IBN 'ABBAS:**

The mother of Sa'd bin Ubada died in his absence. He said, "O Allah's Apostle! My mother died in my absence; will it be of any benefit for her if I give Sadaqa (1) on her behalf?" The Prophet said, "Yes." Sa'd said, "I make you a witness that I gave my garden called Al-Makhraf in charity on her behalf."

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(1) Sadaqa: See the glossary.
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.

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

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

Narrated Anas  : When the Holy Verse:

"You will not attain piety until you spend of what you love," was revealed, Abu Talha went to Allah's Apostle  and said, "O Allah's Apostle! Allah, the Blessed, the Superior states in His Book:

"You will not attain piety unless you spend of what you love," and the most beloved property to me is Bairuha (which was a garden where Allah's Apostle used to go to sit in its shade and..."
drink from its water). (1) I wish to give it to Allāh and His Apostle hoping for Allāh’s Reward in the Hereafter. So, O Allāh’s Apostle! Use it as Allāh orders you to use it.” Allāh’s Apostle said, “Bravo! O Abū Talha, it is fruitful property. We have accepted it from you and now we return it to you. Distribute it among your relatives.” So, Abū Talha distributed it amongst his relatives, amongst whom where Ubaī and Hassan. When Hassān sold his share of that garden to Muāwiya, he was asked, “How do you sell Abū Talha’s Sādaqa?” He replied, “Why should not I sell a Sa of dates for a Sā of money?” (2) The garden was situated in the courtyard of the palace of Bani Jadila built by Muāwiya.

(18) CHAPTER. The Statement of Allāh:

‘But if at the time of division, other relatives, or orphans, or needy people are present, give them out of the property.’ (4:8)

21. Narrated Ibn ‘Abbās: Some people claim that the order in the above

(1) The description between brackets is said by Anas.

(2) This shows that Kṣab did not give his garden as an endowment, otherwise Hassān could not have sold it.
Verse is cancelled, by Allāh, it is not cancelled, but the people have stopped acting on it. There are two kinds of guardians (who are in charge of the inheritance): One is that who inherits; such a person should give (of what he inherits to the relatives, the orphans and the needy, etc.), the other is that who does not inherit (e.g. the guardian of the orphans); such a person should speak kindly and say (to those who are present at the time of distribution), “I can not give it to you (as the wealth belongs to the orphans).”

(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.

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

23. Narrated Ibn ʿAbbās : Sa d bin ʿUbaḍa consulted Allāh’s Apostle saying, “My mother died and she had had an unfulfilled vow.” The Prophet said, “Fulfil it on her behalf.”
(20) CHAPTER. The witnesses in the foundation of an endowment or in giving in charity.

24. Narrated Ibn Abbas that the mother of Sa'd bin 'Ubada, the brother of Bani Saida died in Sa'd's absence, so he came to the Prophet saying, "O Allah's Apostle! My mother died in my absence, will it benefit her if I give in charity on her behalf?" The Prophet said, "Yes." Sa'd said, "I take you as my witness that I will give my garden Al-Makhraf in charity on her behalf."

(21) CHAPTER. The Statement of Allah:

'Give to the orphans their wealth and exchange not the good for the bad (in your managements) nor absorb their wealth into your own wealth. (Lo! That would be a great sin. And if you fear that you will not deal fairly with the orphans,) marry of the women who seem good to you.' (4:2-3)
25. Narrated Az-Zuhri; 'Urwa bin Az-Zubair said that he asked 'Aisha about the meaning of the Quranic Verse:

'And if you fear that you will not deal fairly with the orphans, then marry of the women who seem good to you.' (4: 2-3)

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

'They ask your instruction (O Muhammad!) regarding women. Tell them: Allah will instruct you regarding them,' (4: 127)

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

(22) CHAPTER. The Statement of Allah (ﷻ):

Make trial of orphans
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,
Nor in haste against their growing up.
If the guardian is well off,
Let him claim no remuneration,
But if he is poor, let him
Have for himself what is
Just and reasonable.
When you release their property
To them, take witnesses
In their presence:
But all sufficient
Is Allah in taking account.
From what is left by parents
And those nearest related,
There is a share for men,
And from what is left by parents
And those nearest related,
There is a share for women,
Whether the property be small
Or large, — a determinate share. (4:6-7)

(23) CHAPTER. How a guardian is to deal with an orphan's wealth and what he can eat thereof according to his labour.
26. Narrated Ibn 'Umar: In the lifetime of Allah's Apostle, 'Umar gave in charity some of his property, a garden of date-palms called Thamgh. 'Umar said, "O Allah's Apostle! I have some property which I prize highly and I want to give it in charity." The Prophet said, "Give it in charity (i.e. as an endowment) with its land and trees on the condition that the land and trees will neither be sold nor given as a present, nor bequeathed, but the fruits are to be spent in charity." So 'Umar gave it in charity, and it was for Allah's Cause, the emancipation of slaves, for the poor, for guests, for 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.

27. Narrated Aisha: The following Verse:

'If a guardian is well-off, let him claim no remuneration (i.e. wages), but if he is poor, let him have for himself what is just and reasonable.'

(4:6)

was revealed in connection with the guardian of an orphan, and it means that if he is poor he can have for himself (from the orphan's wealth) what is just and reasonable according to the orphan's share of the inheritance.
(24) CHAPTER. The Statement of Allah 

Those who unjustly
Eat up the property
Of orphans, eat up
A fire into their own
Bellies: they will
Be enduring a blazing fire!

(4:10)

28. Narrated Abū Hurairā: The Prophet said, "Avoid the seven great destructive sins." The people enquired, "O Allah's Apostle! What are they?" He said, "To Commit (1) Shirk (i.e. Worshipping others along with Allah,) sorcery, killing a person whose killing Allah has prohibited except justly, eating up Ribā, (2) eating up an orphan's wealth, giving back to the enemy and escaping from the battlefield at the time of fighting, and falsely accusing, indiscreeet believing women, of illegal sexual intercourse."

(25) CHAPTER. Allah's Statement:

They ask you concerning orphans.
Say: The best thing to do is what is for their good;
If you mix their affairs with yours they are your brethren; but Allah

(1) Shirk is the opposite of Tauhīd: See the glossary for Tauhīd Shirk.
(2) See the glossary.
knows him who spoils from him who improves. And if Allāh had wished, He could have caused you great difficulties: He is indeed Exalted in Power, Wise.' (2:220)

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 spoils from him who improves.' (2:220)

‘Atā’ said concerning some orphans, 'The guardian is to provide for the little and the big orphans according to their needs from their shares.'

(26) 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 step-father of an orphan to look after him (even if they were not his guardians.)

29. Narrated Anas: When Allāh’s Apostle came to Medina, he did not have any servant. Abū Ṭalḥa (Anas’ step-father) took me to Allāh’s Apostle and said, ‘O Allāh’s Apostle! 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.

(27) **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.

30. Narrated Anas bin Malik: Abū Talḥa had the greatest wealth of date-palms amongst the Anṣār in Medina, and he prized above all his wealth (his garden) Bāirūḥa, which was situated opposite the Mosque (of the Prophet). The Prophet used to enter it and drink from its fresh water. When the following Divine Verse came:

‘You will not attain piety until You spend of what you love.’
(3:92)

Abū Talḥa got up saying, ‘O Allāh’s Apostle! Allāh says, “You will not attain piety until you spend of what you love,” and I prize above all my wealth, Bāirūḥa which I want to give in charity for Allāh’s Sake, hoping for its reward from Allāh. So you can use it as Allāh

أبُو طَلَحَةُ بْنُ مَالِكٍ: أَلْهُ بْنُ عَبْدِ الْمَلِكِ، كَانَ عَنْ إِسْحَاقَ بْنِ عَبْدِ الْمَلِكِ، عَنْ عَبْدِ الْمَلِكِ، عَنْ مَالِكِ، عَنْ مُعَنِّي، عَنْ أَبِي طَلَحَةِ، أَنْ حَرَّمَ اللَّهُ عَلَيْهِ بَعْضَ الْكَرِّ. أَنْبِئْنَا، أَنُوْسَا، فَرَضَ اللَّهُ عَلَيْهِ ٍ يَقُولُ، كَانَ أَبُو طَلَحَةُ أَكْثَرُ الْإِلْتِصَارِ بِالْجَنَّةِ مَا أَلَّهَا. كَانَ أَحْبَهَ مَالِهِ إِلَيْهِ نَحْرَاءً، مُسْتَفَقِّيَةً، الْمُسْجِدَ، وَكَانَ الْمُتَسَفِّيَةُ عِلْلَهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُهَا وَيَعْدُ وَيَرَدُّ مُنْ عَمَّا فِيهَا طَيْبٍ. قَالَ أَنْسُ: فَلَمَّا نَرَأَتْ، لَنْ تَنَافَلَا الْيَرَ، حَتَّى تَعْفَقُوا مَعَهَا يَحْبُسُونَ، قَامَ أَبُو طَلَحَةُ، فَقَالَ، يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ يَقُولُ، لَنْ تَنَافَلَا الْيَرَ حَتَّى تَعْفَقُوا مَعَهَا يَحْبُسُونَ، وَإِنَّ أَحْبَابِي، امْتَوَالِي إِلَى بَيْتِي، وَإِنَّمَا صَدَقَةُ اللَّهِ أَرْجَوْهَا، وَذَكَرَهَا عِبَادُ اللَّهِ، فَكَفَّرْنَاهَا حَسْبَهَا أَرْكَانُ اللَّهِ.
directs you." On that the Prophet said, "Bravo! It is a profitable (or perishable) property. (Ibn Maslama is not sure as to which word is right, i.e. profitable or perishable.) I have heard what you have said, and I recommend that you distribute this amongst your relatives." On that Abū Talha said, "O Allāh's Apostle! I will do (as you have suggested)." So, Abū Talha distributed that garden amongst his relatives and cousins.

31. Narrated Ibn 'Abbās : A man said to Allāh's Apostle, "My mother 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 decided to give it in charity on her behalf."

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

32. Narrated Anas : When the Prophet ordered that the mosque be built, he said, "O Bani An-Najjar! Suggest to me a price for this garden of yours." They replied, "By Allāh! We will demand its price from none but Allāh."
(29) CHAPTER. How to write the endowment?

33. 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, Jihad, (i) and for guests and travellers; and its administrator could eat in a reasonable just manner, and he also could feed his friends without intending to be wealthy by its means."

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

34. 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

(1) See the glossary.
(31) CHAPTER. The foundations of an endowment of a piece of land for building a mosque.

35. Narrated Anas bin Malik : When Allāh’s Apostle came to Medina, he ordered that a mosque be built. He said, “O Bani An-Najjar! Suggest me a price for the garden of yours.” They replied, “By Allāh, we will not ask its price except from Allāh.”

(32) CHAPTER. Giving animals; particularly horses and property and gold and silver as endowments.

Az-Zuhri was asked, “If somebody found an endowment of one thousand Dinārs 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 Dinārs? 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).”
36. Narrated Ibn 'Umar : Once 'Umar gave a horse in charity to be used in holy fighting. It had been given to him by Allah's Apostle. 'Umar gave it to another man to ride. Then 'Umar was informed that the man put the horse for sale, so he asked Allah's Apostle whether he could buy it. Allah's Apostle replied, "You should not buy it, for you should not take back what you have given in charity."

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

37. Narrated Abu Huraira: Allah's Apostle said, "My heirs will not inherit a Dinar or a Dirham (i.e. money), for whatever I leave excluding the adequate support of my wives and the wages of my employees should be given in charity."

38. Narrated Ibn 'Umar: When 'Umar founded an endowment he stipulated that its administrator could eat from it and also feed his friend on the condition that he would not store anything for himself from it.

(34) CHAPTER. If somebody keeps a
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 Medina he used to stay in it.

Az-Zubair 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 'Abdullah's family (i.e. his own family). 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 , Don't you know that Allāh's Apostle said, 'Whoever will (buy and) dig the well of Rūma will be granted Paradise,' and I bought it? Don't you know that he said, 'Whoever will equip the army of 'Usra (i.e. Tabūk'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.
(35) CHAPTER. It is permissible for
the founder of an endowment to say, “We
do not want its price, except from Allah.”

39. Narrated Anas : The
Prophet said (at the time of
building the Mosque), “O Bani An-
Najjar! Suggest to me a price for your
garden.” They replied, “We do not ask
its price except from Allah.”

(36) CHAPTER. The Statement of
Allah:

“O you who believe!
When death approaches,
Any of you (take) witnesses
Among yourselves, when making
wills,
Two just men
Of your own (brotherhood)
Or others from outside......
...... (up to) ..... for Allah
Guides not the rebellious people.”

(5:109-111) 

Ibn 'Abbas said, “A man from
the tribe of Bani Sahm went out in the
company of Tamim Ad-Dari and ‘Adi bin
Badda. The man of Bani Sahm died in a
land where there was no Muslim. When
Tamim and ‘Adi returned conveying the
property of the deceased, they claimed
that they had lost a silver bowl with golden engraving. Allah's Apostle made them take an oath (to confirm their claim), and then the bowl was found in Mecca with some people who claimed that they had bought it from Tamim and Adi. Then two witnesses from the relatives of the deceased got up and swore that their witnesses were more valid than witnesses of Adi and Tamim, and that the bowl belonged to their deceased fellow. So this Verse was revealed in connection with this case;

'O you who believe! When death approaches any of you, (take) witnesses among yourselves...'

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

40. Narrated Jabir bin Abdullah Al-Ansari: My father was martyred on the day (of the Ghazwa) of Uhud and left six daughters and some debts to be paid. When the time of plucking the fruits came, I went to Allah's Apostle and said, "O Allah's Apostle! You know that my father was martyred on Uhud's day and owed much debt, and I wish that the creditors would see you." The Prophet 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 

saw how they behaved, he went round the biggest heap for three times and sat over it and said, “Call your companions (i.e. the creditors).” Then he kept on measuring and giving them, till Allah cleared all my father’s debts. By Allah, it would have pleased me that Allah would clear the debts of my father even though I had not taken a single date to my sisters. But by Allah, all the heaps were complete, and I looked at the heap where Allah’s Apostle 

was sitting and noticed as if not a single date had been taken thereof.
In the Name of Allah,
the most Beneficent, the most Merciful

THE BOOK OF JIHĀD (1)
(Fighting for Allah's Cause)

(1) CHAPTER. The superiority of Jihād, and the Statement of Allah مَثْلُ الْجِهَادِ وَالسَّلَبِ

'Allah has purchased of the believers Their lives and their properties;
For theirs (in return)
Is the Garden (of Paradise).
They fight in His Cause
And kill (others) and are killed
It is a promise which is binding on Him,
In the Torah and the Gospel and
the Qurān;
And who is more faithful
To His covenant than Allah?
Then rejoice in the bargain
Which you have concluded
That is the supreme achievement.
Those who turn (to Allah)
In repentance; who serve Him,
And praise Him; who wander
In devotion to the Cause of Allah
Who bow down and prostrate themselves
In prayer; who enjoin good

(1) See the glossary.
And forbid evil; and observe
The limits set by Allah:—
(These do rejoice).
So proclaim
The glad tidings of the Believers.*
(9:111-112)

41. Narrated 'Abdullāh bin Mas'ūd: I asked Allah's Apostle, "O Allah's Apostle! What is the best deed?" He replied, "To offer the prayers at their stated fixed times." I asked, "What is next?" He replied, "To be good to your parents." I further asked, "What is next?" He replied, "To participate in Jihad in Allah's Cause." I did not ask Allah's Apostle anymore, and if I had asked him again, he would have told me more.

42. Narrated 'Abdās: Allah's Apostle said, "There is no Hijra (i.e. migration) (from Mecca to Medina) after the Conquest (of Mecca), but Jihad and good intention (1) remain; and if you are called (by the Muslim ruler) for fighting, go forth immediately.

(1) After the conquest of Mecca there was no need for Muslims to migrate from Mecca to Medina. The Prophet tells his companions that one can attain rewards through Jihad against Kufr i.e. to fight for Allah's Cause when there is a call for it otherwise one should have the intentions to participate in Jihad and this intention has the same reward as that of Jihad itself.
43. Narrated 'Aisha ☪ ; (that she said ), "O Allāh's Apostle! We consider Jihād as the best deed. Should we not fight in Allāh's Cause?" He said, "The best Jihād (for women) is Ḥajj Mabrūr (i.e., Hajj which is done according to the Prophet's tradition and is accepted by Allāh )."

44. Narrated Abū Hurairā ☪ : A man came to Allāh's Apostle ☪ and said, "Instruct me as to such a deed as equals Jihād (in reward)." He replied, "I do not find such a deed." Then he added, "Can you, while the Muslim fighter is in the battle-field, enter your mosque to perform prayers without cease and fast and never break your fast?" The man said, "But who can do that?"(1) Abū Hurairā ☪ 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 faithful believer who strives

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(1) Of course, nobody can pray and fast incessantly, and since the Muslim fighter is rewarded as if he was doing such good impossible deeds, no possible deed equals Jihād in reward.
his utmost in Allah's Cause with both his life and property.

And the Statement of Allah ﷺ:

'O you who believe!
Shall I lead you
To a bargain that will
Save you from
A grievous punishment? —
That you believe in Allah
And His Apostle and that
You strive (your utmost) in the
Cause of Allah
With your property and life;
That will be best for you
If you but knew!
He will forgive you
Your sins, and admit you
To Gardens beneath which
Rivers flow, and to beautiful
Mansions in Gardens
Of Eternity: that is indeed
The supreme achievement .......
(61:11-12)

45. Narrated Abū Sa‘īd Al-Khudrī ﭼ: Somebody asked, "O Allah's Apostle! Who is the best among the people?" Allah's Apostle ﷺ replied "A faithful believer who strives his utmost in Allah's Cause with his life and property." They asked, "Who is next?" He replied, "A faithful believer who stays in one of the mountain paths worshipping Allah and leaving the people secure from his mischief." (2)

(2) This is true in times of afflictions and disorder, otherwise social life is better than seclusion as the Prophet ﷺ says in a Hadith reported by At-Turmîdî, "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." (Qastalâni, Vol. 5, P. 34)
46. Narrated Abū Huraira: I heard Allah’s Apostle saying, “The example of a Mujahid in Allah’s Cause — and Allah knows better who really strives in His Cause — is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty.”

(3) CHAPTER. The invocation of men and women that Allah may let them participate in Jihād and adorn them with martyrdom.

*Umar said, “O Allah! Grant me martyrdom in the town of Your Apostle.*

47. Narrated Anas bin Mālik: Allah’s Apostle used to visit Um-Harām bint Milhān, who would offer him meals. Um-Harām was the wife of Ubāda bin Aṣ-Ṣāmit. Allah’s Apostle visited her and she provided him with food and started looking for lice in his head. (1) Then Allah’s Apostle

(1) 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.
slept, and afterwards woke up smiling. Um-Harām asked, "What causes you to smile, O Allah's Apostle?" He said, "Some of my followers who (in a dream) were presented before me as fighters in Allah's Cause (on board a boat) amidst this sea cause me to smile; they were kings on the thrones (or like kings on the thrones")." (Ishāq, a sub-narrator is not sure as to which expression the Prophet used.) Um-Harām said, "O Allah's Apostle! Pray Allah that He makes me one of them." Allah's Apostle invoked Allah for her and slept again and woke up smiling. Once again Um-Harām asked, "What makes you smile, O Allah's Apostle?" He replied, "Some of my followers were presented to me as fighters in Allah's Cause," repeating the same dream. Um-Harām said, "O Allah's Apostle! Invoke Allah that He makes me one of them." He said, "You are amongst the first ones." It happened that she sailed on the sea during the Caliphate of Muḥāwīya bin Abī Sufyān, and after she disembarked, she fell down from her riding animal and died.

(4) CHAPTER. The grades of the Mujahidūn (i.e. Muslim fighters) in Allah's Cause.

48. Narrated Abū Hurairā
The Prophet  said, "Whoever believes in Allah and His Apostle , establishes the prayer and fasts the month of Ramadān, will rightfully be granted Paradise by Allah, no matter whether he fights in Allah's Cause or remains in the land where he is born." The people said, "O Allah's Apostle! 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 best and highest part of Paradise." (i.e. The sub-narrator added, "I think the Prophet  also said, 'Above it (i.e. Al-Firdaus) is the Throne of Beneficent (i.e. Allah), and from it originate the rivers of Paradise.'")

49. Narrated Samura: The Prophet  said, "Last night two men came to me (in a dream) and made me ascend a tree and then admitted me into a better and superior house, better of which I have never seen. One of them said, 'This house is the house of martyrs.'"

(5) CHAPTER. To proceed in Allah'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).

50. Narrated Anas bin Malik : The Prophet said, "A single endeavour (of fighting) in Allah's Cause in the forenoon or in the afternoon is better than the world and whatever is in it."

51. Narrated Abu Huraira : 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 Allah's Cause in the afternoon or in the forenoon is better than all that on which the sun rises and sets."

52. Narrated Sahl bin Sa'd : The Prophet said, "A single endeavour in Allah's Cause in the afternoon and in the forenoon is better than the world and whatever is in it."

(6) CHAPTER. The houris and their qualities. They are called so as one's eyesight is perplexed while looking at them; and also because of the intense blackness of their irises and intense whiteness of the white of their eyes.
53. Narrated Anas bin Malik: The Prophet said, "Nobody who dies and finds good from Allah (in the Here-after) 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)."

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 houri from Paradise appeared to the people of the earth, she would fill the space between Heaven and the Earth with light and pleasant scent and her head cover is better than the world and whatever is in it."

(7) CHAPTER. The wish for martyrdom.

54. Narrated Abū Huraira: The Prophet said, "By Him in Whose Hands my life is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance,
I would certainly never remain behind any Sariya (1) setting out in Allah’s Cause. By Him in Whose Hands my life is! I would love to be martyred in Allah’s Cause and then get resurrected and then get martyred and then get resurrected again and then get martyred and then get resurrected again and then get martyred.”

55. Narrated Anas bin Malik : The Prophet  delivered a sermon and said, “Zaid took the flag and was martyred, and then Ja’far took the flag and was martyred, and then Abdullah bin Rawaha took the flag and was martyred too, and then Khalid bin Al-Walid took the flag though he was not appointed as a commander and Allah made him victorious.” The Prophet  further added, “It would not please us to have them with us.” Aiyub, a sub-narrator, added, “Or the Prophet , shedding tears, said, ‘It would not please them to be with us.’”(2)

(8) CHAPTER. The superiority of him who goes in Allah’s Cause and dies on the way, for he will be regarded as one of Allah’s Armies: “Men who had not died but were awaiting death.” (3) The Prophet  meant that those martyrs were in a better place than this world. He (i.e. the Prophet ) 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.

(1) See the glossary.

(2) The Prophet  meant that those martyrs were in a better place than this world. He (i.e. the Prophet ) 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.
the martyrs, and the Statement of Allah:

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\text{And whoever leaves his house as an emigrant to Allah and His Apostle and death overtakes him, his reward becomes due and sure with Allah.} \quad (4:100)
\]

56. Narrated Anas bin Malik: Um-Haram said, "Once the Prophet slept in my house near to me and got up smiling. I said, 'What makes you smile?' He replied, 'Some of my followers who (i.e. in a dream) were presented to me sailing on this green sea like kings on thrones.' I said, 'O Allah's Apostle! Invoke Allah to make me one of them.'" So the Prophet prayed for her and went to sleep again. He did the same (i.e. got up and told his dream) and Um-Haram repeated her question and he gave the same reply. She said, "Invoke Allah to make me one of them." He said, "You are among the first batch." Later on it happened that she went out in the company of her husband Ubada bin As-Samit who went for Jihad and it was the first time the Muslim undertook a naval expedition led by Muawiya. When the expedition came to an end and they were returning to Sha'm, 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 Allah's Cause.
57. Narrated Anas: The Prophet sent seventy men from the tribe of Bani Salim to the tribe of Bani Amir. When they reached there, my maternal uncle said to them, “I will go ahead of you, and if they allow me to convey the message of Allâh’s Apostle (it will be all right); otherwise you will remain close to me.” So he went ahead of them and the pagans granted him security. But while he was reporting the message of the Prophet, they beckoned to one of their men who stabbed him to death. My maternal uncle said, “Allâh is Greater! By the Lord of the Ka‘ba, I am successful.” After that they attacked the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammâm, a sub-narrator said, “I think another man was saved along with him.”) 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’anic Verse was cancelled. The Prophet invoked Allâh for forty days to curse the murderers from the tribe of Ra‘f, Dhakwân, Bani Liyân and Bani Uṣaiya who disobeyed Allâh and His Apostle.

58. Narrated Jundab bin Sufyân: In one of the Holy battles a finger of
Allāh’s Apostle ⁴⁶ (got wounded and ) bled. He said, “You are just a finger that bled, and what you got is in Allāh’s Cause.”

(10) **CHAPTER. (The superiority of ) him who is wounded in Allāh’s Cause.**

59. Narrated Abū Huraira Ṭabā‘i: Allāh’s Apostle ⁴⁶ said, “By Him in Whose Hands my soul is! Whomever is wounded in Allāh’s Cause ...... and Allāh knows well who gets wounded in His Cause ...... will come on the Day of Resurrection with his wound having the colour of blood but the scent of musk.”

(11) **CHAPTER. The Statement of Allāh** Ṭabā‘i: Ṭabā‘i

‘Say: Can you expect for us (any fate) other than one of the two best things (i.e. martyrdom or victory)?’ (9:52)

Battles have their ups and downs, the opponents fight each other with alternate success.

60. Narrated ʿAbdullāh bin ʿAbbās that Abū Sufyān told him that Hercules said to him, “I asked you about the outcome of your battles with him (i.e. the
Prophet (ﷺ) and you told me that you fought each other with alternate success.

Apostles are tested in this way but the ultimate victory is always theirs.

(12) CHAPTER. The Statement of Allah ﷺ:

'Among the believers are men who have been true to what they covenanted with Allah. Some of them have paid their vow by death (in battle) and some of them are still waiting; and they have not altered in the least.' (33:23)

61. Narrated Anas ）ﻨ: My uncle Anas bin An-Nadr was absent from the Battle of Badr. He said, "O Allah's Apostle! I was absent from the first battle you fought against the pagans. (By Allah) if Allah gives me a chance to fight the pagans, no doubt, Allah will see how (bravely) I will fight." On the day of Uhud when the Muslims turned their backs and fled, he said, "O Allah! I apologise to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the pagans) have done." Then he advanced and Sad bin Musäd met him. He said, "O Sad bin Musäd! By the Lord of An-Nadr, Paradise is at hand. I am smelling its
aroma coming from that side of Uhud." Later on Sād said, "O Allah's Apostle! I cannot achieve or do what he (i.e. Anas bin An-Nadr) did. We found more than eighty wounds caused by swords and arrows in his body. We found him dead and his body was mutilated so badly that none except his sister could recognise him by his fingers." We used to think that the following Verse was revealed concerning him and other men of his sort: Of the believers are the men who have been true to what they covenanted with Allah........ (33:23)

His sister Ar-Rabi' broke a front tooth of a woman and Allah's Apostle ordered for retaliation. On that Anas (bin An-Nadr) said, "O Allah's Apostle! By Him Who has sent you with the Truth, my sister's tooth shall not be broken." Then the opponents of Anas's sister accepted the compensation and gave up the claim of retaliation. So Allah's Apostle said, "There are some people amongst Allah's devotees whose oaths are fulfilled by Allah when they take them."

62. Narrated Khārija bin Zaid: Zaid bin Thābit said, "When the Qur'an was compiled from various written manuscripts, one of the Verses of Surat Al-Ahzāb was missing which I used to hear Allah's Apostle reciting. I could
not find it except with Ḥuẓayma bin Thābit Al-Anṣārī, whose witness Allah’s Apostle regarded as equal to the witness of two men. And the Verse was:

‘Of the believers are men who have been true to what they covenanted with Allah.’ (33:23)

(13) CHAPTER. Practising good deeds before taking part in a (Holy) battle. Said Abū Ad-Darda’, “The result of your fighting will be according to your deeds.”

The Statement of Allah⁷⁻: ʿAllāh ﷺ ʿAllāh ﷺ

‘O you who believe! Why do you say what you do not do? It is most disliked in the sight of Allāh that you say what you do not do. Allāh loves those who fight in His Cause in ranks as if they were a solid structure.’ (61:2-4)

63. Narrated Al-Bara’ibn ‘Abd Allāh: A man whose face was covered with an iron mask (i.e. clad in armour) came to the Prophet and said, “O Allāh’s Apostle! Shall I fight or embrace Islam first?” The Prophet said, “Embrace Islam first and then fight.” So he embraced Islam, and was martyred. Allāh’s Apostle said, “He did very little (after embracing
(14) **CHAPTER.** Whoever is struck and killed by an arrow thrown by an unidentified person.

64. Narrated Anas bin Malik 🧙‍♂️: Um Ar-Rubai‘ bint Al-Bara‘, the mother of Ḥārtha bin Surāqa came to the Prophet 🧙‍♂️ and said, “O Allah’s Prophet! Will you tell me about Ḥārtha?” Ḥārtha has been killed (i.e. martyred) on the day of Badr with an arrow thrown by an unidentified person. She added, “If he is in Paradise, I will be patient; otherwise, I will weep bitterly for him.” He said, “O mother of Ḥārtha! There are Gardens in Paradise and your son got the Firdaus al-Afīlā (i.e. the best place in Paradise).

(15) **CHAPTER.** Whoever fights so that Allah’s Word (i.e. Islam) may be superior.

65. Narrated Abu Musa 🧙‍♂️: A man came to the Prophet 🧙‍♂️ and asked, “A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allah’s Cause?” The Prophet 🧙‍♂️ said, “He who fights so that Allah’s Word (i.e. Islam) may be superior, fights in Allah’s Cause.”
(16) CHAPTER. (The superiority of him) whose feet get covered with dust in Allah’s Cause; and the Statement of Allah:

"It was not proper for the townsfolk of Al-Medīna and for those around them of the bedouins (i.e. Arabs) to stay behind the Apostle of Allah (and prefer their lives to his life. That is because neither thirst nor fatigue, nor hunger afflict them in the way of Allah, nor step they any step that raise the anger of the unbelievers, nor get they from the enemy a gain, but good deed is recorded for them therefore,) for Allah allows not the reward of righteous people to be lost." (9:120)

66. Narrated Abū ‘Abas, who is ‘Abdul-Rahmān bin Jabir: Allah’s Apostle said, "Anyone whose 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.

67. Narrated _IBKIMA_ that Ibn ‘Abbās told him and ‘Ali bin ‘Abdullah to go to
Abū Sa'īd and learn some of his narrations (of the Prophet ﷺ). Abū Sa'īd and his brother came to irrigate 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 ʿAmmār used to carry two at a time. The Prophet ﷺ passed by ʿAmmār and removed the dust off his head and said, "What a pity that ʿAmmār will be killed by a rebellious aggressive group. ʿAmmār will be inviting them to obey Allāh and they will invite him to the (Hell) fire."

(18) **CHAPTER.** To take a bath after fighting and being soiled with dust.

68. Narrated ʿĀisha ﷺ: When Allāh’s Apostle ﷺ returned on the day (of the battle) of Al-Khandaq (i.e. Trench), he put down his arms and took a bath. Then Gabriel whose head was covered with dust, came to him saying, "You have put down your arms! By Allāh, I have not put down my arms yet." Allāh’s Apostle ﷺ said, "Where (to go now)?>" Gabriel said, "This way," pointing towards the tribe of Bani Quraiza. So Allāh’s Apostle ﷺ 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 Allah’s Cause as dead. Nay, they are living in the presence of their Lord, they have provision. Jubilant (are they) because of that which Allah has bestowed on them of His bounty, rejoicing for the sake of those who have not joined them but are left behind; that there shall no fear come upon them, nor shall they grieve. They rejoice because of favour from Allah and kindness, and that Allah does not waste the wages of the believers.’

(3:169-171)

69. **Narrated Anas bin Malik.**

For thirty days Allah’s Apostle invoked Allah to curse those who had killed the companions of Bi’r-Macasna; he invoked evil upon Râ’il, Dhakwân, and Usâiya who disobeyed Allah and His Apostle. There was revealed about those who were killed at Bi’r-Macasna a Qur’ânic 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.’

70. **Narrated Ali bin Abdullah from**
Sufyān from ʿAmr who heard Jābir bin ʿAbdullāh saying, "Some people drank alcohol (1) in the morning of the day (of the battle) of Uhud and were martyred (on the same day)." Sufyān 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.

71. Narrated Jābir : My father's mutilated body was brought to the Prophet  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 ʿAmr. The Prophet said, "Why is she crying?" Or said, "Do not cry, for the angels are still shading him with their wings." (Al-Bukhārī asked Ṣadqa, a sub-narrator, "Does the narration include the expression: 'Till he was lifted?'" The later replied, "Jabir may have said it.")

(21) **CHAPTER.** The wish of the Mujāhid (i.e. martyred) to return to the world.

72. Narrated Anas bin Ḍalīl : The Prophet said, "Nobody who

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(1) This happened before the prohibition of alcohol.
enters Paradise likes to go back to the world even if he got everything on the earth, except a Mujahid who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (from Allah)."

(22) **CHAPTER.** Paradise is under the blades of swords.

Narrated Al-Mughira bin Shu'eiba: Our Prophet ﷺ told us about the message of our Lord that "... whoever amongst us is killed will go to Paradise." Umar asked the Prophet ﷺ, Is not it true that our men who are killed will go to Paradise and their's (i.e. those of the Pagan's) will go to the (Hell) fire?" The Prophet ﷺ said, "Yes."

73. Narrated 'Abdullah bin Abi Aufa ﷺ: Allah's Apostle ﷺ said, "Know that Paradise is under the shades of swords."

(23) **CHAPTER.** (The reward of him)
who wishes to beget a son to send for Jihad.

Narrated Abu Huraira : Allah's Apostle said, "Once Solomon, son of David said, 'By Allah; Tonight I will have sexual intercourse with one hundred women each of whom will give birth to a knight who will fight in Allah's Cause.' On that a companion of his said, 'Say: Allah willing' but he did not say, 'Allah willing.' Therefore only one of those women conceived and gave birth to a half-man. By Him in Whose Hands Mohammad's life is, if he had said, 'Allah willing,' he would have begotten sons) all of whom would have been knights striving in Allah's Cause.'"

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

74. Narrated Anas : The Prophet was the best, the bravest and the most generous of all the people. Once when the people of Medina got frightened, the Prophet rode a horse and went ahead of them and said, "We found this horse very fast.

75. Narrated Muhammad bin Jubair: Jubair bin Mut im told me that while he was in the company of Allah's Apostle with the people returning from
Hunain, 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 Allah from cowardice.

76. 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 Allah's Apostle used to seek refuge in Allah from them (i.e. the evils) at the end of every prayer. The words are:—

'O Allah! I seek refuge in You from cowardice, and seek refuge in You from being brought back to a bad stage of old life and seek refuge in You from the afflictions of the world, and seek refuge in You from the punishments in the grave.'

77. Narrated Anas bin Mālik: The Prophet used to say, "O Allah!
I seek refuge in You from helplessness, laziness, cowardice and feeble old age; I seek refuge in You from afflictions of life and death and seek refuge in You from the punishment in the grave."

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

78. Narrated As-Sa'ib bin Yazid: I was in the company of Tālха bin 'Ubaidullāh, Sa'd, Al-Miqdād bin Al-Aswād and 'Abdur-Rahmān bin 'Auf and I heard none of them narrating anything from Allah's Apostle but Tālха was talking about the day (of the battle) of Uhud.

(27) CHAPTER. The obligation of general call to arms and what sort of Jihad and intentions are compulsory, and the Statement of Allah: "Go forth, whether you are feeling energetic or unenergetic
And strive with your wealth and your lives
In the way of Allah; that is best for you
If you but knew. Had it been a near adventure
And an easy journey they would have followed you,
But the distance seemed too far for them.
Yet will they swear by Allah saying, “If we had been able we would surely
Have set out with you.”
They destroy their souls, and Allah knows
That they are liars indeed.

(9:41-42)

And His Statement:—
‘You who believe! What ails you that when it is said to you: Go forth in the Way of Allah, you are bowed down to the ground with feeling of heaviness? Are you taking pleasure in the life of the world rather than the Here-after?......(the Verse). If you don’t go forth We will torture you severely and will choose instead of you some people other than you. You cannot harm Him at all, for Allah is able to do all things.’

(9:38-39)

Meaning of few Arabic words not translated. (See Arabic-English dictionary)

79. Narrated Ibn ‘Abbás : On the day of the Conquest (of Mecca) the Prophet said, “There is no emigration after the Conquest but Jihad and intentions. (1) When you are called

(1) 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.
(by the Muslim ruler) for fighting, go forth immediately.” (See Hadith No. 42)

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

Narrated Abū Huraira : Allah's Apostle said, "Allah welcomes two men with a smile; one of whom kills the other and both of them enter Paradise. One fights in Allah's Cause and gets killed. Later on Allah forgives the killer who also gets martyred (in Allah's Cause)."

80. Narrated Abū Huraira : I went to Allah's Apostle while he was at Khairal after it had fallen in the Muslims' hands. I said, "O Allah's Apostle! Give me a share (from the land of Khairal)."

One of the sons of Sa'īd bin Al-As said, "O Allah's Apostle! Do not give him a share." I said, "This is the murderer of Ibn Qauqal." The son of Sa'īd bin Al-As said, "Strange! A Wabur (i.e. guinea pig) who has come down to us from the mountain of Qadūm (i.e. grazing

(1) قول الصحيح (لوبر) لم يتكلم علیها ابن حجر. وقال القاضي البليط مكورة فواو مفتوبة فموجهة ساقطة فقراءة: دويبة أصغر من السنور، طحلاء الون لا ذنب لها، أي طويل بحل أكلها.
 Whoever preferred Jihad to fasting.

81. Narrated Anas bin Malik: In the life-time of the Prophet, Abū Talha did not fast because of the Jihad, but after the Prophet died I never saw him without fasting except on 'Īd-ul-Fitr and 'Īd-ul-Adhā.

There are seven martyrs other than those who are killed in Jihad (i.e. eight). (1)

82. Narrated Abū Huraira: (1) 182 - حدَّثني أبو عبد الله بن يوسف.

(1) Five mentioned in Hadith No. 82 plus, the one who dies because of burns, Pneumonia and delivery.
Allah’s Apostle ﷺ said, “Five are regarded as martyrs: They are those who die because of plague, abdominal disease, drowning or a falling building etc., and the martyrs in Allah’s Cause.”

83. Narrated Anas bin Malik ﷺ:

The Prophet ﷺ said, “Plague is the cause of martyrdom of every Muslim (who dies because of it).”

(31) CHAPTER. The Statement of Allah ﷻ:

‘Those of the believers who sit still,
Other than those who have a disabling hurt
Are not on an equality with those who strive
In the Cause of Allah with their properties and lives.
Allah has bestowed upon those who strive
With their wealth and lives a rank above
The sedentary. Unto each Allah has promised good,
But He has conferred on those who strive
A great reward above the sedentary.
Degrees of rank from Him, and forgiveness and mercy.
Allah is ever Forgiving, Merciful.’

(4:95)
84. Narrated Al-Bara': When the Divine Inspiration: "Those of the believers who sit still", was revealed, the Prophet sent for Zaid (bin Thabit) who came with a shoulder-blade and wrote it on it. Ibn Um-Maktûm complained about his blindness and on that the following revelation came: "Those of the believers who sit still, other than those who have a (disabling) hurt; are not on an equality (with those who strive in the Way of Allâh with their wealth and lives)."

85. Narrated Sahl bin Sa‘d-As-Sa‘di: I saw Marwân bin Al-Ĥakam sitting in the Mosque. So I came forward and sat by his side. He told us that Zaid bin Thabit had told him that Allâh’s Apostle had dictated to him the Divine Verse:

‘Those of the believers who sit still, are not on an equality with those who strive in the Cause of Allâh with their wealth and lives.’

Zaid said, “Ibn Um-Maktûm came to the Prophet while he was dictating to me that very Verse. On that Ibn Um-Maktûm said, ‘O Allâh’s Apostle! If I had power, I would surely take part in Jihad.’ He was a blind man. So Allâh sent down revelation to His Apostle while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. Then that state of the Prophet was over after Allâh revealed: ‘......other than those who had a (disabling) hurt.’
86. Narrated Salīm Abū-An-Nadr: ‘Abdullāh bin Abī Aufā wrote and I read what he wrote ....... that Allah’s Apostle said, “When you face them (i.e. your enemy) then be patient.”

87. Narrated Anas: Allah’s Apostle went towards the Khandaq (i.e. Trench) and saw the 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 Allah! Real life is that of the Hereafter, (so please) forgive the Anṣār and the Emigrants.” In its reply the Emigrants(1) and the Anṣār said, “We are those who have given a solemn pledge to Muhammad that we will carry on Jihād as long as we live.”

(1) The word “Emigrants” at other places has been written as “Muhājrūn.” See glossary for “Muhājrūn.”
(34) CHAPTER. The digging of the Trench.

88. Narrated Anas : The Emigrants and the Anṣār started digging the trench around Medina carrying the earth on their backs and saying, "We are those who have given a solemn pledge to Muḥammad that we will carry on the Jihad as long as we live." The Prophet kept on replying, "O Allah, there is no good except the good of the Here-after; so confer Your Blessings on the Anṣār and the Emigrants."

89. Narrated Al-Bara': The Prophet went on carrying (i.e. the earth) and saying, "Without You (O Allah!) we would have got no guidance."

90. Narrated Al-Bara': On the day (of the battle) of Al-Ahzab (i.e. clans) I saw the Prophet carrying earth, and the earth was covering the whiteness of his abdomen. And he was saying, "Without You (O Allah!) we would have got no guidance, nor given in charity, nor prayed. So please bless us with tranquility and make firm our feet when our enemies meet.
Indeed people have oppressed us but never shall we yield if they try to bring affliction upon us."

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

91. Narrated Anas : We returned from the Ghazwa of Tabuk along with the Prophet . (See Hadith No. 92 below).

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

(36) **CHAPTER.** The superiority of observing fast for Allah’s Pleasure.

93. Narrated Abu Sa‘id : I heard the Prophet saying, "Indeed, anyone who fasts for one day for Allah’s Pleasure, Allah will make his face away from the (Hell) fire for (a distance covered by a journey of) seventy years."
(37) **CHAPTER.** The superiority of spending in Allah's Cause (i.e. for Jihad).

94. Narrated Abū Huraira ﷺ:

The Prophet ﷺ said, "Whoever spends two things in Allah's Cause, will be called by all the gate-keepers of Paradise who will be saying, 'O so-and-so! Come here.'" Abū Bakr said, "O Allah's Apostle! Such persons will never be destroyed." The Prophet ﷺ said, "I hope you will be one of them."

95. Narrated Abū Sa'īd Al-Khudrī ﷺ:

Allah's Apostle ﷺ 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 Apostle! Can the good bring about evil?" The Prophet ﷺ remained silent and we thought that he was being inspired divinely, so all the people kept silent with awe. Then the
Prophet wiped the sweat off his face and asked, "Where is the present questioner?" "Do you think wealth is good?" he repeated thrice, adding, "No doubt, good produces nothing but good. Indeed it is like what grows on the banks of a stream which either kills or nearly kills the grazing animals because of gluttony except the vegetation-eating animal which eats till both its flanks are full (i.e. till it gets satisfied) and then stands in the sun and defecates and urinates and again starts grazing. This worldly property is sweet vegetation. How excellent the wealth of the Muslim is, if it is collected through legal means and is spent in Allah's Cause and on orphans, poor people and 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 (i.e. warrior of Jihâd) or looks after his dependents in his absence.

96. Narrated Zaid bin Khalid: Allah's Apostle said, "He who prepares a Ghâzi going in Allah's Cause is himself given the reward of a Ghâzi; and he who looks after properly the dependents of a Ghâzi going in Allah's Cause is himself given a reward of a Ghâzi."
97. Narrated Anas : The Prophet used not to enter any house in Medina except the house of Um-Sulaim besides those of his wives... when he was asked why, he said, "I take pity on her as her brother was killed in my company."

(39) CHAPTER. To apply Hunūt (i.e. a kind of scent for embalming the dead) during the battle.

98. Narrated Ibn 'Aun: Once Mūsā bin Anas while describing the battle of Yamāma, said, "Anas bin Malik went to Thābit bin Qais, who had lifted his clothes from his thighs and was applying Hunūt 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 Hunūt, then he came and sat (in the row). Anas then mentioned that the people fled from the battle-field. 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 Allah's Apostle. How bad the habits you have acquired from your enemies are!'"

(40) CHAPTER. The superiority of the reconnoiterer.

99. Narrated Jabir : The Prophet said, "Who will bring me..."

97. حدّثَ أبو طالبُ مُوسَى بن إسحاق بن عبيد الله، عن أنس رضي الله عنه، أن النبي صلى الله عليه وسلم لم يسكن بعد خالص بيته بالمدينة غَيْرَ بِسَبَبٍ أَمْ سَلَيْمَةَ إلا على أُمّ وَأُمْ، فقيل له: فقال: إنني أو حمُّها، فقيل أخُوها عائشة.

باب النحاس عند القتال.

98. حدثنا عَبْدُ الله بن عبد الوهاب حفيد خالد بن الحارث، حدثنا ابن عون، عن موسى بن أنس قال: ذكر يوم السلامة قال: أتي أنس ابن مالك ثابت بن قيس وقد حسّن عن فتحه وهو يتحمّط فقال: يا عمّ ما يحكمك أن لا تجري؟ قال: الآن يا ابن أخي، وجعل يتحمّط يغني من الحشوة، ثم جاء فجائع فقetak في الحديث انسكاكا من الناس، فقال: هيكلنا عن وجهنا حتى نصارب القوم، ما هيكلنا كننا نفعل، مع رسول الله صلى الله عليه وسلم، بنين ما عاود، ثم أفر انكساكا، رواه حمّاد عن ثابت عن أنس.

باب فصل الطليعة.
the information about the enemy on the day (of the battle) of Al-Ahzab (i.e., Clans)?”
Az-Zubair said, “I will.” The Prophet said again, “Who will bring me the information about the enemy?” Az-Zubair said again, “I will.” The Prophet said, “Every prophet had a disciple and my disciple is Az-Zubair.”

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

100. Narrated Jabir bin Abdullah: When the Prophet called the people (Sadqa, a sub-narrator, said, “Most probably that happened on the day of Al-Khandaq) Az-Zubair responded to the call (i.e., to act as a reconnoiter). (The Prophet called the people again and Az-Zubair responded to the call. The Prophet said then, “Every prophet had a disciple and my disciple is Az-Zubair bin Al-Awwam.”

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

101. Narrated Malik bin Al-Huwairith: On my departure from the Prophet he said to me and to a friend of mine, “You two, pronounce the Adhan and the Iqama for the prayer and let the elder of you lead the prayer.”
(43) **CHAPTER.** Good will remain a permanent quality in horses (especially those kept for the purpose of Jihad) till the Day of Resurrection.

102. Narrated 'Abdullah bin 'Umar : Allah's Apostle said, "Good is a permanent quality of horses till the Day of Resurrection."

103. Narrated 'Urwa bin Al-Ja'f : The Prophet said, "Good will remain a permanent quality in horses till the Day of Resurrection."

And narrated Anas bin Malik : Allah's Apostle said, "There is a blessing in (the fore-heads of) horses."

(44) **CHAPTER.** Jihad is carried on whether the Muslim Ruler who calls for it is a good or a bad person, by virtue of the saying of the Prophet , "Good
will remain a permanent quality in horses
till the Day of Resurrection."

104. Narrated 'Urwa Al-Bariqi:
The Prophet said, "Good will
remain a permanent quality in horses (for
Jihad) till the Day of Resurrection, for
they bring about either a reward (in the
Here-after) or booty (in this world)."

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

' And (make ready) horses tethered
( for the purpose of Jihad.).' (8:60)

105. Narrated Abū Hurairā: The Prophet said, "If somebody
keeps a horse in Allah's Cause motivated
by his faith in Allah and his belief in His
Promise (of giving reward), then he will
be rewarded on the Day of Resurrection
for what the horse has eaten or drunk and
for its dung and urine."

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

106. Narrated 'Abdullah bin Abī Qatāda from his father: Abū Qatāda went out (on a journey) with Allah's
Apostle but he was left behind with
some of his companions who were in the state of Ihram. He himself was not in the state of Ihram. They saw an onager before he could see it. When they saw the onager, they did not speak anything till Abū Qatāda 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 wounded 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.

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

108. Narrated Muṣādh: I was a companion-rider of the Prophet on a donkey called Ufair. The Prophet asked, "O Muṣādh! Do you know what Allah's right on His worshippers is, and what the right of His worshippers on Him is?" I replied, "Allah and His Apostle know better." He said, "Allah's right on His worshippers is that..."
they should worship Him and should not worship any besides Him. And worshippers' right on Allah is that He shall never torture him who worships none besides Him." I said, "O Allah's Apostle! Should I not inform the people of this good news?" He said, "Do not inform them of it, lest they should depend on it (absolutely)."

109. Narrated Anas bin Malik: Once there was a feeling of fright in Medina, so the Prophet borrowed a horse belonging to us called Mandub (and he rode away on it). (When the Prophet returned) he said, "I have not seen anything of fright and I found it (i.e. this horse) very fast."

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

110. Narrated Abdullah bin Umar: I heard the Prophet saying, "Evil omen is in three things: The horse, the woman and the house."

(1) Superstition is disliked in Islam, 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 Jihad, a woman that is sterile or discontented or impudent, a house that is not spacious or far from mosque or neighbouring a bad neighbour.
111. Narrated Sahl bin Sa'd Al-Sulami: Allah's Apostle said, "If there is any evil omen in anything, then it is in the woman, the horse and the house."

(48) CHAPTER. Horses (are kept) for three (purposes), and the Statement of Allah:

'And horses, mules and asses (He has created) that you may ride them and for ornament, and He creates other things which you know not.'

(16:8)

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

"Then anyone who Does a small ant’s weight Of good shall see it; And anyone who Does a small ant’s weight Of evil, shall see it." (101:7-8)

(49) CHAPTER. Whoever beats somebody else’s animal during the battle (intending to help its rider).

113. Narrated Muslim from Abū ‘Aql from Abū Al-Mutawakkil An-Nājī: I called on Jabir bin ‘Abdullāh Al-Anṣārī and said to him, “Relate to me what you have heard from Allah’s Apostle.” He said, “I accompanied him on one of the journeys.” (Abū ‘Aql said, “I do not know whether that journey was for the purpose of Jihad or ‘Umra.”) “When we were returning,” Jabir continued, “the Prophet said, ‘Whoever wants to return earlier to his family, should hurry up.’ We set off and I was on a black red-tainted camel having no defect, and the people were behind me. While I was in that state the camel stopped
suddenly (because of exhaustion). On that the Prophet said to me, 'O Jābir, wait!' Then he hit it once with his lash and it started presently on a fast pace. He then said, ‘Will you sell the camel?’ I replied in the affirmative. When we reached Madīnah, and the Prophet went to the Mosque along with his companions. I, too, went to him after tying the camel on the pavement at the Mosque gate. Then I said to him, ‘This is your camel.’ He came out and started examining the camel and saying, ‘The camel is ours.’ Then the Prophet sent some āwāq (i.e. an amount) of gold saying, ‘Give it to Jābir.’ 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 unmanageable animal or a stallion. Rashīd bin Sād said, ‘The early Muslims preferred to ride stallions, for they were faster and more daring (than mares).’

114. Narrated Anas bin Mālik: There was a feeling of fright in Madīnah, so the Prophet borrowed a horse called Mandub belonging to Abū Talḥa 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)... Malik said, "A share of the booty is to be devoted to horses including non-Arab horses, by virtue of the Statement of Allah:

٧٨

'And horses, mules and asses (He has created)

That you may ride them." (16:8)

A share of one horse only is to be given to each person."

115. Narrated Ibn 'Umar: Allah's Apostle 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.

116. Narrated Abū Ishaq: Somebody asked Al-Bara' bin 'Azib, "Did you flee deserting Allah's Apostle during the battle of Hunain?" Al-Bara replied, "But Allah's Apostle 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, the pagans faced us with arrows, but Allah's Apostle 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 in truth; I am the son of 'Abdul Muttalib.'

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

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

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

118. 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.

119. Narrated Anas bin Malik: Once the people of Medina were frightened, so the Prophet rode a horse belonging to Abū Talḥa and it ran slowly, or was of narrow paces. When
he returned, he said, "I found your (i.e. Abū Talḥa's) horse very fast. After that the horse could not be surpassed in running."

(56) CHAPTER. Horse races.

120. Narrated (Abdullah) bin Umar: The Prophet arranged for a horse race amongst the horses that had been made lean to take place between Al-Hafya and Thaniyat Al-Wadâ (i.e. names of two places) and the horses which had not been made lean from Ath-Thaniyat to the mosque of Bani Zuraiq. I was also amongst those who took part in that horse race.

Sufyān, a sub-narrator, said, "The distance between Al-Hafya and Thaniyat Al-Wadâ is five or six miles; and between Thaniya and the mosque of Bani Zuraiq is one mile."

(57) CHAPTER. 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.)

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

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

122. Narrated Abū Ishāq from Mūsā bin Uqba from Naṣrī from Ibn Umar who said, "Allah’s Apostle arranged a horse race amongst the horses that had been made lean, letting them start from Al-Ḥafyā and their limit (distance of running) was up to Thaniyāt-al-Wadā. I asked Mūsā, ‘What was the distance between the two places?’ Mūsā replied, ‘Six or seven miles. He arranged a race of the horses which had not been made lean sending them from Thaniyāt-al-Wadā, and their limit was up to the mosque of Bani Zuraiq.’ I asked, ‘What was the distance between those two places?’ He replied, ‘One mile or so,’ Ibn Umar was amongst those who participated in that horse race.”

(59) CHAPTER. The she-camel of the Prophet. Ibn Umar said, “The Prophet made Usāma ride behind him on Al-Qaṣwa (i.e. the Prophet’s she-camel).” Al-Miswar said, “The Prophet said, ‘Al-Qaṣwa has not become stubborn.”
123. Narrated Anas : The she-camel of the Prophet was called Al-ʿAḍbaʿ.

124. Narrated Anas : The Prophet had a she-camel called Al-ʿAḍbaʿ which could not be excelled in a race. (Humaid, a sub-narrator said, "Or could hardly be excelled.") Once a bedouin came riding a camel below six years of age which surpassed it (i.e. Al-ʿAḍbaʿ) in the race. The Muslims felt it so much that the Prophet noticed their distress. He then said, "It is Allah's Law that He brings down whatever rises high in the world."

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

(61) CHAPTER. The white mule of the Prophet (Anas referred to this in a narration). Abū Humaid said, "The king of Aila presented a white mule to the Prophet ."

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

126. Narrated Al-Bara’ that a man asked him, “O Abū Umāra! Did you flee on the day (of the battle) of Hunain?” He replied, “No, by Allāh, the Prophet did not flee but the hasty people fled and the people of the Tribe of Hawāzīn attacked them with arrows, while the Prophet was riding his white mule and Abū Sufyān bin Al-Ḥārith was holding its reins, and the Prophet was saying, ‘I am the Prophet in truth, I am the son of ‘Abdul Muttalib.’”


127. Narrated ‘Aisha, the mother of the faithful believers, that I requested the Prophet to permit me to participate in Jihad, but he said, “Your Jihad is the performance of Hajj.”

128. Narrated ‘Aisha, the mother of...
the faithful believers: The Prophet was asked by his wives about the Jihad and he replied, "The best Jihad (for you) is (the performance of) Hajj."

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

129. Narrated Anas: Allah's Apostle went to the daughter of Milhān and reclined there (and slept) and then (awoke) smiling. She asked, "O Allah's Apostle! What makes you smile?" He replied, "I dreamt that some people amongst my followers were sailing on the green sea in Allah's Cause, resembling kings on thrones." She said, "O Allah's Apostle! Invoke Allah to make me one of them." He said, "O Allah! Let her be one of them." Then he (slept again and awoke 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 As-Samit and then she sailed on the sea with bint Qaraqa, Mu'āwiyah's wife (for Jihad). On her return, she mounted her riding animal, which threw her down breaking her neck, and she died on falling down.
CHAPTER. The man’s selection of one of his wives to accompany him in holy battles.

130. Narrated Āisha : 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 Jihād, he drew lots amongst us and the lot came to me; so I went with the Prophet; and that happened after the revelation of the Verse of Hijāb (i.e. veiling).

CHAPTER. The Jihād of women and their fighting along with men.

131. Narrated Anas : On the day (of the battle) of Uḥud when some people retreated and left the Prophet and I saw Āisha bint Abī Bakr and Um 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 come back again to pour water in the mouths of the people.

(66) CHAPTER. The conveyance of water-skins by the women to the people during holy battles.

132. Narrated Thaqiba bint Abi Malik: Umar bin Al-Khaṭṭāb distributed some garments amongst the women of Medina. One good garment remained, and one of those present with him said, "O the Leader of the believers! Give this garment to your wife, the (grand) daughter of Allah's Apostle." They meant Um-Kulthūm, the daughter of Alī. Umar said, "Um Salīṭ has more right (to have it)." Um Salīṭ was amongst those Anṣārī women who had given the solemn pledge to Allah’s Apostle. Umar said, "She (i.e. Um Salīṭ) used to carry the water-skins for us on the day of Uhud."

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

(1) This event took place before the revelation of the Verse of Hijab (i.e. the veil).

( Fath-ul-Bārī; volume 6; page 719 ).
133. Narrated Ar-Rabī' bint Mu'āwīdh:
We were in the company of the Prophet providing the wounded with water and treating them and conveying the killed to Medina (from the battlefield).

(68) CHAPTER. The conveyance of the wounded and the killed by the women.

134. Narrated Ar-Rabī' bint Mu'āwīdh:
We used to take part in holy battles with the Prophet by providing the people with water and serving them and bringing the killed and the wounded back to Medina.

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

135. Narrated Abū Musā:
Abū Amir was hit with an arrow in his knee, so I went to him and he asked me to remove the arrow. When I removed it, the water started dribbling from it. Then I went to the Prophet and told him about it. He said, "O Allah! Forgive Ubaid Abū Amir."

(70) CHAPTER. Vigilance during holy battles in Allah's Cause.
136. Narrated Aisha: The Prophet kept vigilant one night and when he reached Medina, he said, "Would that a pious man from my companions guard me tonight!" Suddenly we heard the clatter of arms. He said, "Who is that?" The new comer replied, "I am Sa'd bin Abî Waqqâs and have come to guard you." So, the Prophet slept (that night).

137. Narrated Abu Huraira: The Prophet said, "Let perish the slave of Dirâr and Dirham, of Qatîfâ and Khâmiṣâ (i.e. money and luxurious clothes), for he is pleased if these things are given to him, and if not, he is displeased!"

Narrated Abu Huraira: The Prophet said, "Let perish the slave of Dirâr and Dirham, of Qatîfâ and Khâmiṣâ, 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) Paradise is for him who holds the reins of his horse to strive in Allah's Cause, with his hair unkempt and feet covered with

(1) So that he would not be able to work and earn what he desires most.
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.” (1)

(71) CHAPTER. The service during holy battles.

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

139. Narrated Anas bin Malik : I went along with the Prophet to Khaibar so as to serve him. (Later

(1) 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 Allah's Pleasure.
on) when the Prophet returned he, on seeing the Uhud mountain, said, "This is a mountain that loves us and is loved by us." Then he pointed to Medina with his hand saying, "O Allah! I make the area which is in between Medina's two mountains a sanctuary, as Abraham made Mecca a sanctuary. O Allah! Bless us in our Ṣâf and Mudd (i.e. units of measuring)."

140. 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 fasted did not do any work and those who did not fast served the camels and brought the water on them and treated the sick and (wounded). So, the Prophet said, "Today, those who were not fasting took (all) the reward." (1)

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

141. Narrated Abu Huraira: The Prophet said, "Charity is

(1) This does not mean that those who fasted did not deserve any reward, but it means that those who did not fast deserved double reward, because they served themselves as well as the fasting persons.
obligatory everyday on every joint of a human being. (1) 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 charity. A good word, and every step one takes to his 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 Allah’s Cause, and the Statement of Allah

‘O you who believe! Be patient (in Allah’s Obedience) and be patient (against) the enemy, and be ready (to guard yourselves) and heed Allah so that you may succeed. (3 : 200)

142. Narrated Sahl bin Sa’d As-Sa’di : Allah’s Apostle 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 worshipper makes in Allah’s Cause is better than the world and whatever is on its surface.”

(1) To show gratitude to Allah for keeping your body safe and sound you should give in charity, or do charitable deeds.
(74) CHAPTER. Whoever sets off for a holy battle accompanied by a servant boy.

143. Narrated Anas bin Malik 🌿: The Prophet 🌿 said to Abū Talḥa, "Choose one of your boy servants to serve me in my expedition to Khaybar." So, Abū Talḥa took me letting me ride behind him while I was a boy nearing the age of puberty. I used to serve Allah’s Apostle 🌿 when he stopped to rest. I heard him saying repeatedly, "O Allah! I seek refuge with You from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being heavily in debt and from being overcome by men." Then we reached Khaybar; and when Allah enabled him to conquer the fort (of Khaybar), the beauty of Ṣafiyah bint Ḥuyai bin Akhtab was described to him. Her husband had been killed while she was a bride. So Allah’s Apostle 🌿 selected her for himself and took her along with him till we reached a place called Sad-As-Sahba, where her menses were over and he took her for his wife. Ḥaris (1) (a kind of dish) was served on a small leather sheet. Then Allah’s Apostle 🌿 told me to call those who were around me. So, that was the marriage banquet of Allah’s Apostle 🌿 and Ṣafiyah. Then we left for Medina. I saw Allah or the Lord, His Mercy, in the city, and I was astonished.

(1) See the glossary.
Allah's Apostle folding a cloak round the hump of the camel so as to make a wide space for Safiya (to sit on behind him). He sat beside his camel letting his knees for Safiya to put her feet on so as to mount the camel. Then, we proceeded till we approached Medina; he looked at Uthud (mountain) and said, "This is a mountain which loves us and is loved by us." Then he looked at Medina and said, "O Allah! I make the area between its (i.e. Medina's) two mountains a sanctuary as Abraham made Mecca a sanctuary. O Allah! Bless them (i.e. the people of Medina) in their Mudd and Saa (i.e. measures)."

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

144. Narrated Anas bin Malik: Um Haram told me that the Prophet one day took a midday nap in her house. Then he woke up smiling. Um Haram asked, "O Allah's Apostle! 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 Apostle! Pray to 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 Apostle! Pray to Allah to make me one of them." And he said, "You are amongst the first batch."
"Ubāda bin As-Ṣamit married her (i.e. Um Ḥarām) and then he took her for Jihād. When she returned, an animal was presented to her to ride, but she fell down and her neck was broken.

(76) **CHAPTER.** Seeking the help of the poor and the pious people in the war.

Narrated Ibn 'Abbas: Abū Sufyān said to me, "Caesar said to me, 'I asked you whether the wealthy people followed him (i.e. Muḥammad) or the poor, and you claim that the poor did. Really, such are the followers of the apostles.'"

145. Narrated Muṣṭafā bin Sa'd:
Once Sa'd (bin Abi Waqqās) thought that he was superior to those who were below him in rank. On that the Prophet said, "You gain no victory or livelihood except through (the blessings and invocations of) the poor amongst you."

146. Narrated Abū Sa'īd Al-Khudrī: The Prophet said, "A time will come when groups of people will go for Jihad and it will be asked, 'Is there anyone amongst you who has enjoyed the company of the Prophet?" The answer will be, 'Yes.' Then they will be given victory (by Allah) (because of him). Then a time will come when it will be
asked, 'Is there anyone amongst you who has enjoyed the company of the companions of the Prophet?' It will be said, 'Yes,' and they will be given victory (by Allah). Then a time will come when it will be said, 'Is there anyone amongst you who has enjoyed the company of the companions of the Prophet?' It will be said, 'Yes,' and they will be given victory (by Allah)."

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

Narrated Abu Huraira that the Prophet said, "Allah knows him who fights in His Cause and Allah knows him who gets wounded in His Cause."

147. Narrated Sahl bin Sa'd As-Sa'di: Allah's Apostle and the pagans faced each other and started fighting. When Allah's Apostle returned to his camp and when the pagans returned to their camp, somebody talked about a man amongst the companions of Allah's Apostle who would follow and kill with his sword any pagan going alone. He said, "Nobody did his job (i.e. fighting) so properly today as that man." Allah's Apostle said, "Indeed, he is amongst the people of the (Hell) Fire." A man amongst the people said, "I shall accompany him (to watch what he does)." Thus he accompanied him, and wherever he stood, he would stand with him, and wherever he ran, he
would run with him. Then the (brave) man got wounded seriously and he decided to bring about his death quickly. He planted the blade of the sword in the ground directing its sharp end towards his chest between his breasts. Then he leaned on the sword and killed himself. The other man came to Allah's Apostle and said, "I certify that you are Allah's Apostle." The Prophet 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 breasts. Then he leaned on his sword and killed himself." Then Allah's Apostle said, "A man may seem to the people as if he were practising the deeds of the people of Paradise while in fact he is from the people of the (Hell) Fire, another may seem to the people as if he were practising 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 Allah

'Make ready for them all you can of (armed) forces and of horses
tethered, that thereby you may dismay (i.e. put terror into the hearts of) the enemies of Allah and your's.

(8:60)

148. Narrated Salama bin Al-Akwa®: The Prophet ﷺ passed by some people of the tribe of Bani Aslam who were practising archery. The Prophet ﷺ said, “O Bani Ismā’il! Practise archery as your father Isma'il was a great archer. Keep on throwing arrows and I am with Bani so-and-so.” So one of the parties ceased throwing. Allah's Apostle ﷺ said, “Why do you not throw?” They replied, “How should we throw while you are with them (i.e. on their side)?” On that the Prophet ﷺ said, “Throw, and I am with all of you.”

149. 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 do come near you, throw arrows at them.”

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

150. Narrated Abū Huraira ﷺ:
While some Ethiopians were playing in the presence of the Prophet ُ, Umar came in, picked up a stone and hit them with it. On that the Prophet ﷺ said, "O Umar! Allow them (to play)." Ma'mar (the sub-narrator) added that they were playing in the Mosque.

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

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

152. Narrated Sahl ﷺ: When the helmet of the Prophet ﷺ was smashed on his head and blood covered his face and one of his front teeth got broken, 'Ali brought the water in his shield and Fatima (the Prophet's daughter) washed him. But when she saw that the
bleeding increased more by the water, she took a mat, burnt it, and placed the ashes on the wound of the Prophet and so the blood stopped oozing out.

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

154. Narrated 'Ali: I never saw the Prophet saying, "Let my parents sacrifice their lives for you," to any man after Sa'd. I heard him saying (to him), "Throw (the arrows)! Let my parents sacrifice their lives for you."

(81) CHAPTER. The (leather) shield.

155. Narrated 'Aisha: Allah's saying:

(1) "Fai" Booty: See the glossary.
Apostle came to my house while two girls were singing beside me the songs of Bu‘ath [a story about the war between the two tribes of the Ansar (i.e. Khazraj and Aus) before Islam.] The Prophet reclined on the bed and turned his face to the other side. Abū Bakr came and scolded me and said protestingly, "Instrument of Satan in the presence of Allah's Apostle?" Allah's Apostle turned his face towards him and said, "Leave them." When Abū Bakr became inattentive, I waved the two girls away and they left. It was the day of 'Īd when negroes used to play with leather shields and spears. Either I requested Allah's Apostle or he himself asked me whether I would like to see the display. I replied in the affirmative. Then he let me stand behind him and my cheek was touching his cheek and he was saying, "Carry on, O Bani Arfida (i.e. negroes)!" When I got tired, he asked me if that was enough. I replied in the affirmative and he told me to leave.

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

156. Narrated Anas: The Prophet was the best and the bravest amongst the people. Once the people of Medina got terrified at night, so they went in the direction of the noise (that terrified
them). The Prophet met them (on his way back) after he had found out the truth. He was riding an unsaddled horse belonging to Abū Talḥa 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."

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

157. 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.

158. Narrated Jābir bin `Abdullāh that he proceeded in the company of Allah's Apostle towards Najḍ to participate in a Ghazwa.(1) When Allah's Apostle returned, he too returned with him. Midday came upon them while

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(1) See the glossary for the word "Ghazwa".
they were in a valley having many thorny trees. Allah's Apostle \( \text{ﷺ} \) and the people dismounted and dispersed to rest in the shade of the trees. Allah's Apostle \( \text{ﷺ} \) rested under a tree and hung his sword on it. We all took a nap and suddenly we heard Allah's Apostle \( \text{ﷺ} \) calling us. (We woke up) to see a bedouin with him. The Prophet \( \text{ﷺ} \) said, "This bedouin took out my sword while I was sleeping and when I awoke, I found the unsheathed sword in his hand and he challenged me saying, 'Who will save you from me?' I said thrice, 'Allah.'" (1) The Prophet \( \text{ﷺ} \) did not punish him but sat down.

(85) CHAPTER. The wearing of a helmet.

159. Narrated Sahl \( \text{ﷺ} \) that he was asked about the wound of the Prophet \( \text{ﷺ} \) on the day (of the battle) of Uhud. He said, "The face of the Prophet \( \text{ﷺ} \) was wounded and one of his front teeth was broken and the helmet over his head was smashed. Fatima washed off the blood while 'Ali held water. When she saw that bleeding was increasing continuously, she burnt a mat (of date-

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(1) Gabriel then hit the bedouin on the hand and let fall the sword which was picked up by Allah's Apostle \( \text{ﷺ} \). Allah's Apostle \( \text{ﷺ} \) forgave the bedouin although he could have killed him on the spot if he had wished. (Qaṣṭalānī, Vol. 5, P. 99)
palm leaves) till it turned into ashes which she put over the wound 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)

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

161. Narrated Ḥābir as above (Hadith No. 158).

162. Narrated Ḥābir bin 'Abdullāh that he participated in a Ghazwa in the company of Allah's Apostle. Midday came upon them while they were in

(1) 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-ul-Bārī, vol. 6, p. 437)
a valley having many thorny trees. The people dispersed to rest in the shade of the trees. The Prophet rested under a tree, hung his sword on it, and then slept. Then he woke up to find near to him, a man whose presence he had not noticed before. The Prophet said, “This (man) took my sword (out of its scabbard) and said, ‘Who will save you from me.’ I replied, ‘Allah.’ So, he put the sword back into its scabbard, and you see him sitting here.” Anyhow, the Prophet did not punish him.

(88) **CHAPTER.** What is said regarding spears.

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

163. Narrated Abu Qatada that he was in the company of Allah’s Apostle and when they had covered a portion of the road to Mecca, he and some of the companions lagged behind. The latter were in a state of Ihram.

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(1) “Under the shade of my spear” means “from war booty”.

(2) Jizya: See the glossary.

(3) Ihram: See the glossary.
while he was not. He saw an onager and rode his horse and requested his companions to give him his lash but they refused. Then he asked them to give him his spear but they refused, so he took it himself, attacked the onager, and killed it. Some of the companions of the Prophet ate of it while some others refused to eat.

When they caught up with Allah's Apostle they asked him about that, and he said, "That was a meal Allah fed you with." (It is also said that Allah's Apostle asked, "Have you got something of its meat?"

(89) CHAPTER. What is said regarding the armour of the Prophet and the shirt used in the war.

The Prophet said, "As for Khalid, he has kept his armour for Allah's Cause.

164. Narrated Ibn 'Abbas: The Prophet, while in a tent (on the day of the battle of Badr) said, "O Allah! I ask you the fulfilment of Your Convention and Promise. O Allah! If You wish (to destroy the believers) You will never be worshipped after today." Abu Bakr caught him by the hand and said, "This is sufficient, O Allah's Apostle! You
have asked Allah pressingly.” The Prophet was clad in his armour at that time. He went out, saying to me:—

‘The hosts will all be routed and will turn and flee. Nay, but the Hour is their appointed time, and the Hour will be more bitter (than their worldly failure).’ (54: 45-46)

Khalid said that that was on the day of the battle of Badr.

165. Narrated Aisha  : Allah’s Apostle  died while his (iron) armour was mortgaged to a Jew for thirty Sa’s of barley.

166. Narrated Abū Huraira  : The Prophet  said, “The example of a miser and the one who gives in charity, is like the example of two men wearing iron cloaks so tightly that their arms are raised forcibly towards their collar-bones. So, whenever a charitable person wants to give in charity, his cloak spreads over his body so much so that it wipes out his traces,(1) but whenever the

(1) “Traces” here stands for sins. Charitable deeds cancel one’s sins.
miser wants to give in charity, the rings (of the iron cloak) come closer to each other and press over his body, and his hands are connected to his collar-bones. (1)

Abū Hurairah heard the Prophet saying, "The miser then tries to widen it but in vain."

(90) **CHAPTER.** The (wearing of a) cloak on journeys and in war.

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

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

168. Narrated Anas: The Prophet allowed 'Abdur-Rahmān

(1) When a miser thinks of paying in charity, he feels dispirited and bored and remains sincere to his miserliness.
bin Auf and Az-Zubair to wear silken shirts because they had a skin disease causing itching.

169. Narrated Anas as above.

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

171. Narrated Anas : The Prophet allowed Abdur-Rahman bin Auf and Az-Zubair bin Al-Awwam to wear silk.

172. Narrated Anas : (Wearing of silk) was allowed to them (i.e. Abdur-Rahman and Az-Zubair) because of the itching they suffered from.

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

173. Narrated Umaiya Ad-Damri: I saw the Prophet eating of a shoulder
(of a sheep) by cutting from it and then he was called to prayer and he prayed without repeating his ablution.

174. Narrated Az-Zuhri as above (Hadith No. 173...) but said extra that the Prophet put the knife down.

(93) CHAPTER. What is said about the fighting of the Byzantines.

175. Narrated Khalid bin Maldan that Umair bin Al-Aswad Al-Anasi told him that he went to Ubada bin As-Samit while he was staying in his house at the sea-shore of Himis with (his wife) Um Haram. Um Haram informed us that she heard the Prophet saying, "Paradise is granted to the first batch of my followers who will undertake a naval expedition." Um Haram added, "I said, 'O Allah's Apostle! 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 Apostle?' He replied in the negative."
(94) CHAPTER. Fighting with the Jews.

176. Narrated 'Abdullah bin 'Umar : Allâh's Apostle said, "You (i.e. Muslims) will fight with the Jews till some of them will hide behind stones. The stones will (betray them) saying, 'O Abdullah (i.e. slave of Allâh)! There is a Jew hiding behind me; so kill him.'"

177. Narrated Abu Huraira : Allâh's Apostle said, "The Hour will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding says, "O Muslim! There is a Jew hiding behind me, so kill him.'"

(95) CHAPTER. Fighting with the Turks.

178. Narrated 'Amr bin Taghlib: The Prophet said, "One of the portents of the Hour is that you will fight with people wearing shoes made of hair; and one of the portents of the Hour is that you will fight with broad-faced people whose faces will look like shields coated with leather.'"
179. Narrated Abū Huraira : Allah's Apostle said, "The Hour will not be established until you fight with the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight with people whose shoes are made of hair."

(96) CHAPTER. Fighting with people wearing shoes made of hair.

180. Narrated Abū Huraira : The Prophet said, "The Hour will not be established till you fight with people wearing shoes made of hair. And the Hour will not be established till you fight with people whose faces look like shields coated with leather." [Abū Huraira 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 asked Allah for help.

181. Narrated Abū Ishāq: A man asked Al-Bara‘, “O Abū Umāra! Did you all flee on the day (of the battle) of Hunain?" He replied, "No, by Allah! Allah’s Apostle did not flee, but his young unarmed companions passed by the archers of the tribe of Hawāzin and Bani 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 Abu Sufyān bin Al-Ḥarīth bin ‘Abdul Muṭṭalib. The Prophet dismounted and invoked Allah for victory; then he said, ‘I am the Prophet, doubtless; I am the son of ‘Abdul Muṭṭalib,' and more arranged his companions in rows.'

(98) CHAPTER. To ask Allah to defeat and shake the pagans.

182. Narrated ‘Ali: When it was the day of the battle of Al-Ahzāb (i.e. the clans), Allah’s Apostle said, “O Allah! Fill their (i.e. the infidels’) houses and graves with fire as they busied us so much that we did not perform the middle
prayer (i.e. 'Asr) till the sunset."

183. Narrated Abu Huraira : The Prophet used to recite the following invocations during Qunut:

'O Allah! Save Salama bin Hisham. O Allah! Save Al-Walid bin Al-Walid. O Allah! Save Aiyash bin Rabi'a. O Allah! Save the weak Muslims. O Allah! Be very hard on Mu'adhr tribe. O Allah! Afflict them with years (of famine) similar to the (famine) years of the time of Prophet Joseph.'

184. Narrated Abdullah bin Abi Aufa : Allah's Apostle invoked evil upon the pagans on the day (of the battle) of Al-Ahzab, saying, "O Allah! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allah, defeat Al-Ahzab (i.e. the clans), O Allah, defeat them and shake them."

185. Narrated Abdullah : Once the Prophet was offering the prayer in the shade of the Ka'ba. Abu Jahl and some Quraish men sent somebody to bring the abdominal contents of a she-camel which had been slaughtered somewhere in Mecca, and when he brought
them, they put them over the Prophet. Then Fatimah (i.e. the Prophet's daughter) came and threw them away from him, and he said, "O Allah! Destroy (the pagans of) Quraish; O Allah! Destroy Quraish; O Allah! Destroy Quraish," naming especially Abū Jahl bin Higham, Utba bin Rabi'a, Shaiba bin Rabi'a, A I-Walid bin Utba, Ubai bin Khalaf and Uqba bin Abī Mutil. (The narrator, Abdullah added, "I saw them all killed and thrown in the Badr well).

186. Narrated 'Aisha : Once the Jews came to the Prophet and said, "Death be upon you." So I cursed them. The Prophet said, "What is the matter?" I said, "Have you not heard what they said?" The Prophet said, "Have you not heard what I replied (to them)? (I said), ('The same is upon you.')" (1)

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(1) There is great similarity between the pronunciations of the Arabic words meaning "peace" and "death". The first is "as-salāmu" and the second is "as-samū." The Jews, instead of saying "As-salāmu Alaikum" said, "As-samū 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 Allāh would accept the Prophet's invocation and reject theirs.
(99) **Chapter.** Can a Muslim preach to the people of the Scriptures or teach them the Holy Book?

187. Narrated 'Abdullāh bīn Ābbās ﷺ: Allah's Apostle ﷺ 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 the pagans in order to attract them.

188. Narrated Abu Hurairah ﷺ: Tūfāil bīn 'Amr Ad-Dausī and his companions came to the Prophet ﷺ and said, "O Allah's Apostle! The people of the tribe of Daus disobeyed and refused to follow you; so invoke Allah against them." The people said, "The tribe of Daus is ruined." The Prophet 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 sent to Khusrau and Caesar. The invitation to Islam is essential before declaring war.

189. Narrated Anas: When the Prophet intended to write a letter to the ruler of the Byzantines, he was told that those people did not read any letter unless it was stamped with a seal. So, the Prophet got a silver ring—as if I were just looking at its white glitter on his hand—and stamped on it the expression "Muhammad, Apostle of Allah".

190. Narrated 'Abdullah bin 'Abbas: Allah's Apostle sent his letter to Khusrau and ordered his messenger to hand it over to the Governor of Bahrain who was to hand it over to Khusrau. So, when Khusrau read the letter tore it. [Sa'id bin Al-Musaiyab said, "The Prophet then invoked Allah to destroy them (i.e. Khusrau and his followers) severely."]

(102) CHAPTER. The invitation of
the Prophet صلی الله علیه وآله وسلم to the people to embrace Islam and to believe in the Prophethood and not to take each other as Lords instead of Allah. The Statement of Allah ﷺ:

'It is not (possible) for any human being whom Allah has given the Book........' (the Verse.) (3:79)

191. Narrated Abdullah bin Abbas ﷺ: Allah's Apostle ﷺ wrote to Caesar and invited him to Islam and sent him his letter with Dhiyya Al-Kalbi whom Allah's Apostle ﷺ ordered to hand it over to the Governor of Busra who would forward it to Caesar. Caesar, as a sign of gratitude to Allah, had walked from Himṣ to Ilyā (i.e., Jerusalem) when Allah had granted him victory over the Persian forces. So, when the letter of Allah's Apostle ﷺ reached Caesar, he said after reading it, "Seek one of his followers present here, in order to ask him about Allah's Apostle ﷺ." At that time Abū Sufyān bin Ḥarb was in Shām with some men from Quraish who had come (to Shām) as merchants during the truce that had been concluded between Allah's Apostle ﷺ and the infidels of Quraish. Abū Sufyān said, "Caesar's messenger found us somewhere in Shām, 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 a close relation 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 Bani ‘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 Allah! Had it not been shameful that my companions, label me a liar, I would not have spoken the truth about him when he asked me. But I considered it shameful to be called a liar by my companions. So I told the truth. He then said to his translator, ‘Ask him what kind of family does he belong to.’ I replied, ‘He belongs to a noble family amongst us.’ He said, ‘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 discard the Religion?' I replied, 'No.' He said, 'Does he break his promises?' I replied, 'No, but we are now at truce with him and we are afraid that he may betray us.'” Abū Sufyān added, "Other than the last sentence, I could not say anything against him. Caesar then asked, 'Have you ever had a war with him?' I replied, 'Yes.' He said, 'What was the outcome of your battles with him?' I replied, 'The result was unstable; sometimes he was victorious and sometimes we.' He said, 'What does he order you to do?' I said, 'He tells us to worship Allāh alone, and not to worship others along with Him, and to leave all that our fore-fathers used to worship. He orders us to pray, give in charity, be chaste, keep promises and return what is entrusted to us.' When I had said that, Caesar said to his translator, 'Say to him: I ask you about his lineage and your reply was that he belonged to a noble family. In fact, all the apostles came from the noblest lineage of their nations. Then I questioned you whether anybody else amongst you had claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him. When I asked you whether he was ever blamed for telling lies, your reply was in the negative, so I took it for granted that..."
a person who did not tell a lie about others 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 apostles. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of true faith till it is complete (in all respects). I asked you whether there was anybody who, after embracing his religion, became displeased and discarded his religion; your reply was in the negative. In fact, this is the sign of true faith, for when its cheerfulness enters and mixes in the hearts completely, nobody will be displeased with it. I asked you whether he had ever broken his promise. You replied in the negative. And such are the apostles; they never break their promises. When I asked you whether you fought with him and he fought with you, you replied that he did, and that sometimes he was victorious and sometimes you. Indeed, such are the apostles; they are put to trials and the final victory is always theirs. Then I asked you what he ordered you. You replied that he ordered you to worship Allāh alone and not to worship others along with Him, to leave all that your
fore-fathers used to worship, to offer prayers, to speak the truth, to be chaste, to keep promises, and to return what is entrusted to you. These are really the qualities of a prophet who, I knew (from the previous Scriptures) would appear, but I did not know that he would be from amongst you. If what you say should be true, he will very soon occupy the earth under my feet, and if I knew that I would reach him definitely, I would go immediately to meet him; and were I with him, then I would certainly wash his feet.”

Abū Sufyān added, “Caesar then asked for the letter of Allah’s Apostle and it was read. Its contents were:

In the name of Allah, the most Beneficent, the most Merciful (This letter is) from Muhammad, the slave of Allah, and His Apostle, to Hercules, the Ruler of the Byzantines. Peace be upon the followers of guidance. Now then, I invite you to Islam (i.e. surrender to Allah), embrace Islam and you will be safe; embrace Islam and Allah will bestow on you a double reward. But if you reject this invitation of Islam, you shall be responsible for misguiding the peasants (i.e. your nation). O people of the Scriptures! Come to an agreement which is common between us and you, that we shall worship None but Allah, and that we shall not worship others along with Him; and that none of
us shall take others for Lords instead of Allah. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him)...... (i.e. Muslims).

Abū Sufyān added, "When Hercules 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 Abī Kabša's (i.e. the Prophet's) (1) affair has gained power. This is the King of Bani Al-Asfar (i.e. Hercules) fearing him.' " Abū Sufyān added, "By Allah, I remained low and was sure that his religion would be victorious till Allah converted me to Islam, though I disliked it."

192. Narrated Sahil bin Sa'd that he heard the Prophet on the day (of the battle) of Khaiybar 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

(1) The name Ibn Abī Kabša was said by Abū Sufyān just to slight the Prophet for this was not one of the Prophet's names.
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 had never any eye-trouble. Ali said, "We will fight with them (i.e. infidels) till they become like us (i.e. Muslims)." The Prophet 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."

193. Narrated Anas: Whenever Allah's Apostle attacked some people, he would never attack them till it was dawn. If he heard the Adhan (i.e. call for prayer) (1) he would delay the fight, and if he did not hear the Adhan, he would attack them immediately after dawn. We reached Khaibar at night.

194. Narrated Anas as Hadith No. 193 above.

(1) 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 Adhan. He would not attack them if he heard the Adhan.
195. Narrated Anas: The Prophet set out for Khaybar and reached it at night. He used not to attack if he reached the people at night, till the day broke. So when the day dawned, the Jews came out with their bags and spades. When they saw the Prophet, they said, "Muḥammad! By Allah, Muḥammad and his army!" The Prophet said, "Allāh is Greater and Khaybar 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."

196. Narrated Abū Huraira: Allāh's Apostle said, "I have been ordered to fight with the people till they say, 'None has the right to be worshipped but Allāh,' and whoever says, 'None has the right to be worshipped but Allāh,' his life and property will be saved by me except for Islamic love and his accounts will be with Allāh, (either to punish him or to forgive him.)"

197. Narrated Ka'b bin Mālik:
Whenever Allah's Apostle intended to lead a Ghazwa, we would use an equivocation from which one would understand that he was going to a different destination.
199. Narrated Ka'b bin Malik: The Prophet set out on Thursday for the Ghazwa of Tabuk and he preferred to set out (i.e. travel) on Thursdays.

200. Narrated Anas: The Prophet offered a four-Rakat Zuhr prayer at Medina and then offered a two-Rakat 'Asr prayer at Dhul-Hulaifa and I heard the companions of the Prophet reciting Talbiya aloud for Hajj and 'Umra altogether.

201. Narrated 'Aisha: We set out in the company of Allah's Apostle five days before the end of Dhul-Qa'da intending to perform Hajj only. When we approached Mecca, Allah's
Apostle ordered those who did not have the Hadi (i.e., an animal for sacrifice) with them, to perform the Tawaf around the Ka'ba, and between Safa and Marwa and then finish their Ihram. Beef was brought to us on the day of Nahr (i.e., slaughtering) and I asked, "What is this?" Somebody said, "Allah's Apostle has slaughtered sacrifices on behalf of his wives."

(106) CHAPTER. Travelling in Ramadān.

202. Narrated Ibn 'Abbās: Once the Prophet set out in the month of Ramadān. He observed fasting till he reached a place called Kadid where he broke his fast.

(107) CHAPTER. Bidding farewell.

Narrated Abu Huraira: Allah's Apostle sent us on a military expedition telling us, "If you find such and such persons (he named two men from

بَابُ الْخَلْوَةِ فِي رَمَضَانٍ

بَابُ الْتَوْطِيعِ وَقَالَ أَبِي وَهُبّ

أَخْبَرْنِي عُمَّرًا وَعَنْ بُكَيْرٍ عَنْ سُلَيْمَانٍ

ابْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

عَنْهُ أَنَّهُ قَالَ: بَعْلَتُنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
Quraish), burn them with fire." When we came to bid him farewell, when he wanted to set out, he said, "Previously I ordered you to burn so-and-so and so-and-so with fire, but as punishment with fire is done by none except Allah, if you capture them, kill them, (instead)."

(108) CHAPTER. Listening to and obeying the Imam (i.e. ruler) (if he abides by Allah's Orders).

203. Narrated Ibn 'Umar : The Prophet said, "It is obligatory for one to listen to and obey (the ruler's orders) unless these orders involve one in Disobedience (to Allah); but if an act of Disobedience (to Allah) is imposed, one should not listen to or obey it."

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

204. Narrated Abü Hurairah that he heard Allah's Apostle saying, "We are the last but will be the foremost (to enter Paradise)." The Prophet added, "He who obeys me, obeys
Allāh, and he who disobeys me, disobeys Allāh. He who obeys the chief, obeys me, and he who disobeys the chief, disobeys me. The Imam is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the Imam orders people with righteousness and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible for that.

(110) CHAPTER. To take a solemn pledge not to flee during the battle. Some said, "(To take the pledge) for death," according to the Statement of Allāh (205. 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 solemn pledge, and that was out of Allāh's Mercy. (1) The
sub-narrator asked Nafi', "For what did the Prophet \(\text{ﷺ}\) take their solemn pledge, was it for death?" Nafi' replied, "No, but he took their pledge for patience." 

206. Narrated 'Abdullāh bin Zaid \(\text{ﷺ}\) that in the time (of the battle) of Al-Ḥarra, a person came to him and said, "Ibn Hanzala is taking the pledge from the people for death." He said, "I will never give a pledge for such a thing to anyone after Allāh's Apostle \(\text{ﷺ}\)."

207. Narrated Yazīd bin 'Ubad: Salama \(\text{ﷺ}\) said, "I gave the Solemn Pledge (of Ṣidwān) to Allāh's Apostle \(\text{ﷺ}\) and then I moved to the shade of a tree. When the number of people around the Prophet \(\text{ﷺ}\) diminished, he said, 'O Ibn Al-Akwa! Will you not give the solemn pledge?' I replied, 'O Allāh's Apostle! I have already given the solemn pledge.' He said, 'Do it again.' So I gave the pledge for the second time." I asked, "'O Abū Muslim! For what did you give the pledge on that day?' He replied, "We gave the pledge for death."

208. Narrated Anās \(\text{ﷺ}\): On the day (of the battle) of the Trench, the Anṣār were saying, "We are those who
have pledged to Muḥammad 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 Ansār and emigrants with Your Generosity.”

And Narrated Muḥājirīn: My brother and I came to the Prophet and I requested him to take the pledge from us for migration. He said, “Migration has passed away with its people.” (1) I asked, “For what will you take the pledge from us then?” He said, “I will take (the pledge) for Islām and Jihad.”

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

209. Narrated ‘Abdullāh: Today a man came to me and asked me a question which I did not know how to answer. He said, “Tell me, if a wealthy active man, well-equipped with arms, goes out on military expeditions with our chiefs, and orders us to do such things as we cannot do (should we obey him?)” I replied, “By Allah, I do not know what to

(1) Migration was no longer required after the conquest of Mecca.
reply you, except that we were in the company of the Prophet \(\text{رسول الله عليه السلام} \) and he used to order us to do a thing once only till we finished it. And no doubt, everyone among you will remain in a good state as long as he obeys Allah. If one is in doubt as to the legality of something, he should ask somebody who would satisfy him, but soon will come a time when you will not find such a man. By Him, except Whom none has the right to be worshipped, I see that the example of what has passed of this life (to what remains thereof) is like a pond whose fresh water has been used up and nothing remains but muddy water.”

(112) **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).

210. Narrated Salim Abū An-Nadr, the freed slave of 'Umar bin 'Ubaidullah who was 'Umar's clerk: 'Abdullah bin Abī Aufā wrote him (i.e. 'Umar) a letter that contained the following:—

‘Allāh’s Apostle , on one of the days of holy battles, waited till the sun had declined and then he got up among the people and said, “O people! Do not wish to face the enemy (in a battle) and ask Allāh to save you (from calamities). But if you should face the enemy, then be patient and let it be known
to you that Paradise is under the shades of swords." He then said, "O Allah! The Revealer of the (Holy) Book, the Director of the moving clouds, and Defeater of Al-Ahzab (i.e. the clans of infidels), defeat them and bestow victory upon us."

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

' True believers are those who believe in Allah and His Apostle and, when they are with him on a common errand, they do not go away unless they take his permission. Those who ask your permission are they who believe in Allah and His Apostle. So, if they ask your leave for some affairs of theirs, give leave to whom you will of them and ask Allah's Forgiveness for them, for Allah is Forgiving, Merciful.'

(24:62)

211. Narrated Jabir bin 'Abdullah: I participated in a Ghazwa along with Allah's Apostle. 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, Allah's Apostle came from behind it and
rebuked it and prayed for it so that it continued 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 Medina. Then I said, "O Allah's Apostle! I am a bridegroom," and requested him to allow me to go home. He allowed me, and I set out for Medina before the people till I reached Medina, where I met my uncle, who asked me about the camel and I informed him all about it and he blamed me for that.

When I took the permission of Allah's Apostle, he asked me whether I had married a virgin or a matron, and I replied that I had married a matron. He said, "Why hadn't you married a virgin who would have played with you, and you would have played with her?" I replied, "O Allah's Apostle! 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 Allah's Apostle arrived in Medina, I took the camel to him the next morning and he gave me its price and gave me the camel itself as well.
(114) **CHAPTER.** The participation in Jihad by one who has recently married. Hadith No. 211 narrated by Jābir from the Prophet is relevant to this chapter.

(115) **CHAPTER.** Participation in Jihad after the consummation of marriage. Aḥū Hūrin narrated a Hadith from the Prophet related to this chapter.

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

212. **Narrated** Anas bin Mālik:** Once there was a feeling of fright at Medina, so Allah's Apostle rode a horse belonging to Abū Talha and (on his return) he said, "We have not seen anything (fearful), but we found this horse very fast."

(117) **CHAPTER.** To be quick and to make the horse gallop at the time of fright.

213. **Narrated** Anas bin Mālik:** Once the people got frightened, so Allah's Apostle 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.

(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 Allāh’s Cause.

Mūjahīd said, “Once I said to Ibn ‘Umar, ‘Let us proceed for Jihād.’ Ibn ‘Umar replied, ‘I would like to support you with some of my money.’ I replied, ‘Allāh 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 Allāh’s Cause, but they don’t. So, If someone does so, we have the right to take back whatever he has taken.”

Ṭawūs and Mujāhid said, “If something is given to you, so that you may strive in Allāh’s Cause, then do whatever you like with it and keep it with your family.”

214. Narrated ‘Umar bin Al-Khaṭṭāb : I gave a horse to be used in Allāh’s Cause, but later on I saw it being sold. I asked the Prophet whether I could buy it. He said, “Don’t buy it and don’t take back your gift of charity.”
215. Narrated Abdullah bin Umar : ‘Umar gave a horse to be used in Allah’s Cause, but later on he found it being sold. So, he intended to buy it and asked Allah’s Apostle who said, “Don’t buy it and don’t take back your gift of charity.”

216. Narrated Abu Huraira : Allah’s Apostle said, “Were it not for the fear that it would be difficult for my followers, I would not have remained behind any Sariya, but I don’t have riding camels and have no other means of conveyance to carry them on, and it is hard for me that my companions should remain behind me. No doubt I wish I could fight in Allah’s Cause and be martyred and come to life again to be martyred and come to life once more.”

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

Al-Hasan and Ibn Sirin state that a labourer should be given a share from the

(1) See the glossary.
217. Narrated Ya’lî: I participated in the Ghazwa of Tabûk along with Allah’s Apostle and I gave a young camel to be ridden in Jihâd 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 out his hand for you to snap as a male camel snaps (vegetation)?”

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

218. Narrated Tha’labah bin Abi Mâlik Al-Qurashi: When Qais bin Sa’d Al-Ansâri who used to carry the flag of the Prophet , intended to perform Hajj, he combed his hair.
219-A. Narrated Salama bin Al-Akwa: Ali remained behind the Prophet during the battle of Khaibar as he was suffering from some eye trouble but then he said, "How should I stay behind Allâh's Apostle?" So, he set out till he joined the Prophet. On the eve of the day of the conquest of Khaibar, Allâh's Apostle said, "(No doubt) I will give the flag or, tomorrow, a man whom Allâh and His Apostle love or who loves Allâh and His Apostle will take the flag. Allâh will bestow victory upon him." Suddenly Ali joined us though we were not expecting him. The people said, "Here is Ali." So, Allâh's Apostle gave the flag to him and Allâh bestowed victory upon him.

219-B. Narrated Nâfi' bin Jubair: I heard Al-Abbas telling Az-Zubair, "The Prophet ordered you to fix the flag here."

(122) CHAPTER. The Statement of the Prophet: 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's Apostle 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 Huraira added: Allāh's Apostle has left the world and now you, people, are bringing out those treasures (i.e. the Prophet did not benefit by them).

221. Narrated Ibn 'Abbās: Abū Sufyān said, "Hercules sent for me when I was in Ḥāyā (i.e. Jerusalem). Then he asked for the letter of Allāh's Apostle 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 Abī Kābshā (1) has become conspicuous as the King of Bānī Al-Asfar is afraid of him.'"

(1) Abī Kābshā was not the father of the Prophet but it was a mockery done by Abū Sufyān out of hostility against the Prophet Muḥammad.
(123) **CHAPTER.** Providing oneself with food when going on a military expedition, and the Statement of Allah⁸

‘Make provision for yourself and the best provision is that with which you have not to beg.’ (2:197)

222. Narrated Asma⁸ : I prepared the journey-food for Allah’s Apostle in Abū Bakr’s house when he intended to emigrate Medina. 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 waist belt.’

He said, ‘Cut it into two pieces and tie the water-skin with one piece and the food-container with the other [ the sub-narrator added, ‘She did accordingly and that was the reason for calling her Dhāt-un-Nīṣāqain ( i.e. two-belted woman )’].’

223. Narrated Jabir bin ‘Abdullāh : During the life-time of the Prophet we used to take the meat of sacrificed animals ( as journey food ) to Medina.
224.Narrated Suwaid bin An-Nu’mān that he went out in the company of the Prophet during the year of Khaibar (campaign) till they reached a place called As-Sahba, the lower part of Khaibar. They offered the Asr prayer (there) and the Prophet asked for the food. Nothing but Sāwīq (1) was brought to the Prophet. So, they chewed it and ate it and drank water. After that the Prophet got up, washed his mouth, and they too washed their mouths and then offered the prayer.

225. 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 Apostle! What will sustain them after their camels (are finished)?" Allah’s Apostle said, "Make an announcement amongst the people that they should bring all their remaining food (to me)." (They brought it and) the Prophet

(1) See the glossary.
invoked Allāh 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. Allāh’s Apostle then said, “I certify that None has the right to be worshipped but Allāh, and I am His Apostle.”

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

226. Narrated Wahb bin Kaisān : Jābir bin ‘Abbūl Lāh said, “We set out, and we were three-hundred men carrying our journey-food on our shoulders. Then our journey-food was almost used up till we began to eat a single date per day each.” A man asked (Jābir), “O Abū ‘Abbūl Lāh! 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 sea-shore, when all of a sudden we saw a huge fish cast by the sea. So, we ate of it as much as we wished for eighteen days.”

(125) **CHAPTER.** The sitting of a woman behind her brother as a companion-rider.

227. Narrated ‘Aisha that she said, “O Allāh’s Apostle! 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-Rahmān (i.e. your brother) make you sit behind him (on the animal)." So, he ordered 'Abdur-Rahmān to let her perform 'Umra from At-Tan'im. Then the Prophet waited for her at the higher region of Mecca till she returned.

228. Narrated 'Abdur-Rahmān bin Abī Bakr As-Siddiq : The Prophet ordered me to let 'Aisha sit behind me (on the animal) and to let her perform 'Umra from At-Tan'im.

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

229. Narrated Anas : I was riding behind Abī Talha (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.

(1) See the glossary.
230. Narrated 'Urwa from Usāma bin Zaid : Allah's Apostle rode a donkey on which there was a saddle covered by a velvet sheet and let Usāma ride behind him (on the donkey).

231. Narrated Nāfi' from 'Abdullāh : Allah's Apostle came to Mecca through its higher region on the day of the Conquest (of Mecca) riding his she-camel on which Usāma was riding behind him.

Bilāl and 'Uthmān bin Ṭalḥa, one of the servants of the Ka'ba, were also accompanying him till he made his camel kneel in the mosque and ordered the latter to bring the key of the Ka'ba. He opened the door of the Ka'ba and Allah's Apostle entered in the company of Usāma, Bilāl and 'Uthmān, and stayed in it for a long period. When he came out, the people rushed to it, and 'Abdullāh bin Umar was the first to enter it and found Bilāl standing behind the door. He asked Bilāl, "Where did the Prophet offer his prayer?" He pointed to the place where he had offered his prayer. 'Abdullāh said, "I forgot to ask him how many Rak'āt he had performed."

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

232. Narrated Abū Huraira ﷺ: Allāh’s Apostle ﷺ said, “There is a (compulsory) Ṣadaqa to be given for every joint of the human body (as a sign of gratitude to Allāh) everyday the sun rises. To judge justly between two persons is regarded as Ṣadaqa, 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 Ṣadaqa, and (saying) a good word is also Ṣadaqa, and every step taken on one’s way to offer the prayer (in the mosque) is also Ṣadaqa and to remove a harmful thing from the way is also Ṣadaqa.” (1)

(129) CHAPTER. It is not recommended for one to travel to a hostile country carrying copies of the Qur’ān.

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

(1) Ṣadaqa means something given in charity. Such deeds as are mentioned in this Ḥadīth are considered as charitable deeds as rewardable as gifts given in charity and are taken for signs of gratitude to Allāh for creating our complicated yet handy body.
233. Narrated Abdullah bin Umar: Allâh’s Apostle forbade the people to travel to a hostile country carrying (copies of) the Qur’ân.

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

234. Narrated Anas: The Prophet reached Khaibar in the morning, while the people were coming out carrying their spades over their shoulders. When they saw him they said, “This is Muhammad and his army! Muhammad and his army!” So, they took refuge in the fort. The Prophet raised both his hands and said, “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 announced: “Allâh and His Apostle forbid you to eat donkey’s meat.” So, all the pots including their contents were upset.

(131) CHAPTER. It is hated to raise the voice when saying Takbîr (i.e. Allâh is Greater).
235. Narrated Abū Mūsā Al-Ash'ari: We were in the company of Allāh's Apostle (during Hajj). Whenever we went up a high place we used to say, "None has the right to be worshipped but Allāh, and Allāh is Greater," and our voices used to rise, so the Prophet said, "O people! Be merciful to yourselves (i.e. don't raise your voice), for you are not calling a deaf or an absent one, but One Who is with you, and no doubt He is Hearer, Nigh."

(132) CHAPTER. The recitation of Subhān Allāh (1) when going down a valley.

236. Narrated Jābir bin Abdullāh: Whenever we went up a place we would say, "Allāhu-Akbar (i.e. Allāh is Greater)" and whenever we went down a place we would say, "Subhān Allāh."

(133) CHAPTER. To say "Allāhu Akbar" on ascending a high place.

237. Narrated Jābir: Whenever we went up a place we would say Takbir, and whenever we went down we would say, "Subhān Allāh."

(1) See the Glossary.
238. Narrated 'Abdullāh bin 'Umar: Whenever the Prophet returned from the Ḥajj or the 'Umra or a Ghazwa, he would say Takbīr thrice. Whenever he came upon a mountain path or wasteland, and then he would say, "None has the right to be worshipped but Allāh, 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. Allāh fulfilled His Promise, granted victory to His slave and He Alone defeated all the clans."

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

239. Narrated Ibrāhīm Abū Ismā'il As-Saksakī: I heard Abū Burda who accompanied Yazīd bin Abī Kabsha on a journey. Yazīd used to observe fasting on journeys. Abū Burda said to him, "I heard Abū Mūsā several times saying that
Allah's Apostle said, 'When a devotee falls ill or travels, then he will get reward similar to that he gets for good deeds practised at home when in good health.'

(135) **CHAPTER.** Travelling alone.

240. Narrated Jabir bin Abdullah: On the day of the battle of the Trench, the Prophet wanted somebody from amongst the people to volunteer to be a reconnoitser. Az-Zubair volunteered. He demanded the same again and Az-Zubair volunteered again. Then he repeated the same demand (thrice) and Az-Zubair volunteered once more. The Prophet then said, 'Every prophet has a disciple and my disciple is Az-Zubair.'


242. Narrated Ibn Umar:

The Prophet said, 'If the people knew what I know about travelling alone, then nobody would travel alone at night.' (1)

(1) Hadith No. 240 shows that travelling alone is permissible if necessary. Hadith No. 242 indicates that it is not recommended for one to travel alone if it is not necessary to do so.
(136) CHAPTER. Hastening in travel.

Narrated Abū Ḥumaid: The Prophet said, "I am in a hurry to reach Medina; so whoever wants to hurry up with me, should hurry up."

243. Narrated Hishām’s father: Usāma bin Zaid was asked at what pace the Prophet rode during Ḥajjat-ul-Wadā. He replied, "He rode at a medium pace, but when he came upon an open way he would go at full pace."

244. Narrated Aslam: While I was in the company of ʿAbdullāh bin ʿUmar on the way to Mecca, he received the news of the severe illness of Ṣafīya bint Abī ʿUbaid (i.e. his wife), so he proceeded at greater speed, and when the twilight disappeared, he dismounted and offered the Maghrib and Isha prayers together and said, "I saw the Prophet delaying the Maghrib prayer to offer it along with the Isha when he was in a hurry on a journey."
245. Narrated Abu Huraira: Allah’s Apostle said, “Journey is a piece of torture, for it disturbs one’s sleep, eating and drinking. So, when you fulfill your job, you should hurry up to your family.”

(137) CHAPTER. If someone gives his horse to be used for Allah’s Cause and then he sees it being sold.

246. Narrated Abdullah bin Umar: Umar bin Al-Khattab gave a horse to be ridden in Allah’s Cause and then he found it being sold. He intended to purchase it. So, he consulted Allah’s Apostle who said, “Don’t buy it and don’t take back your gift of charity.”

247. Narrated Aslam: I heard Umar bin Al-Khattab saying, “I gave a horse to be ridden in Allah’s Cause and the person who got it intended to sell it or neglected it. So, I wanted to buy it as I thought he would sell it cheap. I consulted the Prophet 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 Jihad (i.e., holy battles) with one's parent's permission.

248. Narrated ‘Abdullāh bin ‘Amr : A man came to the Prophet  asking his permission to take part in Jihad. The Prophet asked him, "Are your parents alive?" He replied in the affirmative. The Prophet 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.

249. Narrated Abū Basīr Al-Anṣārī : that he was in the company of Allāh’s Apostle on some of his journeys. (The sub-narrator ‘Abdullāh adds, "I think that Abū Basīr also said, ‘And the people were at their sleeping places.’")

Allāh’s Apostle sent a messenger saying: "Cut off any necklace of string or any kind of necklace round the neck of any camel."
(140) **CHAPTER.** If a man has enlisted in the army and then his wife goes out for Ḥajj, or he has a genuine excuse, can he be given a leave?

250. Narrated Ibn ʿAbbās ☪ 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 Muḥram (i.e. her husband or a person whom she cannot marry in any case for ever; e.g. her father, brother, etc.)." Then a man got up and said, "O Allāh's Apostle! I have enlisted in the army for such-and-such Ghazwa and my wife is proceeding for Ḥajj." Allāh's Apostle ☪ said, "Go, and perform the Ḥajj with your wife."

(141) **CHAPTER.** The spy. Spying means secret investigations. The Statement of Allāh ☪:

‘Do not take My enemy and your enemy for friends’. (60:1)

251. Narrated ʿUbaydullāh bin ʿAbī Rāfīʿ: I heard ʿAlī ☪ saying, "Allāh's Apostle ☪ sent me, Az-Zubair and Al-Miqdād somewhere saying, 'Proceed till you reach Rawdat Ḳhākh. There you will find a lady with a letter. Take the letter from her.' So, we set out and our horses ran at full pace till we got at Ar-Rawda where we found the lady and said (to her), 'Take out the letter.' She
replied, “I have no letter with me.” We said, “Either you take out the letter or else we will take off your clothes.” So, she took it out of her braid. We brought the letter to Allāh’s Apostle and it contained a statement from Ḥāṭib bin Abī Ballāha to some of the Meccan pagans informing them of some of the intentions of Allāh’s Apostle. Then Allāh’s Apostle said, “O Ḥāṭib! What is this?” Ḥāṭib replied, “O Allāh’s Apostle! Don’t hasten to give your judgement about me. I was a man closely connected with the Quraish, but I did not belong to such a tribe, while the other emigrants with you, had their relatives in Mecca who would protect their dependents and property. So, I wanted to recompense for my lacking blood relation to them by doing them a favour so that they might protect my dependents. I did this neither because of disbelief nor apostasy nor out of preferring Kufr to Islam.” Allāh’s Apostle said, “Ḥāṭib has told you the truth.” Umar said, “O Allāh’s Apostle! Allow me to chop off the head of this hypocrite.” Allāh’s Apostle said, “Ḥāṭib participated in the battle of Badr, and, who knows, perhaps Allāh has already looked at the Badr warriors and said, ‘Do whatever you like, for I have forgiven you.’”
252. Narrated Jābir bin ‘Abdullāh: When it was the day (of the battle) of Badr, war prisoners were brought including Al-‘Abbās who was undressed. The Prophet looked for a shirt for him. It was found that the shirt of ‘Abdullāh bin Ubai would do, so the Prophet let him wear it. That was the reason why the Prophet took off and gave his own shirt to ‘Abdullāh. [The narrator adds, “He had done the Prophet some favour for which the Prophet liked to reward him.”](1]

253. Narrated Sahl: On the day (of the battle) of Khaybar the Prophet said, “Tomorrow I will give the flag to somebody who will be given victory (by Allāh) and who loves Allāh and His Apostle and is loved by Allāh.”

(1) When ‘Abdullāh bin Ubai (the chief of the Hypocrites) died, the Prophet let him be shrouded in his (i.e. the Prophet’s) own shirt.
and His Apostle ﷺ. "So, the people wondered all night as to who would receive the flag and in the morning everyone hoped that he would be that person. Allāh’s Apostle ﷺ asked, "Where is Ṭālā?"

He was told that Ṭālā was suffering from eye-trouble, so he applied saliva to his eyes and invoked Allāh to cure him. He at once got cured as if he had had no ailment. The Prophet ﷺ gave him the flag. Ṭālā said, "Should I fight them till they become like us (i.e. Muslim)?"

The Prophet ﷺ said, "Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allāh, if Allāh gives guidance to somebody through you, it is better for you than possessing red camels."

(144) CHAPTER. The war prisoners in chains.

254. Narrated Abū Huraira ﷺ:

The Prophet ﷺ said, "Allāh wonders at those people who will enter Paradise in chains." (1)

(1) The people referred to here may be the war prisoners 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 who embrace Islam.

255. Narrated Abu Burda’s father: The Prophet said, “Three persons will get their reward twice. (One is) a person who has a slave girl and he educates her properly and teaches her manners properly (without violence) and then manumits and marries her. Such a person will get a double reward. (Another is) a faithful believer from the people of the two Holy Books (i.e. the Torah and the Gospel) who has been a true believer and then he believes in the Prophet (Muhammad). Such a person will get a double reward. (The third is) a slave who observes Allah’s Rights and Obligations and is sincere to his master.”

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

256. Narrated As-Sa'b bin Jaththama: The Prophet passed by me at a place called Al-Abwa or Waddān, and was asked whether it was permissible to attack the pagan warriors at night with...
the probability of exposing their women and children to danger. The Prophet replied, "They (i.e. women and children) are from them (i.e. pagans)." I also heard the Prophet saying, "The institution of Ḥimā(1) is invalid except for Allah and His Apostle."

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

257. Narrated Abdullah: During some of the Ghazawāt(2) of the Prophet a woman was found killed. Allah's Apostle disapproved the killing of women and children.

(1) Ḥimā 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 Zakāt.

(2) Ghazawāt: Plural of Ghazwa: See the glossary.
(148) **CHAPTER.** Killing the women in the war.

258. Narrated Ibn ʿUmar  ﷺ: During some of the Ghazawāt of Allāh's Apostle  ﷺ, a woman was found killed, so Allāh's Apostle  ﷺ forbade the killing of women and children.

(149) **CHAPTER.** One should not punish (anybody) with Allāh's Punishment.

259. Narrated Abū Huraira  ﷺ: Allāh's Apostle  ﷺ sent us in a mission (i.e. Sariya)(1) and said, "If you find so-and-so and so-and-so, burn both of them with fire." When we intended to depart, Allāh's Apostle  ﷺ said, "I have ordered you to burn so-and-so and so-and-so, and it is none but Allāh Who punishes with fire, so, if you find them, kill them."

260. Narrated Ikrima  ﷺ: ʿAlī  ﷺ burnt some people and this news reached...

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(1) See the glossary.
Ibn 'Abbas, who said, "Had I been in his place I would not have burnt them, as the Prophet ﷺ said, 'Don't punish (anybody) with Allah's Punishment.' No doubt, I would have killed them, for the Prophet ﷺ said, 'If somebody discards his religion, kill him.'"

(130) **CHAPTER. (Allah's Statement):**

'And afterwards (set the war prisoners free) as a favour or for ransom.' (47: 4)

And the Statement of Allah ﷻ:

'Very W. ﷺ

'It is not for any prophet to have war prisoners until he has taken stronghold in the land. (1) You desire the lure of this world and Allah desires for you the Hereafter, and Allah is Mighty, Wise.'

(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. 889, vol. 3)

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

(1) By killing the infidels.
A group of eight men from the tribe of ‘Ukil came to the Prophet ﷺ and then they found the climate of Medina unsuitable for them. So, they said, “O Allāh’s Apostle! Provide us with some milk.” Allāh’s Apostle 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 unbelievers after they were Muslims. When the Prophet ﷺ was appealed to for help, he sent some men in their pursuit, and before the sun rose high, they were brought, and he had their hands and feet cut off. Then he ordered for nails which were heated and passed over their eyes, and they were left in the Ḥarra (i.e. rocky land in Medina). They asked for water, and nobody provided them with water till they died. (Abū Qilāba, a sub-narrator said, “They committed murder and theft and fought with Allāh and His Apostle ﷺ, and spread evil in the land.”)

(153) CHAPTER. Narrated Abū Hurairā ﷺ: I heard Allāh’s Apostle ﷺ 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?’”
(154) **CHAPTER.** The burning of houses and date-palms.

262. Narrated Qais bin Abī Ḥāzim: Jarīr said to me, "Allāh's Apostle said to me, 'Will you relieve me from Dhu-Khalasa?' Dhu-Khalasa was a house belonging to the tribe of Khathām called Al-Ka'ba Al-Yamiyana. So, I proceeded with one hundred and fifty cavalrymen from the tribe of Aḥmas, who were excellent knights. It happened that I could not sit firm on horses, so the Prophet stroked me over my chest till I saw his finger-marks over my chest. He said, 'O Allāh! Make him firm and make him a guiding and rightly guided man.'" Jarīr proceeded towards that house, and dismantled and burnt it. Then he sent a messenger to Allāh's Apostle informing him of that. Jarīr's messenger said, "By Him Who has sent you with the Truth, I did not come to you till I had left it like an emancipated or scabby camel (i.e. completely marred and spoilt)." Jarīr added, "The Prophet blessed the horses and the men of Aḥmas five times."

(155) **CHAPTER.** Killing a sleeping pagan.

264. Narrated Al-Bara' bin 'Azib : Allâh's Apostle sent a group of Ansârî men to kill Abû-Rafi'. One of them set out and entered their (i.e. the enemies) fort. That man said, "I hid myself in a stable for their animals. They closed the fort gate. Later they lost a donkey of theirs, so they went out in its search. I, too, went out along with them, pretending to look for it. They found the donkey and entered their fort. And I, too, entered along with them. They closed the gate of the fort at night, and kept its keys in a small window where I could see them. When those people slept, I took the keys and opened the gate of the fort and came upon Abû Rafî' and said, 'O Abû Rafî! When he replied me, I proceeded towards the voice and hit him. He shouted and I came out to come back, pretending to be a helper. I said, 'O Abû Rafî,' 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
265. Narrated Al-Bara' bin 'Azib: Allah's Apostle sent a group of the Ansār to Abū Rāfī. Abdullah bin Atīk entered his house at night and killed him while he was sleeping.

156) CHAPTER. Do not wish to meet the enemy.

266. Narrated Salīm Abū An-Nadr, the freed slave of 'Umar bin 'Ubaidullāh: I was 'Umar's clerk. Once 'Abdullah bin Abī Aufā wrote a letter to 'Umar when he proceeded to Al-Ḥaruriyya. I read in it that Allāh's Apostle, in one of his military expeditions against the enemy, waited till the sun declined and then he
got up amongst the people saying, "O people! Do not wish to meet the enemy, and ask Allāh for safety, but when you face the enemy, be patient, and remember that Paradise is under the shades of swords."

Then he said, "O Allāh, the Revealer of the Holy Book, and the Director of the clouds and the defeater of the clans, defeat them, and grant us victory over them."

(157) **CHAPTER.** War is deceit.

267. Narrated Abū Huraira (ﷺ): The Prophet (ﷺ) 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.
270. Narrated Jabir bin Abdullah: The Prophet said, "Who is ready to kill Ka'b bin As-Sufra, who is ready to kill Allah and His Apostle?" He replied in the affirmative. So, Muhammad bin Maslama went to him and said, "O Ka'b, do you really want to kill Allah and His Apostle?" He replied, "Yes." Muhammad bin Maslama said, "Tell Jabir to tell me the truth." Jabir said, "He asked us to tell the truth, and we told him the truth."
"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.

(159) CHAPTER. Killing non-Muslim warriors secretly.

271. Narrated Jābir : The Prophet said, "Who is ready to kill Ka'b bin Ashraf (i.e. a Jew)." Muḥammad bin Maslama replied, "Do you like me to kill him?" The Prophet replied in the affirmative. Muḥammad bin Maslama said, "Then allow me to say what I like." The Prophet replied, "I do (i.e. allow you)."

(160) CHAPTER. What tricks and means of security may be adopted to protect oneself against some one who is expected to be vicious and mischievous.

Narrated Ibn Ṭūbays : Once Allāh's Apostle accompanied by Ubai bin Ka'b set out to Ibn Ṣaiyād. He was informed that he was in a garden of date-palms. When Allāh's Apostle entered the garden of date-palms, he started hiding himself behind the trunks of the palms while Ibn Ṣaiyād was covered with a velvet sheet with murmurs emanating from under it. Ibn Ṣaiyād's mother
saw Allāh's Apostle and said, "O Saf! This is Muḥammad." So Ibn Saiyād got up. Allāh's Apostle said, "If you 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.

272. Narrated Al-Bara': I saw Allāh's Apostle 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 ʿAbdullāh (bin Rawāḥa):

'O Allāh, were it not for You, We would not have been guided, Nor would we have given in charity, nor prayed.
So, bestow on us calmness, and when we meet the enemy,
Then make our feet firm, for indeed, The enemy has revolted against us;
Yet, if they want to afflict us we oppose their affliction.'

The Prophet used to raise his voice while reciting these verses.

(162) **CHAPTER.** The inability to sit firm on horses.

273. Narrated Jarīr: Allāh's
Apostle did not screen himself from me since my embracing Islam, and whenever he saw me he would receive me with a smile. Once I told him that I could not sit firm on horses. He stroked me on the chest with his hand and said, "O Allāh! Make him firm and make him a guiding and 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).

274. Narrated Abū Hāzim: The people asked Sahl bin Sa'd As-Sa'idi, "With what medicine was the wound of Allāh's Apostle 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 Fāṭima (i.e. the Prophet's daughter) used to wash the blood off his face. Then a mat (of palm leaves) was burnt and its ash was inserted in the wound of Allāh's Apostle."

(164) **CHAPTER.** What quarrels and mutual differences are hated in the war, and the punishment of the one who disobeys his Imām. And Allāh عز و جل
275. Narrated Abū Burda that his father said, "The Prophet sent Muṣādh and Abū Mūṣa to Yemen telling them, 'Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion; and love each other, and don't differ.'"

276. Narrated Al-Bara' bin ʿAzīb: The Prophet appointed ʿAbdullāh bin Jubair as the commander of the infantry men who were fifty on the day (of the battle) of Uḥud. He instructed them, "Stick to your place, and don't leave it even if you see birds snatch 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 with their leg-rings, and their legs were visible, and they were lifting up their skirts. So, the companions of ʿAbdullāh bin Jubair said, "The booty! O people, the booty! Your companions have become victorious, what are you waiting for now?" ʿAbdullāh bin Jubair said, "Have you forgotten what Allah's
Apostle 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 Apostle in their rear was calling them back. Only twelve men remained with the Prophet and the infidels martyred seventy men from us.

On the day (of the battle) of Badr, the Prophet and his companions had caused the pagans to lose 140 men, seventy of whom were captured and seventy were killed. Then Abu Sufyan asked thrice, "Is Muhammad present amongst these people?" The Prophet ordered his companions not to answer him. Then he asked thrice, "Is the son of Abu Quhafa present amongst these people?" He asked again thrice, "Is the son of Al-Khattab present amongst these people?" He then returned to his companions and said, "As for these (men), they have been killed." Umar could not control himself and said (to Abu Sufyan), "You told a lie, by Allah! O the 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 war has its ups and downs, and you will find some of your (killed) men mutilated, but I did not urge my men to do so, yet I
do not feel sorry for their deed." After that he started reciting cheerfully, "O Hubal, be high! O Hubal, be high! (1)"
On that the Prophet said (to his companions), "Why don't you answer him back?" They said, "O Allāh’s Apostle! What shall we say?" He said, "Say: Allāh is Higher and more Sublime." (Then) Abū Sufyān said, "We have the (idol) Al-ʿUzza, and you have no ʿUzza."
The Prophet said (to his companions), "Why don’t you answer him back?" They asked, "O Allāh’s Apostle! What shall we say?" He said, "Say: Allāh is our Helper and you have no helper."

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

277. Narrated Anas: Allāh’s Apostle was the (most handsome), most generous and the bravest of all the people. Once the people of Medina got frightened having heard an uproar at night.
So, the Prophet met the people while he was riding a unsaddled horse belonging to Abū Ṭalḥa 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."

(1) Hubal was the name of an idol in the Ka’ba in the pre-Islamic period.
(166) CHAPTER. Shouting, "O Sabāhāh!" (1) as loudly as possible on seeing the enemy in order to let the people hear it.

278. Narrated Salama: I went out of Medina towards Al-Ghāba. When I reached the mountain path of Al-Ghāba, a slave of 'Abdūr-Rahmān b. 'Auf met me. I said to him, "Woe to you! What brought you here?" He replied, "The she-camels of the Prophet have been taken away." I said, "Who took them?" He said, "Ghaṭafān and Fazāra." So, I sent three cries, "O Sabāhāh! O Sabāhāh!" so loudly that I made the people in between its (i.e. Medina's) two mountains hear me. Then I rushed till I met them after they had taken the camels away. I started throwing arrows at them saying, "I am the son of Al-Akwa; and today perish the mean people!" So, I saved the she-camels from them before they (i.e. the robbers) could drink water. When I returned driving the camels, the Prophet met me. I said, "O Allāh's Apostle! Those people are thirsty and I have prevented them from drinking water, so send some people to chase them." The Prophet said, "O the son of Al-Akwa, you have gained power (over your enemy), so forgive (them). (Besides) those people are now being entertained by their folk."

(1) This is an exclamation indicating an appeal for help.
(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'."

279. Narrated Abū Ishāq : A man asked Al-Bara' : "O Abū 'Umāra! Did you flee on the day (of the battle) of Hunain?" Al-Bara' replied while I was listening, "As for Allāh's Apostle , he did not flee on that day. Abū Sufyān bin Al-Hārith was holding the reins of his mule and when the pagans attacked him, he dismounted and started saying, 'I am the Prophet, and there is no lie about it; I am the son of Abdul Mut'talib.' On that day nobody was seen braver than the Prophet ."

280. Narrated Abū Sa'īd Al-Khudrī : When the tribe of Bani Quraiza was ready to accept Sa'd's judgement, Allāh's Apostle sent for Sa'īd who was near to him. Sa'īd came, riding a donkey and when he came near, Allāh's Apostle said (to the Ānṣār), "Stand up for your leader." Then Sa'īd came and sat beside Allāh's Apostle who said to him, "These people are
ready to accept your judgement." Sa`d said, "I give the judgement that their warriors should be killed and their children and women should be taken as prisoners." The Prophet ﷺ then remarked, "O Sa`d! You have delivered a judgement on them similar to the judgement of Allâh."

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

Narrated Anas bin Mâlik ﷺ: Allâh's Apostle ﷺ entered (Mecca) in the year of the Conquest (of Mecca) wearing a helmet over his head. After he took it off, a man came and said, "Ibn Khatal is clinging to the curtains of the Ka`ba." The Prophet ﷺ said, "Kill him."

(170) **CHAPTER.** Can a man present himself to captivity, and what if a person refuses to surrender to captivity? And the performance of a two-Rak`ât prayer before being put to death.

281. Narrated Abû Huraira ﷺ: Allâh's Apostle ﷺ sent a Sariya(1) of ten men as spies under the leadership of Āsim bin Thâbit al-Ansârî, the grandfather of Āsim bin `Umar bin Al-Khaṭîb.

(1) See the glossary.
They proceeded till they reached Hada?a, a place between Usfân and Mecca, and their news reached a branch of the tribe of Hudhail called Bani Liyân. About two-hundred men, who were all archers, hurried to follow their tracks till they found the place where they had eaten dates they had brought with them from Medina. They said, "These are the dates of Yathrib (i.e. Medina)," and continued following their tracks. When 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 any one of you." Āsim bin Thābit, the leader of the Sariya said, "By Allah! I will not come down to be under the protection of infidels. O Allah! Convey our news to Your Prophet." Then the infidels threw arrows at them till they martyred Āsim along with six other men, and three men came down accepting their promise and convention, and they were Khubaib-al-Ansârı and Ibn Dāthina 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 Khubaib and
Ibn Dathina with them and sold them (as slaves) in Mecca (and all that took place) after the battle of Badr.

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

(Narrated Az-Zuhri): 'Ubaidullah bin 'Iyyad said that the daughter of Al-Harith had told him, "When those people gathered (to kill Khubaib) he borrowed a razor from me to shave his pubes and I gave it to him. Then he took a son of mine while I was unaware when he came upon him. I saw him placing my son on his thigh and the razor was in his hand. I got scared so much that Khubaib noticed the agitation on my face and said, 'Are you afraid that I will kill him? No, I will never do so.' By Allah, I never saw a prisoner better than Khubaib. By Allah, one day I saw him eating of a bunch of grapes in his hand while he was chained in irons, and there was no fruit at that time in Mecca." The daughter of Al-Harith used to say, "It was a boon Allah bestowed upon Khubaib." When they took him out of the Sanctuary (of Mecca) to kill him outside its boundaries, Khubaib requested them to let him offer two Rak'at (prayer). They allowed him and he offered two Rak'at and then said, "Hadn't I been afraid that you would think that I was afraid (of being killed), I
would have prolonged the prayer. O Allāh, 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
Allāh’s Cause,
For my killing is for Allāh’s Sake,
And if Allāh wishes,
He will bless the amputated parts
of a torn body.'

Then the son of Al-Ḥārith killed him. So, it was Khubāib who set the tradition for any Muslim sentenced to death in captivity, to offer a two-Rakāt prayer (before being killed). Allāh fulfilled the invocation of 'Āsim bin Thābit(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 Quraysh were informed that 'Āsim had been killed, they sent some people to fetch a part of his body (i.e. his head) by which he would be recognised. (That was because) 'Āsim 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 'Āsim and protect him from their messenger and thus they could not cut off anything from his flesh.

(171) CHAPTER. The freeing of a captive.

(1) O Allāh, convey our news to Your Prophet.
282. Narrated Abū Mūsā : The Prophet said, "Free the captives, feed the hungry and pay a visit to the sick."

283. Narrated Abū Juhaifā : I asked Ali, "Do you have the knowledge of any Divine Inspiration besides what is in Allah's Book?" Ali replied, "No, by Him Who splits the grain of corn and creates the soul! I don't think we have such knowledge, but we have the ability of understanding which Allah may endow a person with, so that he may understand the Qur'ān, and we have what is written in this paper as well." I asked, "What is written in this paper?" He replied, "The regulations of blood-money, the freeing of captives, and the judgement that no Muslim should be killed for killing an infidel."

(172) CHAPTER. The ransom of infidels.

284. Narrated Anas bin Mālik : Some Anṣārī men asked permission from Allah's Apostle saying, "O Allah's Apostle! Allow us not to take the ransom

(1) The Muslim captives should be freed by paying their ransoms from the Muslims' Treasury.
of our nephew Al-Abbās.”(1) The Prophet replied, “Do not leave a single Dirham thereof.”

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

285. Narrated Jubair (who was among the captives of the Badr Battle: I heard the Prophet reciting ‘Sūrat-at-Ṭūr’ 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?).

286. Narrated Iyās bin Salama bin Al-Akwa’ from his father who said, “An infidel spy came to the Prophet

(1) Before embracing Islam, Al-Abbās was taken prisoner by the Muslims and had to ransom himself. After embracing Islam, he asked for recompensation for the ransom he had paid when he was an infidel.
while he was on a journey. The spy sat with the companions of the Prophet and started talking and then went away. The Prophet said (to his companions), 'Chase and kill him.' So, I killed him.'' The Prophet then gave him the belongings of the killed spy (in addition to his share of the war booty).

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

287. Narrated Amr bin Maimūn. 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 Apostle in that he should observe the convention agreed upon with them, and fight on their behalf (to secure their safety) and he should not over-tax them beyond their capability.''

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

(176) CHAPTER. Can one intercede for the Dhimmis or deals with them?


(1) See Hadith No. 113 Ist Volume for detailed explanation of this Hadith.
(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 Apostle was aggravated and he said, 'Fetch me writing materials so that I may have something written to you after which you will never go astray.' The people (present there) differed in this matter and people should not differ before a prophet. They said, 'Allāh's Apostle is seriously sick.' The Prophet said, 'Let me alone, as the state in which I am now is better than what you are calling me for (i.e. writing something). The Prophet on his death-bed, gave three orders saying, 'Expel the pagans from the Arabian Peninsula, reward the delegates as you have seen me rewarding them.' I forgot the third (order)." (Ya'qūb bin Muḥammad said, "I asked Al-Mughirah bin ʿAbdur-Rahmān about the Arabian Peninsula and he said, 'It comprises Mecca, Medina, Al-Yamāma and Yemen.' " Ya'qūb added, "And Al-ʿArj, the beginning of Tihāma.")

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

289. Narrated Ibn ʿUmar: ʿUmar saw a silken cloak being sold in the market and he brought it to Allāh's Apostle and said, "O Allāh's Apostle! Buy this cloak and adorn yourself with it on the ʿĪd festivals and on
meeting the delegations." Allâh's Apostle replied, "This is the dress for whom who will have no share in the Hereafter (or, this is worn by one who will have no share in the Hereafter)." After sometime had passed, Allâh's Apostle sent a silken cloak to 'Umar. 'Umar took it and brought it to Allâh's Apostle and said, "O Allâh's Apostle! You have said that this is the dress of that who will have no share in the Hereafter (or, this is worn by one who will have no share in the Hereafter), yet you have sent me this!"

The Prophet said, "(I have sent it) so that you may sell it or fulfil with it some of your needs."

(178) **CHAPTER.** How to present Islam to a (non-Muslim) boy.

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290. Narrated Ibn 'Umar: 'Umar and a group of the companions of the Prophet set out with the Prophet to Ibn 'Saiyâd. He found him playing with some boys near the hillocks of Bani Maghala. Ibn 'Saiyâd at that time was nearing his puberty. He did not notice (the Prophet's presence) till the Prophet stroked him on the back with his hand and said, "Ibn 'Saiyâd! Do you certify that I am Allâh's Apostle?" Ibn 'Saiyâd looked at him and said, "I certify that you are the prophet of the illiterates." Then...
Ibn Ṣaiyād asked the Prophet ﷺ, "Do you certify that I am apostle of Allāh?"

The Prophet ﷺ said to him, "I believe in Allāh and His Apostles." Then the Prophet ﷺ said (to Ibn Ṣaiyād), "What do you see?" Ibn Ṣaiyād replied, "True people and false ones visit me." The Prophet ﷺ said, "Your mind is confused as to this matter." The Prophet ﷺ added, "I have kept something (in my mind) for you." Ibn Ṣaiyād said, "It is Ad-Dukh." (1) The Prophet ﷺ said (to him), "Shame be on you! You cannot cross your limits." On that Umar said, "O Allāh's Apostle! Allow me to chop his head off." The Prophet ﷺ said, "If he should be he (i.e. Ad-Dajjal) then you cannot overpower him, and should he not be he, then you are not going to benefit by murdering him."

Narrated Ibn Umar further: (Later on) Allāh's Apostle ﷺ (once again) went along with Ubai 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.

(1) When the Prophet ﷺ said to Ibn Ṣaiyād, "I have kept something (in my mind) for you," he meant Surat-ad-Dukhān. Ibn Ṣaiyād guessed imperfectly for he mentioned just part of the word, i.e. 'Dukh'. By this way the Prophet ﷺ proved that Ibn Ṣaiyād was just a sooth-sayer to whom the devils conveyed nonsensical fragments of information from the spiritual world.
behind the trunks of the date-palms as he wanted to hear something from Ibn Saiyad before the latter could see him. Ibn Saiyad was lying in his bed, covered with a velvet sheet from where his murmurs were heard. Ibn Saiyad's mother saw the Prophet hiding himself behind the trunks of the date-palms. She addressed Ibn Saiyad, "O Saf!" (And this was his name). Ibn Saiyad got up. The Prophet said, "Had this woman let him to himself, he would have revealed the reality of his case." Then the Prophet got up amongst the people, glorifying Allah as He deserves, he mentioned Ad-Dajjul, saying, "I warn you about him (i.e. Ad-Dajjul) and there is no prophet who did not warn his nation about him, and Noah warned his nation about him, but I tell you a statement which no prophet informed his nation of. You should understand that he is a one-eyed man and Allah is not one-eyed."

(179) CHAPTER. The saying of the Prophet to the Jews, "Embrace Islam and you will be safe." This is narrated by Abu Huraira.

(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.

291. Narrated Usama bin Zaid: I asked the Prophet during his
Hajj, "O Allâh's Apostle! Where will you stay tomorrow?" He said, "Has 'Aqîl left for us any house?" He then added, "Tomorrow we will stay at Khai'f Bani Kinâna, i.e. Al-Muhaßab, where (the people of) Quraish took an oath to protect Kufir in that Bani Kinâna 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, "Khai'f means valley.")

292. Narrated Aslam: "Umar bin Al-Khaṭṭāb appointed a freed slave of his, called Hunai, manager of the Hîmā (i.e. a pasture devoted for grazing the animals of the Zakât or other specified animals).

He said to him, "O Hunai! Don't oppress the Muslims and ward off their invocations, for the invocation of the oppressed is responded to (by Allâh); and allow the shepherd having a few camels and those having a few sheep (to graze their animals), and take care not to allow the livestock of 'Abdur-Rahmân bin 'Auf and the livestock of 'Uthmân bin 'Affân, for if their livestock should perish, then they have their farms and gardens, while those who own a few camels and those who own a few sheep, if their livestock should perish, would bring their dependents to me and appeal for help saying, 'O
chief of the faithful! O chief of the faithful! 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 Muslims' treasury). By Allâh, these people think that I have been unjust to them. This is their land, and during the pre-Islamic period, they fought for it and they embraced Islam (willingly) while it was in their possession. By Him in Whose Hand my life is! Were it not for the animals (in my custody) which I give to be ridden for striving in Allâh's Cause, I would not have turned even a span of their land into a Himâ."

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

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

(1) Perhaps the narrator refers to the fear of the people of some of the governments in the caliphate of Uthmân. Al-Walîd bin Uqba, the governor of Kûfa used to delay the prayer or, used not to perform it properly; therefore, some pious men had to pray alone secretly and then pray with the governor lest they be put to trial by the governor. (Qastalânî, vol. 5, p. 175.)
294.Narrated Al-Amash, "We (listed the Muslims and) found them five-hundred." And Abū Mu‘awiya said, "Between six-hundred to seven-hundred."

295. Narrated Ibn ‘Abbās: A man came to the Prophet and said, "O Allah's Apostle! I have enlisted in the army for such-and-such Ghazwa, and my wife is leaving for Hajj." Allah's Apostle said, "Go back and perform Hajj with your wife."

(182) CHAPTER. Allāh may support the religion with a disobedient person.

296. Narrated Az-Zuhri as follows:

297. Narrated Az-Zuhri from Ibn Al-Musaiyab from Abū Huraira who said: We were in the company of Allah's Apostle 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 Apostle! The man whom you described as being from the people of the (Hell) Fire fought violently today and died." The Prophet  said, "He will go to the (Hell) Fire." Some people were on the point of doubting (the truth of what the Prophet  had said). While they were in this state, suddenly someone said that he was still alive but severely wounded. When night fell, he lost patience and committed suicide. The Prophet  was informed of that, and he said, "Allah is Greater! I certify that I am Allah's Slave and His Apostle." Then he ordered Bilāl to announce amongst the people: 'None will enter Paradise but a Muslim soul, and Allah may support this religion (i.e. Islam) even with a disobedient man.'

(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.

298. Narrated Anas bin Mālik : Allah's Apostle  delivered a sermon and said, "Zaid received the flag and was martyred, then Jaʿfar took it and was martyred, then Abdullāh bin Rawāḥa 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 they will not be pleased) that they should remain (alive) with us,” while his eyes were shedding tears.

(184) **CHAPTER. Supporting with reinforcements.**

299. Narrated Anas : The people of the tribes of Rā‘l, Dhakwān, ‘Uṣiyah and Bani Lihiyān 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 Anṣār whom we used to call Al-Qurra (i.e.scholars) who (out of piety) used to cut wood during the day and pray all the night. So, those people took the (seventy) men till they reached a place called Br‘r-Ma‘fūna where they betrayed and martyred them. So, the Prophet invoked evil on the tribe of Rā‘l, Dhakwān and Bani Lihiyān for one month in the prayer.

Narrated Qatāda: Anas told us that they (i.e. the Muslims) used to recite a Qurānic Verse concerning those martyrs which was:

‘O Allāh! 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 on having victory over the enemy.

300. Narrated Abū Talha : Whenever the Prophet conquered some people, he would stay in their town for three days.

(186) **CHAPTER.** The distribution of the war booty after a Ghazwa and during a journey.

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

301. Narrated Anas : The Prophet performed 'Umra, setting out from Al-Ja'farāna where he distributed the war booty of Hunain.

(187) **CHAPTER.** If the pagans 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?"

Narrated Nāfi' from Ibn 'Umar:

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 Allāh's Apostle.

Once a slave of his fled and joined the Byzantines, and when the Muslims conquered them, Khalid bin Al-Walīd returned the slave to him after the death of the Prophet.

302. Narrated Nāfi': Once a slave of Ibn 'Umar fled and joined the Byzantines. Khalid bin Al-Walīd got him back and returned him to 'Abdullāh (bin 'Umar).

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

303. Narrated Ibn 'Umar that he was riding a horse on the day, the Muslims fought (with the Byzantines), and the then commander of the Muslims was Khalid bin Al-Walīd who had been appointed by Abu Bakr. The enemy took the horse away, and when the enemy was defeated, Khalid returned the horse to him.
(188) CHAPTER. Speaking Persian and speaking (Arabic) with an unfamiliar accent, and the Statement of Allah:

"And among His Signs are the variations in your languages and your colours." (30:23)

and also His Statement:

"We did not send any apostle except (to teach) in the tongue of his own people." (14:4)

304. Narrated Jabir bin `Abdullâh: I said, "O Allah's Apostle! We have slaughtered a young sheep of ours and have ground one Sâ' of barley. So, I invite you along with some persons." So, the Prophet said in a loud voice, "O the people of the Trench! Jabir has prepared "Sûr" (1) so come along."

305. Narrated Um Khâlid, the daughter of Khâlid bin Sa'îd: I went to Allah's Apostle with my father and I was wearing a yellow shirt. Allah's Apostle said, "Sanah, Sanah!"

(1) "Sûr" is a Persian word meaning 'food'.

الصدّ والإثم، فلما هزَّم العَدُوّ ردَّ خالد. فئرسة.

باب: من تكَّلَم بالفارسية والطائفة، وقول الله عزّ وجل: "وَحَدَّثْتهُمْ وَأَلَّوْهُمْ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِبَيْسَانٍ فِي مِّثْلِهِ.

44: 30. يَا أَيُّهَا الَّذِينَ آمَنُوا أَطْهَرُوا مِنْ عَبْلِي حَيْثُ وَمَنْ عَلَى مَعِيشَتِهِ أَخْبَرْنَا سَيْفَـيْنِ بِأَبِي سَفَيْنِ. أَخْبَرْنَا سَيْفَـيْنِ بِمَيْمَانَة، قُلْتُ: سَمِعْتُ جَابِرَ بْنِ عَبْـيَدِ اللَّهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: فَلَنَّا يَا رَسُوـلَ اللهِ ذَٰلِكَ بِهِ مَيْمَانَة، فَأَفْتَلَتْ وَظَلَّتْ صَاعَةً مِّنْ شَعَيْرٍ فَمَعَايِدُ أَنتُ وَنَفَرُ. فَقَصَّـحَ النَّبِيُّ صلى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَا أَهْلُ الْخَيْرِ فَأَقِمْ صَٰحِبَةَ سَوْرَةَ فَحْيٌ هَٰلَكُمْ. 50: 1. حَدَّثَنَا حُبَّانُ بْنُ مُوسَى أَخْبَرْنَا: "عَبْدُ الله، عَنْ خَالِدِ بْنِ سَيْفِي، عَنْ أَبِي، عَنْ أَمْ خَالِدِ بْنِ سَيْفِي، قَالَ: أَتَبْيِسَ رَسُوـلُ اللهِ صلى اللهُ عَلَيْهِ وَسَلَّمَ مَعَ
(Abdillāh, the narrator, said that 'Sanah' meant 'good' in the Ethiopian language). I then started playing with the seal of Prophethood (in between the Prophet's shoulders) and my father rebuked me harshly for that. Allāh's Apostle said, "Leave her," and then Allāh's Apostle (invoked Allāh to grant me a long life) by saying thrice, "Wear this dress till it is worn out and then wear another dress 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.")

306. Narrated Abū Hurairā: Al-Hasan bin ‘Alī took a date from the dates of the Šādaqa and put it in his mouth. The Prophet said (to him) in Persian, "Kakh, kakh! [i.e. Don't you know that we do not eat the Šādaqa (i.e. what is given in charity) (charity is the dirt of the people)]."

(189) CHAPTER. Al-Ghulūl(1) (Stealing from the war booty before its distribution), and the Statement of Allāh

'Anybody who takes anything dishonestly will bring that thing on the Day of Resurrection.' (3:161)

(1) Ghulul: See the glossary.
307. Narrated Abū Huraira : The Prophet got up amongst us and mentioned Al-Ghulūl, emphasised its magnitude and declared that it was a great sin saying, "Don't commit Ghulūl 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 Apostle! Intercede with Allah for me,' and I will reply, 'I can't help you, for I conveyed Allah's Message to you.' Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, 'O Allah's Apostle! Intercede with Allah for me,' and I will say, 'I can't help you for I conveyed Allah's Message to you,' or one carrying over his neck gold and silver and saying, 'O Allah's Apostle! Intercede with Allah for me,' and I will say, 'I can't help you for I conveyed Allah's Message to you,' or one carrying clothes that will be fluttering, and the man will say, 'O Allah's Apostle! Intercede with Allah for me.' And I will say, 'I can't help you, for I conveyed Allah's Message to you.'"

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

308. Narrated ʿAbdullāh bin ʿAmr: There was a man who looked after
the family and the belongings of the Prophet and he was called Karkara. The man died and Allah’s Apostle 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.

(191) CHAPTER. What is hated regarding the slaughtering of the camels and sheep of the booty (before its distribution).

309. Narrated 'Abāya bin Rifā'a: My grandfather, Rāfī', said, “We were in the company of the Prophet at Dhula-Hulaifa, and the people suffered from hunger. We got some camels and sheep (as booty) and the Prophet was still behind the people. They hurried and put the cooking pots on the fire. (When he came) he ordered that the cooking pots should be upset and then he distributed the booty (amongst the people) regarding ten sheep as equal to one camel. Then a camel fled and the people chased it till they got tired, as they had a few horses (for chasing it). So a man threw an arrow at it and caused it to stop (with Allah’s Permission). On that the Prophet said, ‘Some of these animals behave...”
like wild beasts, so, if any animal flee from you, deal with it in the same way (as followed by this man)." 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?" Allāh’s Apostle ﷺ replied, "If the instrument used for killing causes the animal to bleed profusely and if Allāh’s Name is mentioned on killing it, then eat its meat (i.e., it is lawful) but don’t use a tooth or a nail and I am telling you the reason: A tooth is a bone (and slaughtering with a bone is forbidden), and a nail is the slaughtering instrument of the Ethiopians."

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

310. Narrated Qais: Jarīr bin ʿAbdullāh said to me, "Allāh’s Apostle ﷺ said to me, 'Won't you relieve me from Dhul-Khalaṣa?' Dhul-Khalaṣa was a house where the tribe of Khath’am used to stay, and it used to be called Ka’bat-ul-Yamaniya. So I proceeded with one-hundred-and-fifty [men] from the tribe of Ahmas who were good cavalry. I informed the Prophet ﷺ that I could not sit firm on horses, so he stroke me on the chest with his hand and I noticed his finger-marks on my chest. He invoked, 'O Allāh! Make him firm and a guiding and rightly-guided man.'"
Jarir set out towards that place, dismantled and burnt it, and then sent the good news to Allāh's Apostle ﷺ. The messenger of Jarir said to Allāh's Apostle ﷺ, "O Allāh's Apostle! By Him Who has sent you with the Truth, I did not come to you till it (i.e. the house) had been turned (black) like a scabby camel (covered with tar)." So the Prophet ﷺ blessed the horses and the men of Aḥmas five times.

(193) CHAPTER. What may by given to the bringer of glad tidings.

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

(194) CHAPTER. There is no migration (from Mecca) after the Conquest (of Mecca).

311. Narrated Ibn ʿAbbās ﷺ: The Prophet ﷺ said, on the day of the Conquest of Mecca, "There is no migration (after the Conquest), but Jihād and good intentions(1), and when you are called for Jihād, you should immediately respond to the call."

312. Narrated Abū ʿUthmān An-Nahdī from Mujāshī bin Masʿūd: Mujāshī took his brother Mujālid bin Masʿūd to the Prophet ﷺ and said, "This is Mujālid

(1) See Ḥadīth No. 79, V. 5.
and he will give a solemn pledge to you for migration." The Prophet ﷺ said, "There is no migration after the Conquest of Mecca, but I will take his pledge for Islam."

313. Narrated Ata': I and Ubaid bin Umayr went to Aisha ﷺ while she was staying near Thabit (i.e. a mountain). She said, "Migration has stopped since Allāh gave His Prophet ﷺ victory over Mecca."

(195) CHAPTER. (It is permissible for a man) to search the hair of the Dhimmī women (i.e. non-Muslims living under the protection of Muslims) or faithful ladies if they disobey Allāh, and to compel them to take off their clothes if there is necessity.

314. Narrated Sa'd bin Ubaida: Abū 'Abdur-Rahmān who was one of the supporters of Uthmān said to Abū Talha who was one of the supporters of Aī, "I perfectly know what encouraged your leader (i.e. Aī) to shed blood. I heard him saying: Once the Prophet ﷺ sent me to Az-Zubair on an errand saying, 'Go to such-and-such garden where you will find a lady whom Ḥātib has given a
letter. So we went to the garden and requested the lady to hand over the letter to us. She said, ‘Hāṭib has not given me any letter.’ We told her, ‘Take out the letter or else we will strip off your clothes.’ So she took it out of her braid.
The Prophet called Hāṭib. Hāṭib said, ‘Don’t hurry in judging me, for, by Allāh, I have not become a disbeliever, and my love to Islam is increasing. (The reason for writing this letter was) that there is none of your companions but has relatives in Mecca, who look after their families and property, while I have nobody there, so I wanted to do them some favour (so that they might look after my family and property).’ The Prophet believed him. ‘Umar said, ‘Let me chop off his (i.e. Hāṭib’s) neck as he has done hypocrisy.’ 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).’

(196) CHAPTER. The reception of the Ghazis (i.e. warriors returning after participating in Jihād).

315. Narrated Ibn Abī Mulaika:
Ibn Az-Zubair said to Ibn Ja‘far, ‘Do you remember when I, you and Ibn ‘Abdās went out to receive Allāh’s Apostle?’ Ibn Ja‘far replied in the affir-
ative. Ibn Az-Zubair added, "And Allah's Apostle made us (i.e., I and Ibn 'Abbás) ride along with him and left you."

316. Narrated Aṣ-Ṣaḥīb bin Yazīd: I along with some boys went out to receive Allah's Apostle at Thaniyāt-al-Wadā.

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

317. Narrated 'Abdullāh: When the Prophet returned (from Jihad), he would say Takbīr thrice and add, "We are returning, if Allah wishes, with repentance and worshipping and praising (our Lord) and prostrating ourselves before our Lord. Allah fulfilled His Promise and helped His Slave, and He Alone defeated the (infidel) clans."

318. Narrated Anas bin Mālik: We were in the company of the Prophet while returning from Uṣfān, and Allah's Apostle was riding his she-camel keeping Ṣafīya bint Ḥuwayy riding behind him. His she-camel slipped and both of them fell down. Abū Talha jumped
from his camel and said, "O Allāh's Apostle! May Allāh sacrifice me for you." The Prophet ﷺ said, "Take care of the lady." So, Abū Taḥā covered his face with a garment and went to Ṣafīya 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 circling Allāh's Apostle ﷺ.

When we approached Medina, the Prophet ﷺ said, "We are returning with repentance and worshipping and praising our Lord." He kept on saying this till he entered Medina.

319. Narrated Anas bin Mālik ﷺ that he and Abū Taḥā came in the company of the Prophet ﷺ and Ṣafīya was accompanying the Prophet ﷺ, who let her ride behind him on his she-camel. During the journey, the she-camel slipped and both the Prophet ﷺ and (his) wife fell down. Abū Taḥā (the sub-narrator thinks that Anas said that Abū Taḥā jumped from his camel quickly) said, "O Allāh's Apostle! May Allāh sacrifice me for your sake! Did you get hurt?"

The Prophet ﷺ replied, "No, but take care of the lady." Abū Taḥā 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 Medina. The Prophet said, “We are returning with repentance and worshipping and praising our Lord.” The Prophet kept on saying this statement till he entered Medina.

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

320. Narrated Jābir bin ‘Abdullāh : I was on a journey in the company of the Prophet and when we reached Medina, he said to me, “Enter the Mosque and offer two Rak‘āt.”

321. Narrated Ka‘b : Whenever the Prophet returned from a journey in the forenoon, he would enter the Mosque and offer two Rak‘āt before sitting.

(199) CHAPTER. Taking meals on arrival (from a journey).

Ibn ‘Umar used not to observe fasting (on returning from a journey) because of receiving visitors.

322. Narrated Muhārib bin Dīthār :
Jābir bin ʿAbdullāh said, "When Allāh's Apostle arrived at Medina, he slaughtered a camel or a cow." Jābir added, "The Prophet bought a camel from me for two Uqiyas (of gold) and one or two Dirhams. When he reached Sirār, he ordered that a cow be slaughtered and they ate its meat. When he arrived at Medina, he ordered me to go to the Mosque and offer two Rakāts, and weighed (and gave) me the price of the camel."

323. Narrated Jābir: Once I returned from a journey and the Prophet said (to me), "Offer two Rakāts." (Sirār is a place near Medina.)
In the name of Allah, the most Beneficent, the most Merciful.

THE BOOK OF THE OBLIGATION OF KHUMUS

(One Fifth of the war booty to be given to Allah's Apostle to distribute according to Allah's Orders stated in the Holy Quran.)

324. Narrated Ali: I got a she-camel in 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 Fidma, the daughter of Ali's Apostle, I had an appointment with a goldsmith from the tribe of Banu Qainuq. To bring talh and roses while my two she-camels were kneeling down beside the room of an Anggar, I returned after collecting the goldsmiths and spent its price on my wedding party. I was collecting for my she-camels equipment of saddles, sacks, and ropes while my two she-camels cut off and their flanks cut open. When I saw that state of my two she-camels, I could not help weeping. I asked, "Who has done this?"
The people replied, "Hamza bin 'Abdul-Muttalib who is staying with some Ansari drunks in this house." I went away till I reached the Prophet and Zaid bin Haritha was with him. The Prophet noticed on my face the effect of what I had suffered, so the Prophet asked, "What is wrong with you?" I replied, "O Allah's Apostle! I have never seen such a day as today. Hamza attacked my two she-camels, cut off their humps, and ripped open their flanks, and he is sitting there in a house in the company of some drunks." The Prophet then asked for his covering sheet, put it on, and set out walking, followed by me and Zaid bin Haritha till he came to the house where Hamza was. He asked permission to enter, and they allowed him, and they were drunk. Allah's Apostle started rebuking Hamza for what he had done, but Hamza was drunk and his eyes were red. Hamza looked at Allah's Apostle and then he raised his eyes, looking at his knees, then he raised up his eyes looking at his umbilicus, and again he raised up his eyes looking at his face. Hamza then said, "Aren't you but the slaves of my father?" Allah's Apostle realised that he was drunk, so Allah's Apostle retreated, and we went out with him.
325. Narrated Aisha, the mother of the believers: After the death of Allah’s Apostle Fatima, the daughter of Allah’s Apostle, asked Abu Bakr As-Siddiq to give her, her share of inheritance from what Allah’s Apostle had left of the Fai (i.e. booty gained without fighting) which Allah had given him. Abu Bakr said to her, “Allah’s Apostle said, ‘Our property will not be inherited, whatever we (i.e. prophets) leave is Sadaqa (to be used for charity).’” Fatima, the daughter of Allah’s Apostle got angry and stopped speaking to Abu Bakr, and continued assuming that attitude till she died. Fatima remained alive for six months after the death of Allah’s Apostle. She used to ask Abu Bakr for her share from the property of Allah’s Apostle which he left at Khaibar, and Fadak, and his property at Medina (devoted for charity). Abu Bakr refused to give her that property and said, “I will not leave anything Allah’s Apostle used to do, because I am afraid that if I left something from the Prophet’s tradition,
then I would go astray.” (Later on) Umar gave the Prophet’s property (of Ṣadaqa) at Medina to ʿAlī and ʿAbbās, but he withheld the properties of Ḵhaibar and Fadak in his custody and said, “These two properties are the Ṣadaqa which Allāh’s Apostle used to use for his expenditures and urgent needs. Now their management is to be entrusted to the ruler.” (Az-Zuhri said, “They have been managed in this way till today.”)

326. Narrated Mālik bin Aus: 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 Mālik! 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, “Uthmān, Abdur-Rahmān bin ʿAuf, Az-Zubair and Sād
bin Abi Waqqas are asking your permission (to see you); may I admit them?" Umar said, "Yes." So they were admitted and they came in, greeted him, and sat down. After a while Yarfi came again and said, "May I admit Ali and Abbas?" Umar said, "Yes." So, they were admitted and they came in and greeted (him) and sat down. Then Abbas said, "O chief of the believers! Judge between me and this (i.e. Ali)." They had a dispute regarding the property of Bani An-Nadir which Allah had given to His Apostle as Fai. The group (i.e. Uthman and his companions) said, "O chief of the believers! Judge between them and relieve both of them from each other." Umar said, "Be patient! I beseech you by Allah by Whose Permission the Heaven and the Earth exist, do you know that Allah's Apostle said, 'Our (i.e. prophets') property will not be inherited, and whatever we leave, is Sadaqa (to be used for charity),' and Allah's Apostle meant himself (by saying "we")?" The group said, "He said so." Umar then turned to Ali and Abbas and said, "I beseech you by Allah, do you know that Allah's Apostle said so?" They replied, "He said so." Umar then said, "So, I will talk to you about this matter. Allah favoured His Apostle with a sort of the Fai (booty) which he gave to nobody else."

What Allah bestowed on His
Apostle (and taken away) from them — for this you made no expedition with either cavalry or camelry: But Allāh gives power to His Apostles over whomever He pleases. And Allāh has power over all things.

(59:6)

Umar added, "So, this property was especially given to Allāh's Apostle, but, by Allāh, 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. Allāh's Apostle used to spend the yearly expenses of his family out of this property, and used to keep the rest of its revenue to be spent on Allāh's Cause. Allāh's Apostle kept on doing this during all his lifetime. I ask you by Allāh, do you know this?" They replied in the affirmative. Umar then said to 'Abī and 'Abbās, "I ask you by Allāh, do you know this?" Umar added, "When Allāh had taken His Prophet unto Him, 'Abū Bakr said, 'I am the successor of Allāh's Apostle,' so, 'Abū Bakr took over that property and ran it in the same way as Allāh's Apostle used to do, and Allāh knows that he was true, pious, and rightly-guided, and he was a follower of what was right. Then Allāh took 'Abū Bakr unto Him and I became 'Abū Bakr's successor, and I kept that property in my possession for the first
two years of my Caliphate, managing it in the same way as Allāh’s Apostle used to do and as Abū Bakr used to do, and Allāh knows that I have been true, pious, rightly guided, and a follower of what is right. Now you both (i.e., ‘Alī and ‘Abbās) 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., ‘Alī, came to me asking for his wife’s share from her father’s property. I told you both that Allāh’s Apostle said, ‘Our (prophets’) properties are not to be inherited, but what we leave is ‘Sādaqa (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 run it in the same way as Allāh’s Apostle used to do, and as Abū Bakr used to, and as I have done since I was in charge of it.’ So, both of you said (to me), ‘Hand it over to us,’ and on that condition I handed it over to you. So, I ask you by Allāh, did I hand it over to them on this condition?’ The group said, ‘Yes.’ Then ‘Umar faced ‘Alī 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, by
Whose Leave both the Heaven and the Earth exist, I will never give any decision other than that (I have already given). And if you are unable to manage it, then return it to me, and I will do the job on your behalf.

(2) **CHAPTER.** The payment of the Khumus is a part of religion.

327. Narrated Ibn `Abbās: The delegates of the tribe of `Abdul-Qais came and said, "O Allah's Apostle! We are from Rabi' a branch tribe, and between us and you stand the infidels of the tribe of Muḍar, so we cannot come to you except in the Sacred Months. Therefore we entreat you to give us some instructions that we may apply and invite our people left behind us to observe as well." The Prophet said, "I order you (to do) four (things) and forbid you (to do) four: I order you to believe in Allah, that is, to certify that None has the right to be worshipped but Allah (the Prophet pointed with his hand); to establish prayers; to pay Zakat; to fast the month of Ramadān, and to pay the Khumus (i.e. one-fifth) of the war booty to Allah. (1) And I forbid

(1) The Prophet said that he was going to order them to observe four things, yet he mentioned five when giving details. That is because the first matter of belief in Allah was not a new order, for they had already believed in Allah.
you to use Ad-dubā', An-Naqīr, Al-Hantam and Al-Muzaffat (i.e. utensils used for preparing alcoholic drinks)."

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

328. Narrated Abū Huraira: Allah's Apostle said, "My heirs should not take even a single Dinar (i.e. anything from my property), and whatever I leave, excluding the expenditure of my wives and my labourers, will be Sadaqa (i.e. be used for charity)."

329. Narrated 'Āisha: Allâh's Apostle 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.

330. 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 Sadaqa.
(4) **CHAPTER.** What has been said regarding the houses of the wives of the Prophet ﷺ, and what houses were named after them (e.g. Aisha’s house, etc.). And the Statement of Allâh ﷻ:

'(O wives of the Prophet), stay in your houses,' (33:33) and also:

'(O you who believe), do not enter the Prophet’s houses until leave is given to you.' (33:53)

331. Narrated Aisha ﷺ: the wife of the Prophet ﷺ: When the sickness of Allâh’s Apostle ﷺ got aggravated, he asked the permission of his wives that he should be treated in my house, and they permitted him.

332. Narrated Ibn Abî Mulaika:

'Aisha ﷺ said, "The Prophet ﷺ died in my house on the day of my turn while he was leaning on my chest closer to my neck, and Allâh made my saliva mix with his saliva." Aisha added, "Abdur-Rahmân came with a Siwâk and the Prophet ﷺ was too weak to use it.}
so I took it, chewed it and cleaned his teeth with it."  (1)

333. Narrated Sahīha, the wife of the Prophet, that she came to visit Allah's Apostle while he was in Ḥidżāf (i.e. seclusion) in the Mosque during the last ten days of Ramaḍān. When she got up to return, Allah's Apostle got up with her and accompanied her, and when he reached near the gate of the Mosque close to the door (of the house) of Um Salama, the wife of the Prophet, two Anṣārī men passed by them and greeted Allah's Apostle and then went away. Allah's Apostle addressed them saying, "Don't hurry! (She is my wife)." They said, "Glorified be Allah! O Allah's Apostle (You are far away from any suspicion)," and his saying was hard on them. Allah's Apostle said, "Satan circulates in the mind of a person as blood does (in his body). I was afraid that Satan might put some (evil) thoughts in your minds."

334. Narrated ʿAbdullāh bin ʿUmar: Once I went upstairs in Ḥafṣa's

(1) This is what she meant by 'Allāh made my saliva mix with his saliva.'
house and saw the Prophet answering the call of nature with his back towards the Qibla and facing Sha'm.

335. Narrated 'Aisha that Allah's Apostle used to offer the 'Asr prayer while the sun was still shining in her Hujra (i.e. courtyard of her dwelling place).

336. Narrated 'Abdullah: The Prophet stood up and delivered a sermon, and pointing to 'Aisha's house (i.e. eastwards), he said thrice, "Afflictions will rise from here," adding, "from where the side of the Satan's head comes out (i.e. from the East)."

337. Narrated 'Amra bint 'Abdur-Rahmān: 'Aisha, the wife of the Prophet told her that once Allah's Apostle was with her and she heard somebody asking permission to enter Ḥafṣa's house. She said, "O Allah's Apostle! This man is asking permission to enter your house." Allah's Apostle replied, "I think he
is so-and-so (meaning the foster-uncle of Hafsa). What is rendered illegal because of blood relations, is also rendered illegal because of the corresponding foster-relations."

(5) **CHAPTER.** What has been said regarding the armour of the Prophet محمد ﷺ, 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.

338. 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 محمد ﷺ. Three lines were engraved on the Ring, (the word) 'Muhammad' was in a line, 'Apostle' was in another line, and 'Allāh' in a third.

339. Narrated 'Isā bin Ẓahmān: Anas brought out to us two worn out leather shoes without hair and with pieces of leather straps. Later on Thābit Al-Banānī told me that Anas said that they were the shoes of the Prophet محمد ﷺ.
340. Narrated Abu Burda: Aisha brought out to us a patched woollen garment, and she said, "(It chanced that) the soul of Allah’s Apostle was taken away while he was wearing this." Abu Burda added, "Aisha brought out to us a thick waist sheet like the ones made by the Yemenites, and also a garment of the type called Al-Mulabbada."

341. Narrated Anas bin Malik: When the cup of Allah’s Apostle got broken, he fixed it with a silver wire at the crack. (The sub-narrator, Asim said, "I saw the cup and drank water in it.")"

342. Narrated Ali bin Al-Husain that when they reached Medina after returning from Yazid bin Mu’awiya after the martyrdom of Husain bin Ali (may Allah bestow His Mercy upon him), Al-Miswar bin Makhrama met him and said to him, "Do you have any need you may order me to satisfy?" Ali said, "No." Al-Miswar said, "Will you give me the sword of Allah’s Apostle for I am afraid that people may take it from
you by force? By Allah, if you give it to me, they will never be able to take it till I die.” When Ali bin Abi Talib demanded the hand of the daughter of Abi Jahal to be his wife besides Fatima, I heard Allah’s Apostle on his pulpit delivering a sermon in this connection before the people, and I had then attained my age of puberty. Allah’s Apostle said, “Fatima is from me, and I am afraid she will be subjected to trials in her religion (because of jealousy).” The Prophet then mentioned one of his sons-in-law who was from the tribe of Abdi Shams, and he praised him as a good son-in-law, saying, “Whatever he said was the truth, and he promised me and fulfilled his promise. I do not make a legal thing illegal, nor do I make an illegal thing legal, but by Allah, the daughter of Allah’s Apostle and the daughter of the enemy of Allah (i.e. Abu Jahl) will not gather together at any rate.”

343. Narrated Ibn Al-Hanafiya: If Ali had spoken anything bad about Uthman, then he would have mentioned the day when some persons came to him and complained about the Zakat officials of Uthman. Ali then said to me, “Go to Uthman and say to him, ‘This document contains the regulations of spending the Sadaqa of Allah’s Apostle.”
so order your Zakāt officials to act accordingly.” I took the document to Uṯmān. Uṯmān said, “Take it away, for we are not in need of it.” I returned to Aḷī with it and informed him of that. He said, “Put it whence you took it.”

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

(6) CHAPTER. The evidence that confirms that the Khumus (i.e. one fifth of the war booty) is meant for the needs of Allāh’s Apostle and the poor; and the fact that Allāh’s Apostle favoured the people of Aṣ-Ṣuffa and the widows in this matter, for when Fāṭima complained of suffering from grinding and the handmill 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.

344. Narrated Aḷī: Fāṭima complained of what she suffered from the handmill and from grinding, when she got the news that some slave girls of the booty had been brought to Allāh’s Apostle. She went to him to ask for a maidservant, but she could not find him, and told Aṣḥa of her need. When the
Prophet came, Aisha informed him of that. The Prophet came to our house when we had gone to our beds. (On seeing the Prophet we were going to get up, but he said, "Keep your place." 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: 'Allah Akbar (i.e. Allah is Greater)' for 34 times, and 'Alhamdu Lillah (i.e. all the praises are for Allah)' for 33 times, and 'Subhān Allah(l) (i.e. Glorified be Allah)' for 33 times. This is better for you than what you have requested.'

(7) CHAPTER. The Statement of Allah :—

'(And know that out of all the booty that you may acquire in war) a fifth share is assigned to Allah and His Apostle.' (8: 41)

It means that Allah's Apostle had the authority of distributing it (i.e. the fifth share), for Allah's Apostle said, "I am a distributor and a treasurer, and Allah is the Giver."

Narrated Jābir bin 'Abdullāh: A boy was born to one of our men, the Ansar, and he wanted to name him Muhammad. The Anṣārī man said, "I took the boy to the Prophet. The Prophet said, "Name your

(1) See the glossary.
child by my name, but do not name (them) by my Kunya, for I have been made Qasim (i.e. a distributor) to distribute (the booty etc.) amongst you." The narrator, Husain said that the Prophet said, "I have been sent as a Qasim (i.e. distributor) to distribute (things) amongst you." (The sub-narrator Salim said that he heard Jabin saying that the man wanted to name the boy Al-Qasim, but the Prophet said, "Call (your sons) by my name, but do not name (them) by my Kunya.")

345. Narrated Jabin bin Abdullah Al-Ansari: A man amongst us begot a boy whom he named Al-Qasim. On that the Ansar said, (to the man), "We will never call you Abu-al-Qasim and will never please you with this blessed title." So, he went to the Prophet and said, "O Allah's Apostle! I have begotten a boy whom I named Al-Qasim and the Ansar said, 'We will never call you Abu-al-Qasim, nor will we please you with this title.'" The Prophet said, "The Ansar have done well. Name by my name, but do not name by my Kunya, (1) for I am Qasim."

346. Narrated Mawiyah: Allah's

(1) Kunya: Means calling a man: Father of so-and-so or a woman: Mother of so-and-so. (Custom of Arabs)
Apostle said, “If Allah wants to do good for somebody, he makes him comprehend the Religion (i.e. Islam), and Allah is the Giver and I am Al-Qasim (i.e. the distributor), and this (Muslim) nation will remain victorious over their opponents, till Allah’s Order comes and they will still be victorious.”

Narrated Abū Hurairā: Allah’s Apostle 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.”

347. Narrated Khaula Al-Ansāriya: I heard Allah’s Apostle 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 many gains which you will take.* (48:20)
So, the booty is for the whole Muslim fighters, till Allāh's Apostle explained (the details).

348. Narrated 'Urwa-al-Bāriqi: The Prophet said, "Horses are always the source of good, namely, rewards (in the Hereafter) and booty, till the Day of Resurrection."

349. Narrated Abū Huraira: Allāh's Apostle said, "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allāh's Cause."

350. Narrated Jābir bin Samura: Allāh's Apostle said, "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, their will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allāh's Cause."

351. Narrated Jābir bin 'Abdullāh:
Allāh’s Apostle ﷺ said, “Booty has been made legal for me.”

352. Narrated Abū Huraira ﷺ:
Allāh’s Apostle ﷺ said, “Allāh has granted him who strives in His Cause and whose motivation for going out is nothing but Jihād in His Cause and belief in His Word, that He will admit him into Paradise (if martyred) or bring him back to his dwelling place, whence he has come out, with what he gains of reward and booty.”

353. Narrated Abū Huraira ﷺ:
The Prophet ﷺ said, “A prophet amongst the prophets wanted to carry 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 ‘Asr prayer, he said to the sun, ‘O sun! You are under Allāh’s Order and I am under Allāh’s Order.”
Allāh! Stop it (i.e. the sun) from setting. It was stopped till Allāh made him victorious. Then he collected the booty and the fire came to burn it, but it did not burn it.

He said (to his men), 'Some of you have stolen something from the booty. So one man from every tribe should give me a solemn pledge by shaking hands with me.' (They did so and) the hand of a man got stuck over the prophet's. Then the prophet said (to the man), 'The theft has been committed by your people. So all the persons of your tribe should give me the solemn pledge by shaking hands with me.' The hands of two or three men got stuck over the prophet's hand 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. Then Allāh made the booty legal for us; Allāh saw our weakness and disability, so he made booty legal for us.'

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

354. 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 Khairār.'

(1) Booty used to be burnt by fire sent by Allāh.
(10) CHAPTER. If somebody fights for the sake of booty, will his reward (in the Hereafter) be reduced?

355. Narrated Abū Mūsā Al-Asfārī: 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 at fighting in Allāh's Cause?" The Prophet said, "He who fights so that Allāh's Word (i.e. Islam) should be superior, fights for Allāh's Cause."

(11) CHAPTER. The Imām 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).

356. Narrated 'Abdullāh bin Abī 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 Abū-al-Miswar!
I have kept this aside for you! O Abū-al-Miswar! I have kept this aside for you!" Makhrama was a bad-tempered man. (1)

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

357. Narrated Anas bin Mālik: People used to give some of their date-palms to the Prophet (as a gift), till he conquered Bani Quraiza and Bani An-Naḍīr, whereupon he started returning their favours.

(13) CHAPTER. Blessed is the wealth of a living or a dead Ghāzī (i.e. Muslim warrior) who fought along with the Prophet or along with the ruler.

(1) This was why the Prophet treated him gently and mercifully and he used always to treat his companions in this manner.
358. Narrated 'Abdullāh 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, 'Abdullāh'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." (Hīshām, a sub-narrator added: "Some of the sons of 'Abdullāh were equal in age to the sons of Az-Zubair, e.g. Khūbaib and 'Abbād. 'Abdullāh had nine sons and nine daughters at that time.")

(The narrator 'Abdullāh 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 Allāh! I could not understand what he meant till I asked, "O father! Who is your master?" He replied, "Allāh (is my Master)." By Allāh, whenever I had any difficulty regarding his debts, I would say, "O the Master of Az-Zubair! Pay his debts on his behalf," and Allāh would (help me to) pay it. Az-Zubair was martyred leaving no Dinār
or Dirham but two pieces of land, one of which was (called) Al-Ghāba, and eleven houses in Medina, two in Basra, one in Kūfa and one in Egypt. In fact, the source of the debt which he owed was that if somebody brought some money to deposit with him, Az-Zubair would say, "No, (I won’t keep it as a trust), but I take it as a debt, for I am afraid it might be lost." Az-Zubair was never appointed governor or collector of the tax of Kharāj 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.

Abū Bakr, Umar, and ʿUthmān (Abdullāh bin Az-Zubair added:) When I counted his debt, it turned to be two million and two hundred thousand. (The sub-narrator added:) Ḥakīm bin Ḥizām met Abdullāh bin Zubair and asked, "O my nephew! How much is the debt of my brother?" Abdullāh kept it as a secret and said, "One hundred thousand." Ḥakīm said, "By Allāh! I don’t think your property will cover it." On that Abdullāh said to him, "What if it is two million and two hundred thousand?" Ḥakīm 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-Ghāba for one hundred and seventy thousand. Abdullāh sold it for one million and six hundred thousand. Then he called the people saying, "Any person who has any money claim on Az-Zubair
should come to us in Al-Ghāba.” There came to him ʿAbdullāh bin Jaʿfar whom Az-Zubair owed four hundred thousand. He said to ʿAbdullāh bin Az-Zubair, “If you wish I will forgive you the debt.” ʿAbdullāh (bin Az-Zubair) said, “No.” Then Ibn Jaʿfar said, “If you wish you can defer the payment if you should defer the payment of any debt.” Ibn Az-Zubair said, “No.” ʿAbdullāh bin Jaʿfar said, “Give me a piece of the land.” ʿAbdullāh bin Az-Zubair said (to him), “Yours is the land extending from this place to this place.” So, ʿAbdullāh bin Az-Zubair sold some of the property (including the houses) and paid his debt perfectly, retaining four and a half shares from the land (i.e. Al-Ghāba). He then went to Muʿāwiya while Āmīr bin Uthmān, Al-Mundhir bin Az-Zubair and Ibn Zamʿa were sitting with him. Muʿāwiya asked, “At what price have you appraised Al-Ghāba?” He said, “One hundred thousand for each share.” Muʿāwiya asked, “How many shares have been left?” ʿAbdullāh replied, “Four and a half shares.” Al-Mundhir bin Az-Zubair said, “I would like to buy one share for one hundred thousand.” Āmīr bin Uthmān said, “I would like to buy one share for one hundred thousand.” Ibn Zamʿa said, “I would like to buy one share for one hundred thousand.” Muʿāwiya said, “How much is left now?” ʿAbdullāh replied, “One share and a half.” Muʿāwiya said, “I would like to buy it for one hundred and fifty thousand.” ʿAbdullāh also sold his part to Muʿāwiya
for six hundred thousand. When Ibn Az-Zubair had paid all the debts, Az-Zubair's sons said to him, "Distribute our inheritance among us." He said, "No, by Allah, I will not distribute it among you till I announce in four successive Hajj seasons, 'Would those who have money claims on Az-Zubair come so that we may pay them their debt.'" So, he started to announce that in public in every Hajj season, and when four years had elapsed, he distributed the inheritance among the inheritors. Az-Zubair had four wives, and after the one-third of his property was excluded (according to the will), each of his wives received one million and two hundred thousand. So the total amount of his property was fifty million and two hundred thousand.

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

359. Narrated Ibn 'Umar : 'Uthman did not join the Badr battle because he was married to one of the daughters of Allah's Apostle and she was ill. So, the Prophet said to him, "You will get a reward and a share (from the war booty) similar to the reward and the share of one who has taken part in the Badr battle."
(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 gave the Ansār and what he gave to Jābir bin ʿAbdullāh from the dates of Khaibar.

360. Narrated Marwān bin Al-Ḥakim and Miswar bin Makhrama: When the Hawāzin delegation came to Allāh’s Apostle after they had embraced Islam and requested him to return their properties and war prisoners to them, Allāh’s Apostle said, “To me the best talk is the truest, so you may choose either of two things; the war prisoners or the wealth, for I have delayed their distribution.” Allāh’s Apostle had waited for them for over ten days when he returned from Taʿīf. So, when those people came to know that Allāh’s Apostle was not going to return to them except one of
the two things, they said, "We choose our war prisoners." Allāh's Apostle stood up amongst the Muslims, and after glorifying Allāh as He deserved, he said, "Now then, these brothers of yours have come to us with repentance, and I think that I should return their war prisoners to them, so anyone amongst you who is willing to return them without compensation, let him do so, and if anyone 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 Allāh will give us." On that, all the people said, "O Allāh's Apostle! We have agreed willingly to do so (give up our shares)." Then Allāh's Apostle 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 Allāh's Apostle and said, "All the people are willing and have given the permission to return the war prisoners (without compensation)."

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

361. Narrated Zahdam: Once we were in the house of Abū Mūsā who presented a meal containing cooked chicken. A man from the tribe of Bani Taim
Allāh with red complexion as if he were from the Byzantine war prisoners, was present. Ābū Mūsā invited him to share the meal but he (apologised) saying, "I saw chickens eating dirty things and so I have had a strong aversion to eating them, and have taken an oath that I will not eat chickens." Ābū Mūsā said, "Come along, I will tell you about this matter (i.e. how to cancel one's oath). I went to the Prophet in the company of a group of Al-Āṣh'ariyyun, asking him to provide us with means of conveyance. He said, 'By Allāh, 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 Allāh's Apostle and he asked for us saying, 'Where are the group of Al-Āṣh'ariyyun?' 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 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 Allāh has done, and by Allāh, if Allāh wishes, if 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.'
362. Narrated Nāfi' from Ibn 'Umar : Allāh's Apostle sent a Sariya(1) towards Najd, and 'Abdullāh bin 'Umar was in the Sariya. They gained a great number of camels as war booty. The share of each one of them was twelve or eleven camels, and they were given an extra camel each.

363. Narrated Ibn 'Umar : Allāh's Apostle used to give extra share to some of the members of the Sariya he used to send, in addition to the shares they shared with the army in general.

364. Narrated Abū Mūsā : We got the news of the migration of the Prophet while we were in Yemen, so we set out migrating to him. We were, I and my two brothers, I being the youngest, and one of my brothers was Abū Burda and the other was 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-Najāshī in Ethiopia, and there we found Ja'far bin Abī Tālib and his companions with An-Najāshī. Ja'far said: (to us),

(1) See the glossary.
Allāh’s Apostle 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 Khāibār. 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 Khāibār’s conquest except the people of our ship, besides Jā’far and his companions, whom he gave a share as he did them (i.e., the people of the ship).

365. Narrated Jābir: Allah’s Apostle said (to me), “If the property of Bahrain came 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 a money claim on Allah’s Apostle or whom Allah’s Apostle had promised something, should come to us.” So, I went to him and said, “Allah’s Apostle had promised to give me so much and so much.” Abū Bakr scooped up money with both hands thrice for me.” (The sub-narrator Sufyān illustrated this action by scooping up with both hands and said, “Ibn Al-Munkadīr, another sub-narrator, 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.

366. Narrated Jābir bin ʿAbdullāh: While Allāh’s Apostle was distributing the booty at Al-Jaʿrāna, somebody said to him, "Be just (in your distribution)." The Prophet replied, "Verily I would be miserable if I did not act justly."

(16) CHAPTER. The free emancipation of the captives by the Prophet without taking out the Khumus from the booty.

367. Narrated Jābir bin (Mūʾim):
The Prophet محمد ﷺ talked about war prisoners of Badr saying, “Had Al-Mut'am bin Adi been alive and interceded with me for these mean 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 محمد ﷺ distributed to Bani Al-Mu'ttashib and Banitting Hami from the Khumus of the Khair boot.

‘Umar bin 'Abd Al-Aziz said, “The Prophet محمد ﷺ 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 complaining of need, and because of what they had suffered from these people (i.e. Quraish) and their allies for his sake.

368. Narrated Jubair bin Mut'am: I and 'Uthman bin Affan went to Allah's Apostle محمد ﷺ and said, “O Allah's Apostle! You have given to Bani Al-Mut'tashib and left us although they and we are of the same kinship to you.” Allah's Apostle محمد ﷺ said, “Bani Mu'ttashib and Bani Hashim are one and the same.”

The Prophet محمد ﷺ did not give a share to Bani Abd-Shams and Bani Naufal.
(18) **CHAPTER.** Not taking the Khumus from the spoils of a killed infidel; and he who kills an infidel, will possess his belongings without giving the Khumus, and what the verdict of the Imam in this respect is.

369. Narrated 'Abdur-Rahmān bin Auf: While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young Ansārī boys, and I wished I had been stronger than they. One of them called my attention saying, "O uncle! Do you know Abū Jahl?" I said, "Yes. What do you want from him, O my nephew?" He said, "I have been informed that he abuses Allah's Apostle ﷺ. By Him in Whose Hands my life is, if I should see him, then my body will not leave his body till either of us meet his fate." I was astonished at that talk. Then the other boy
called my attention saying the same as the other had said. After a while I saw Abū 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 Allāh's Apostle ج‍ ﷺ to inform him of that. Allāh's Apostle ج ﷺ asked, "Which of you has killed him?" Each of them said, "I have killed him." Allāh's Apostle ج ﷺ asked, "Have you cleaned your swords?" They said, "No." He then looked at their swords and said, "No doubt, you both have killed him and the spoils of the deceased will be given to Mu'ādh bin Amr bin Al-Jamīḥ." (1) The two boys were Mu'ādh bin Afrah and Mu'ādh bin Amr bin Al-Jamīḥ.

370. Narrated Abū Qatāda ج ﷺ: We set out in the company of Allāh's Apostle ج ﷺ on the day (of the battle) of Ḥunain. When we faced the enemy, the Muslims retreated and I saw a pagan throwing himself over a Muslim. I turned round and came upon him from behind.

(1) The Prophet ﷺ noticed that the sword of Ibn Al-Jamīḥ had been driven deep in the body of the killed man. The Ḥadīth shows also that the ruler has the right to assign the spoils of the killed enemies to whomever he likes.
and hit him on the shoulder with the sword. He (i.e. the pagan) came towards me and seized me so violently that I felt as if it were death itself, but death overtook him and he released me. I followed Umar bin Al-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 ﷺ sat and said, "Anyone who has killed an enemy and has a proof of that, will possess his spoils." I got up and said, "Who will be a witness for me?" and then sat down. The Prophet ﷺ again said, "Anyone who has killed an enemy and has proof of that, will possess his spoils." I (again) got up and said, "Who will be a witness for me?" and sat down. Then the Prophet ﷺ said the same for the third time. I again got up, and Allāh’s Apostle ﷺ said, "O Abū Qatāda! What is your story?" Then I narrated the whole story to him. Some man said, "O Allāh’s Apostle! He is speaking the truth, and the spoils of the killed man are with me. So, please compensate him on my behalf." On that Abū Bakr As-Ṣiddīq said, "No, by Allāh, he (i.e. Allāh’s Apostle ﷺ) will not agree to give you the spoils gained by one of Allāh’s Lions who fights on the behalf of Allāh and His Apostle.” The Prophet ﷺ said, "Abū Bakr has spoken the truth." So, Allāh’s Apostle ﷺ gave the spoils to me. I sold that armour
(i.e. the spoils) and with its price I bought a garden at Bani Salima, and this was my first property which I gained after my conversion to Islam.

(19) **CHAPTER.** What the Prophet 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 Abdullah bin Zaid from the Prophet .

371. Narrated `Urwa b. Az-Zubair: Ḥakīm b. Ḥizām said, "I asked Allāh’s Apostle for something, and he gave me. I asked him again, and he gave me, and said to me, 'O Ḥakīm! This wealth is like green sweet (i.e. fruit), and if one takes it without greed, then one is blessed in it, and if one takes it with greediness, then one is not blessed in it, and will 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 Allāh’s Apostle! By Him Who has sent you with the Truth, I will not ask anyone for anything after you till I leave this world.'

So, when Abu Bakr during his Caliphate, called Ḥakīm to give him (some money), Ḥakīm refused to accept anything from him. Once `Umar called him (during his Caliphate) in order to give him something, but Ḥakīm refused to accept it, whereupon `Umar said, "O Muslims! I give him (i.e. Ḥakīm) his right which Allāh
has assigned to him) from this Fai (booty), but he refuses to take it.” So Ḥakīm never took anything from anybody after the Prophet  till he died.

372. Narrated Nāfi": "Umar bin Al-Khaṭṭāb  said, "O Allah’s Apostle! I vowed to observe I’tikāf for one day during the pre-Islamic period.” The Prophet  ordered him to fulfil his vow.

Umar gained two lady captives from the war prisoners of Ḥunain and he left them in some of the houses at Mecca. When Allah’s Apostle  freed the captives of Ḥunain without ransom, they came out walking in the streets. Umar said (to his son), "O Abdullah! See what is the matter." Abdullah replied, "Allah’s Apostle  has freed the captives without ransom.” He said (to him), "Go and set free those two slave girls." (Nāfi added: ) Allah’s Apostle  did not perform the ‘Umra from Al-J̲ā‘rāna, and if he had performed the ‘Umra, it would not have been hidden from Abdullah.

373. Narrated ‘Amr bin Taghib  : Allah’s Apostle  gave (gifts)
to some people to the exclusion of some others. The latter seemed to be displeased by that. The Prophet said, "I give to some people, lest they should deviate from True Faith or lose patience, while I refer other people to the goodness and contentment which Allāh has put in their hearts, and 'Amr bin Taghlib is amongst them."' 'Amr bin Taghlib said, "The statement of Allāh’s Apostle is dearer to me than red camels."

Narrated Al-Hasan: 'Amr bin Taghlib told us that Allāh’s Apostle 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).

374. Narrated Anas: The Prophet said, "I give to Quraish people in order to let them adhere to Islam, for they are near to their life of Ignorance (i.e. they have newly embraced Islam and it is still not strong in their hearts)."

375. Narrated Anas bin Mālik: When Allāh favoured His Apostle with the properties of Hawāzin tribe as Fai(booty), he started giving to some Quraishi men even up to one-hundred camels each, whereupon some Anṣārī men said to Allāh’s Apostle, "May Allāh forgive His Apostle! He is giving to (men of) Quraish and leaves us, in
spite of the fact that our swords are still dropping blood (of the infidels).’ When Allâh’s Apostle ﷺ was informed of what they had said, he called the Anṣâr and gathered them in a leather tent and did not call anybody else along with them. When they gathered, Allâh’s Apostle ﷺ came to them and said, ‘What is the statement which, I have been informed, you said?’ The learned ones among them replied, ‘O Allâh’s Apostle! The wise ones amongst us did not say anything, but the youngsters amongst us said, ‘May Allâh forgive His Apostle; he gives the Quraysh and leaves the Anṣâr, in spite of the fact that our swords are still dribbling (wet) with the blood of the infidels.’’ Allâh’s Apostle ﷺ 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 the people go with fortune, while you return with Allâh’s Apostle ﷺ to your houses? By Allâh, what you will return with, is better than what they are returning with.’’ The Anṣâr replied, ‘Yes, O Allâh’s Apostle, we are satisfied.’ Then the Prophet ﷺ said to them, ‘You will find after me, others being preferred to you. Then be patient till you meet Allâh and meet His Apostle ﷺ at Al-Kau-thar (i.e. a fount in Paradise).’’ (Anas added:) But we did not remain patient.
while he was with Allah's Apostle, [who was accompanied by the people on their way back from Hunain, the bedouins started begging things of Allah's Apostle so much so that they forced him to go under a Samura tree where his loose outer garment was snatched away. On that, Allah's Apostle stood up and said to them, “Return my garment to me. If I had as many camels as these trees, I would have distributed them amongst you, and you will not find me a miser or a liar or a coward.”

377. Narrated Anas bin Malik: While I was walking with the Prophet who was wearing a Najrani outer garment with a thick hem, a bedouin came upon the Prophet and pulled his garment so violently that I could recognise the impress of the hem of the garment on his shoulder, caused by the violence of his pull. Then the bedouin said, “Order for me something from Allah's Fortune which you have.” The Prophet turned to him and smiled, and ordered that a gift be given to him.
378. Narrated ‘Abdullāh: On the day (of the battle) of Ḥunain, Allāh’s Apostle favoured some people in the distribution of the booty (to the exclusion of others); he gave Al-Aqra’ bin Ḥābis 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 Allāh, in this distribution justice has not been observed, nor has Allāh’s Pleasure been aimed at.’ I said (to him), ‘By Allāh, I will inform the Prophet (of what you have said).’ I went and informed him, and he said, ‘If Allāh and His Apostle did not act justly, who else would act justly. May Allāh be merciful to Moses, for he was harmed with more than this, yet he kept patient.’

379. Narrated Asma bint Abī Bakr: I used to carry the date stones on my head from the land of Az-Zubair which Allāh’s Apostle had given to him, and it was at a distance of 2/3 of a Farsakh from my house.

Narrated Ḥishām’s father: The Prophet gave Az-Zubair a piece of land from the property of Bani An-Naḍir (gained as war booty).
380. Narrated Ibn Umar: Umar bin Al-Khattab expelled all the Jews and Christians from the land of Hijaz. Allah's Apostle, after conquering Khaibar, thought of expelling the Jews from the land which, after he conquered it, belonged to Allah, Allah's Apostle and the Muslims. But the Jews requested Allah's Apostle to leave them there on the condition that they would do the labour and get half of the fruits (the land would yield). Allah's Apostle said, "We shall keep you on these terms as long as we wish." Thus they stayed till the time of Umar's Caliphate when he expelled them to Taima' and Arra.

(20) CHAPTER. The food gained as war booty in the battlefield.

381. Narrated Abdullah bin Mughaffal: While we were besieging the fort of Khaibar, a person threw a leather container containing fat, and I ran to take it, but when I turned I saw the Prophet (standing behind), so I felt embarrassed in front of him.

382. 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.

383. Narrated Ibn Abī Aufā: 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 Apostle made an announcement that all the pots should be upset and that nobody should eat anything of the meat of the donkeys. We thought that the Prophet prohibited that because the Khumus had not been taken out of the booty (i.e. donkeys); other people said, "He prohibited eating them for ever." (The sub-narrator added, 'I asked Sa'īd bin Jubair who said, 'He has made the eating of donkeys' meat illegal for ever.')"

(21) CHAPTER. Al-Jizya (i.e. tax taken from all non-Muslims living under the protection of the Islamic state) taken from the Dhimmis, and the stoppage of war for a while with the enemies, and the Statement of Allah:

'Fight those who believe not in Allah nor in the Last Day, Nor observe the forbibance of
What Allāh and His Apostle have forbidden.
Nor acknowledge the Religion of Truth
Of the people of the Book
Until they pay the Jizya
With willing submission,
And feel themselves subdued."

(9:29)

(Explanation of a few words not translated.)

And what has been said regarding the taking of Jizya from the Jews, Christians, Magians and non-Arab infidels.

Narrated Ibn Abī Najīh: I asked Mujāhid, "Why are the Syrians are charged four Dinārs as Jizya while the Yemenites are charged one Dinār only?" Mujāhid replied, "This (Jizya) has been fixed on the basis of the degree of prosperity."

384. Narrated Umar (bin Dīnār): I was sitting with Jābir bin Zaid and Amr bin Aus; and Bajala was narrating to them in 70 A.H., the year when Muṣṣab bin Az-Zubair was the leader of the pilgrims of Baṣra. We were sitting at the steps of Zam-zam well and Bajala said, "I was the clerk of Już bin Muʿāwiya, Al-Aḥnāf's paternal uncle. A letter came from Umar bin Al-Khaṭṭāb 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 Dhū-Maḥram.)" (1)

Umar did not take the Jizya from the Magian infidels till Abdur-Rahmān bin Auf certified that Allāh’s Apostle had taken the Jizya from the Magians of Hajar.

385. Narrated Amr bin Auf Al-ʾAṣṣārī, who was an ally of Bani ʾAmr bin Luʿā’i and one of those who had taken part in (the Ghazwa of) Badr: Allāh’s Apostle sent Abū ʿUbaida bin Al-Jarrāh to Bahrain to collect the Jizya. Allāh’s Apostle had established peace with the people of Bahrain and appointed Al-ʾAlāʾ bin Al-Ḥāḍrami as their governor. When Abū ʿUbaida came from Bahrain with the money, the Anṣār heard of Abū ʿUbaida’s arrival which coincided with the time of the morning prayer with the Prophet. When Allāh’s Apostle led them in the morning prayer and finished, the Anṣār approached him, and he looked at them and smiled on seeing them and said, “I feel that you have heard that Abū ʿUbaida has brought something?” They said, “Yes, O Allāh’s Apostle!” He said, “Rejoice and hope for what will please you! By Allāh, I am not afraid

(1) 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.
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."

386. Narrated Jubair bin Haiya: ‘Umar sent the Muslims to the great countries to fight the pagans. When Al-Hurmuzān embraced Islam, ‘Umar said to him, “I would like to consult you regarding these countries which I intend to invade.” Al-Hurmuzān 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‘mān bin Muqrin as our commander. When we reached the land of the enemy, the representative of Khosrau came out with forty-thousand warriors, and an interpreter got up saying, “Let one of you talk..."
to me!' Al-Mughira replied, 'Ask whatever you wish.' The other asked, 'Who are you?' Al-Mughira replied, 'We are some people from the Arabs; we led a hard, miserable, disastrous life; we used to suck the hides and the date stones from hunger; we used to wear clothes made up of fur of camels and hair of goats, and to worship trees and stones. While we were in this state, the Lord of the Heavens and the Earths, Elevated is His Rememberance and Majestic is His Highness, sent us from among ourselves a Prophet whose father and mother are known to us. Our Prophet, the Messenger of our Lord, has ordered us to fight you till you worship Allah Alone or give Jizya (i.e. tribute); and our Prophet has informed us that our Lord says:

'Whoever amongst us is killed (i.e. martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remain alive, shall become your master.'
would he have disgraced you. But I accompanied Allâh’s Apostle (ﷺ) in many battles and it was his custom that if he did not fight early by daytime, he would wait till the wind had started blowing and the time for the prayer was due (i.e. after midday)."

(22) **CHAPTER.** If the Imam concludes a truce with the king of a country, will peace be observed in regard to all the people of that country?

387. Narrated Abu Humaid As-Sa’îdî: We accompanied the Prophet (ﷺ) in the Ghazwa of Tabûk and the king of Aîla presented a white mule and a cloak as a gift to the Prophet (ﷺ). And the Prophet (ﷺ) wrote to him a peace treaty allowing him to keep authority over his country.

(23) **CHAPTER.** The advice to take care of non-Muslims who have a covenant of Allâh’s Apostle (ﷺ).

388. Narrated Juwairiya bin Qudâma At-Tamimi: We said to ‘Umar bin Al-Khaṭṭâb, “O Chief of the believers! Advise us.” He said, “I advise you to fulfil Allâh’s Convention (made with the Dhimmis) as it is the convention of your Prophet (ﷺ) and the source of the livelihood of your dependents (i.e. the taxes taken from the Dhimmis).”
(24) **CHAPTER.** What grants the Prophet ﷺ gave from the land of Bahrain, and what he promised to give (some people) from the Bahrain, money resources and from Al-Jizya. And to whom should the Fai (i.e., booty gained without fight) and the Jizya be distributed?

389. Narrated Yahyā bin Sa`īd: 
Once the Prophet ﷺ called the Anṣār in order to grant them part of the land of Bahrain. On that they said, "No! By Allāh, 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 Allāh wishes." But when the Anṣār persisted in their request, he said, "After me you will see others given preference over you in this respect (in which case) you should be patient till you meet me at the Tank (of Al-Kauthar)."

390. Narrated Jābir bin ʿAbdullāh: Allāh's Apostle ﷺ once said to me, "If the revenue of Bahrain came, I would give you this much and this much." When Allāh's Apostle ﷺ had died, the revenue of Bahrain came, and Abū Bakr announced, "Let whoever was promised something by Allāh's Apostle ﷺ come to me." So, I went to Abū Bakr and said, "Allāh's Apostle ﷺ said to me, 'If the revenue of Bahrain came, I would give you this much and this much.'" On that Abū Bakr said to
me, "Scoop (money) with both your hands." I scooped money with both my hands and Abū Bakr asked me to count it. I counted it and it was five-hundred (gold pieces). The total amount he gave me was one thousand and five hundred (gold pieces).

Narrated Anas : Money from Bahrain was brought to the Prophet . He said, "Spread it in the Mosque." It was the biggest amount that had ever been brought to Allāh's Apostle . In the meantime Al-Abbas came to him and said, "O Allāh's Apostle! Give me, for I gave the ransom of myself and 'Aqil." The Prophet said (to him), "Take." He scooped money with both hands and poured it in his garment and tried to lift it, but he could not and appealed to the Prophet , "Will you order someone to help me in lifting it?" The Prophet said, "No." Then Al-Abbas said, "Then will you yourself help me carry it?" The Prophet said, "No." Then Al-Abbas threw away some of the money, but even then he was not able to lift it, and so he again requested the Prophet , "Will you order someone to help me carry it?" The Prophet said, "No." Then Al-Abbas said, "Then will you yourself help me carry it?" The Prophet said, "No." So, Al-Abbas threw away some more money and
lifted it on his shoulder and went away. The Prophet kept on looking at him with astonishment at his greediness till he went out of our sight. Allah's Apostle did not get up from there till not a single Dirham remained from that money.

(25) **CHAPTER.** The sin of one who kills an innocent person having a treaty with the Muslims.

391. Narrated 'Abdullah bin 'Amr : The Prophet said, "Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is perceived from a distance of forty years."

(26) **CHAPTER.** The expelling of the Jews from the Arabian Peninsula.

Narrated 'Umar that the Prophet said (to the Jews), "We shall keep you here as long as Allah keeps you here."

392. Narrated Abū Hurairah : While we were in the Mosque, the Prophet came out and said, "Let us go to the Jews." We went out till we reached Bait-ul-Midrās. He said to them, "If you embrace Islam, you will be safe. You should know that the earth belongs to Allah and His Apostle, and I
want to expel you from this land. So, if anyone amongst you owns some dear property, he is permitted to sell it, otherwise you should know that the Earth belongs to Allah and His Apostle."

393. Narrated Sa' id bin Jubair that he heard Ibn 'Abbas saying, "Thursday! And you know not what Thursday is?" After that Ibn 'Abbas wept till the stones on the ground were soaked with his tears. On that I asked Ibn 'Abbas, "What is (about) Thursday?" He said, "When the condition (i.e. health) of Allah's Apostle deteriorated, he said, 'Bring me a bone of the 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?' I asked him (to write) something for you.' The Prophet replied, 'Leave me as I am in a better state than what you are asking me to do.' (2) Then the Prophet

(1) The speakers here disapproved of the opinion of other people who suggested that the Prophet should not be asked to write as he was seriously ill.

(2) 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.
ordered them to do three things saying, 'Turn out all the pagans from the Arabian Peninsula, show respect to all foreign delegates by giving them gifts as I used to do.'" The sub-narrator added, "The third order was something beneficial which either Ibn 'Abbās did not mention or he mentioned but I forgot."" (1)

(27) CHAPTER. If the pagans betray the Muslims, may they be forgiven?

394. Narrated Abū Huraira : When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophet (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, if I ask you about something?" They replied, "Yes, O Abū-Abqāsim; and if we should tell a lie, you can realise our lie as you have done regarding our father." On that he asked, "Who

(1) Please see Hadīth No. 114 Vol. 1 in order to know the details of this Hadīth.
are the people of the (Hell) Fire?" They said, "We shall remain in the (Hell) Fire for a short period, and after that you will replace us." The Prophet ﷺ said, "You may be cursed and humiliated in it! By Allah, we shall never replace you in it." Then he asked, "Will you now tell me the truth if I ask you a question?" They said, "Yes, O Abū-Al-Qāsim." 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, or a prophet in which case the poison would not harm you."

(28) CHAPTER. The invocation of the Imam against those who break their conventions (with the Muslims).

395. Narrated Āṣim: I asked Anas about the Qunūt (i.e. invocation in the prayer). Anas said, "It should be recited before bowing." I said, "So-and-so claims that you say that it should be recited after bowing." He replied, "He is mistaken." Then Anas narrated to us that the Prophet ﷺ invoked evil on the tribe of Bani-Sulaim for one month after bowing.

Anas further said, "The Prophet ﷺ had sent 40 or 70 Qāris (i.e. men well-versed in the knowledge of the Qur’ān) to some pagans, but the latter struggled with them and martyred them, although there was a peace pact between them and the Prophet ﷺ. I had never seen the Prophet ﷺ say, "Allah ﷺ:"
(29) **CHAPTER.** The offering of shelter and peace to someone by women.

396. Narrated Um Hānī, the daughter of Abū Ṭālib: I went to Allāh’s Apostle ﷺ on the day of the conquest of Mecca and found him taking a bath, and his daughter Fāṭima was screening him. I greeted him and he asked, “Who is that?” I said, “I, Um Hānī bint Abī Ṭālib.” He said, “Welcome, O Um Hānī.” When he had finished his bath, he stood up and offered eight Rak’āt while dressed in one garment. I said, “O Allāh’s Apostle! My brother Ali has declared that he will kill a man to whom I have granted asylum. The man is so-and-so bin Hubaira.” Allāh’s Apostle ﷺ said, “O Um Hānī! We will grant asylum to the one whom you have granted asylum.” [ (Um Hānī said, “That (visit) took place in the Duḥā (i.e. forenoon) )].

(30) **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.

397. Narrated Ibrāhīm At-Tamīmī’s father: ‘Ali delivered a sermon saying,
"We have no book to read except the Book of Allah and what is written in this paper which contains verdicts regarding (retaliation for) wounds, the ages of the camels (given as Zakāt or as blood money) and the fact that Medina is a sanctuary in between Air mountain to so-and-so (mountain). So, whoever innovates in it an heresy or commits a sin or gives shelter in it to such an innovator will incur the Curse of Allah, the angels and all the people, and none of his compulsory or optional good deeds of worship will be accepted. And whoever (freed slave) takes as his master (i.e. befriends) other than his real masters will incur the same (Curse). And the asylum granted by any Muslim is to be secured by all the other Muslims, and whoever betrays a Muslim in this respect will incur the same (Curse)."

(31) **Chapter.** If non-Muslims (in war) say, "Saba'nah" and could not say "Aslamna" (i.e. we have embraced Islam), (their claim is accepted). And Ibn Umar said, "Khalid started killing such infidels (thinking that they should have said "Aslamna" to be safe). The Prophet (ﷺ) said, "O Allah! I am clear from what Khalid has done." Ibn Umar said, "If one says to another "Matars" (1) he is granting him security thereby. Allah knows all the tongues." Ibn Umar said (to

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(1) "Matars" is a Persian word meaning, "Don't be afraid."
Al-Hurmuzān, a Persian leader, "Speak, there is no harm." (And that was taken as a sign of granting security.)

(32) **CHAPTER.** Making peace with the pagans 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:

'But if the enemy incline towards peace
Do incline towards peace.' (8 : 61)

398. Narrated Sahl bin Abī Hathma:
Abdullāh bin Sahl and Muhaiyīsa 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 Muhaiyīsa came upon Abdullāh bin Sahl and found him murdered agitating in his blood. He buried him and returned to Medina. Abdūr Rāhīm bin Sahl, Muhaiyīsa and Hūwaiyīsa, the sons of Mas'ūd came to the Prophet ﷺ and Abdūr Rāhīm intended to talk, but the Prophet ﷺ said (to him), "Let the eldest of you speak," as Abdūr Rāhīm was the youngest. Abdūr Rāhīm 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 an oath fifty times (that it was not they who committed the murder).” They said, “How should we believe in the oaths of infidels?” So, the Prophet himself paid the blood money (of 'Abdullāh).

(33) CHAPTER. The superiority of fulfilling one’s covenant.

399. Narrated 'Abdullāh bin 'Abbās that Abū Sufyān bin Ḥarb informed him that Hercules called him and the members of a caravan from Quraish who had gone to Sham as traders, during the truce which Allāh’s Apostle had concluded with Abū Sufyān and the Quraish infidels. (1)

(34) 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 Allāh’s Apostle was bewitched, yet he did not kill the magician who was from the people of the Scriptures.”

(1) In the meeting between Abū Sufyān and Hercules, the latter, praising Allāh’s Apostle said, “And so the Apostles never act treacherously.”
400. Narrated 'Aisha: Once the Prophet was bewitched so that he began to imagine that he had done a thing which in fact, he had not done.

(35) CHAPTER: Caution against treachery; and the Statement of Allâh (5 : 62)

(O Prophet!) If they should deceive you, Allâh is Sufficient for your protection. He it is that supported you with His Aid and with the believers.

401. Narrated 'Auf bin Mâlik: I went to the Prophet during the Ghazwa of Tabûk while he was sitting in a leather tent. He said, "Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one-hundred Dinârs, he will not be satisfied; then an affliction which no Arab house will escape, and then a truce between you and Banî Al-Aṣfar (i.e. the Byzantines) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers.
(36) CHAPTER. How to revoke a covenant; and the Statement of Allāh "وَعَرَّفَ اللَّهُ عِبَادَهُ جَلَّ جَلَّ" "If you fear treachery of some people, revoke their covenant, (so as to be) on equal terms; for Allāh does not love the treacherous."

(8 : 58)

402. Narrated Abū Huraira : Abū Bakr, on the day of Nahr(1)(i.e. slaughtering of animals for sacrifice), sent me in the company of others to make this announcement: "After this year, no pagan will be allowed to perform the Ḥajj, and none will be allowed to perform the Ťawāf of the Kaʿba undressed." And the day of Al-Ḥajj-ul-Akbar (i.e. the greater Ḥajj) is the day of Nahr, and it is called Al-Akbar because the people call the Umra Al-Ḥajj-ul-Aṣghar (i.e. the minor Ḥajj). Abū Bakr revoked the pagans' covenant that year, and therefore, no pagan performed the Ḥajj in the year of Ḥajjat-ul-Wadāʾ of the Prophet ﷺ.

(37) CHAPTER. The sin of a person who makes a covenant and proves treacherous; and the Statement of Allāh� "وَعَرَّفَ جَلَّ جَلَّ": "They are those with whom you make a covenant,

(1) See the glossary.
But they break their covenant every-
time,
And they have not the fear ( of
Allāh ).

(8:56)

403. Narrated Ābdullāh bin Āmr

: Allāh's Apostle said,
"Whoever has (the following) four
qualities is a hypocrite:—

If he speaks, he tells a lie; if he
gives a promise, he breaks it; if
he makes a covenant he proves trea-
cherous; and if he quarrels, he
behaves in a very imprudent evil
insulting manner (unjust). And
whoever has one of these qualities,
has one quality of a hypocrite,
unless he gives it up."

404. Narrated Āli : We did
not write anything from the Prophet
except the Qurʾān and what is writ-
ten in this paper, (wherein) the Prophet
said, "Medina is a sanctuary from
(the mountain of) Air to so-and-so;
therefore, whoever innovates (in it) an
heresy or commits a sin, or gives
shelter to such an innovator, will incur
the Curse of Allāh, the angels and all the
people; and none of his compulsory or
optional good deeds of worship will be
accepted. And the asylum granted by any
Muslim is to be secured by all the Muslims
even if it is granted by one of the lowest
social status among them. And whoever betrays a Muslim in this respect will incur the Curse of Allāh, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted. And any freed slaves who take as masters (befriends) people other than his own real masters who freed them without taking the permission of the latter, will incur the Curse of Allāh, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted.”

Narrated Saʿīd: Abū Huraira once said (to the people), “What will your state be when you can get no Dinār or Dirham (i.e. taxes from the Dhimmīs)?” On that someone asked him, “What makes you know that this state will take place, O Abū Huraira?” He said, “By Him in Whose Hands Abū Huraira’s life is, I know it through the statement of the true and truly inspired one (i.e. the Prophet).” The people asked, “What does the statement say?” He replied, “Allāh and His Apostle’s asylum (granted to Dhimmīs, i.e. non-Muslims living in a Muslim territory) will be outraged, and so Allāh will make the hearts of these Dhimmīs so daring that they will refuse to pay the Jizya they will be supposed to pay.”

(38) CHAPTER :—

Abū Wā'il. "Did you take part in the battle of Siffin?" (1) He said, "Yes, and I heard Sahl bin Ḥunain (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. (2) If I had had the courage to disobey the Prophet's orders, I would have done so. We had kept our 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).""

406. Narrated Abū Wā'il: We were in Siffin and Sahl bin Ḥunain got up and said, "O people! Blame yourselves! We were with the Prophet on the day of Ḥudaibiyah, and if we had been called to fight, we would have fought. But 'Umar bin Al-Khattāb came and said, 'O Allāh's Apostle! Aren't we in the right and our opponents in the wrong?' Allāh's Apostle 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 Allāh judges us?"

(1) A battle that took place between 'Alī's followers and Mu'awiyah's followers at the river of Euphrates in Iraq.

(2) Abū Jandal embraced Islam at the time when the Muslims had concluded a treaty with the pagans of Mecca by virtue of which the Prophet had to return Abū Jandal to them in spite of his conversion.
between us and them?’ Allah’s Apostle said, ‘O Ibn Al-Khattāb! I am the Apostle of Allāh and Allāh will never degrade me.’ Then ʿUmar went to Abū Bakr and told him the same as he had told the Prophet. On that Abū Bakr said (to ʿUmar), ‘He is the Apostle of Allāh and Allāh will never degrade him.’ Then Sūrat-ul-Fath (i.e. Victory) was revealed and Allāh’s Apostle recited it to the end in front of ʿUmar. On that ʿUmar asked, ‘O Allāh’s Apostle! Was it (i.e. the Ḥudaybiyyah Treaty) a victory?’ Allāh’s Apostle said, ‘Yes.’”

407. Narrated Asma’ bint Abī Bakr: During the period of the peace treaty of Quraish with Allāh’s Apostle, my mother, accompanied by her father, came to visit me, and she was a pagan. I consulted Allāh’s Apostle, ‘O Allāh’s Apostle! 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.”

(39-A) CHAPTER. It is permissible to conclude a peace treaty of three days or any other fixed period.

408. Narrated Al-Bara: When
the Prophet intended to perform the Umra he sent a person to the people of Mecca asking their permission to enter Mecca. They stipulated that he would not stay for more than three days and would not enter it except with sheathed arms and would not preach (Islam) to any of them. So Ali bin Abi-Talib started writing the treaty between them. He wrote, ‘This is what Muhammad, Apostle of Allah has agreed to.’ The (Meccans) said, ‘If we knew that you (Muhammad) are the Apostle of Allah, then we would not have prevented you and would have followed you. But write, ‘This is what Muhammad bin Abdullah has agreed to.’’’ On that Allah’s Apostle said, ‘‘By Allah, I am Muhammad bin Abdullah, and, by Allah, I am Apostle of Allah.’’ Allah’s Apostle used not to write; so he asked Ali to erase the expression of Apostle of Allah. On that Ali said, ‘‘By Allah, I will never erase it.’’ Allah’s Apostle said (to Ali), ‘‘Let me see the paper.’’ When Ali showed him the paper, the Prophet erased the expression with his own hand. When Allah’s Apostle had entered Mecca and three days had elapsed, the Meccans came to Ali and said, ‘‘Let your friend (i.e. the Prophet) quit Mecca.’’ Ali informed Allah’s Apostle about it and Allah’s Apostle said, ‘‘Yes,’’ and then he departed.
باب المواءة مرة من غير وقت،١٠ وقويل النبي صلى الله عليه وسلم أُقير كم علّى ما أقر كلم الله.

باب طرح جيش المشركين في البصرة: ولا يوقد لههم نِمَنُ.

9- حدثنا عبد أن بن عم란 رأى: أخبرني في أبي عن سمعه عن أبي إسحاق عن عثمان بن عفان عن عبد الله رضي الله عنه قال: بيننا ندمم صل الله عليه وسلم ساجدًا وحوّله ناس من قرر بش من المشركين إذ جاء عصبة بن أبي معيط يبالي جمز ووقف فقهه على دفعهم البني على الله عليه وسلم فدأب قلق فبقي رأسه حتى جاءت فاطمة عليها السلام فأخذت من ظهره، ودعت على من صنع ذلك. فقال النبي صلى الله عليه وسلم: اللهم أعليم الملك من قرر بش، وعلمهم عليك أبا جهل بن هشام، وعَبَّاس بن ربيعة، وشبيبه بن ربيعة، وعَبَّاس بني أبي معيط، وأمية بن خالد. أو أبي بن حذافة فلقد رأينهم، قتالوا يوم بدعا الدقا في بدر عشير أُمَيَّة أو أوأبي فإنا كان بجيال صبحنا فلما جبر ود تقطعت، أو صالائه قبل أن يُلقي في البصر.
(41) **CHAPTER.** The sin of a betrayer whether he betrays a good or a bad person.

410. Narrated Abu Wa'ila from Abdullāh and Thābit: Anas said, “The Prophet ﷺ said, “Every betrayer will have a flag on the Day of Resurrection.” One of the two sub-narrators 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 recognised by it.

411. Narrated Ibn Umar ﷺ: The Prophet ﷺ said, “Every betrayer will have a flag which will be fixed on the Day of Resurrection, and the flag’s prominence will be made in order to show the betrayal he committed.”

412. Narrated Ibn 'Abbas ﷺ: Allāh’s Apostle ﷺ said on the day of the conquest of Mecca, “There is no migration now, but there is Jihād (i.e. holy battle) and good intentions. (1) And when you are called for Jihād, you should come out at once.” Allāh’s Apostle ﷺ also said, on the day of the conquest of Mecca, “Allāh has made this town a sanctuary

(1) See the footnote of Ḥadīth No. 42.
since the day He created the Heavens and the Earth. So, it is a sanctuary by Allah's Decree till the Day of Resurrection. Fighting in it was not legal for anyone before me, and it was made legal for me only for an hour by daytime. So, it (i.e. Mecca) is a sanctuary by Allah's Decree till the Day of Resurrection. Its thorny bushes should not be cut, and its game should not be chased, its fallen property (i.e. Luqata) should not be picked up except by one who will announce it publicly; and its grass should not be uprooted." On that Al-Abbas said, "O Allah's Apostle! Except the Idhkhir, because it is used by the people's goldsmiths and for their houses." On that the Prophet said, "Except the Idhkhir."
In the name of Allāh, the most Beneficent, the most Merciful

THE BOOK OF THE BEGINNING
OF CREATION

(1) CHAPTER. What is mentioned in the Statement of Allāh جَلَّ وَحَبِيبُهُ (in this respect) :

‘It is He Who starts the process of creation; then repeats it; and for Him it is most easy.’ (30 : 27)

Ar-Rabi‘ bin Khūthām and Al-Ḥasan said, "Everything is easy for Allāh." (Explanation of a few Arabic words left without translation.)

413. Narrated Ɂimrān bin Ḥusain (r.h.) : Some people of Bani Tamīm came to the Prophet ﷺ and he said (to them), "O Bani Tamīm! 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

(1) 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.
the people of Yemen! Accept the good tidings, as Bani Tamim has refused them.” The Yemenites said, “We accept them.” Then the Prophet started talking about the beginning of creation and about Allah’s Throne. In the meantime a man came saying, “O Imran! Your she-camel has run away!” (I got up and went away), but I wish I had not left that place (for I missed what Allah’s Apostle said).

414. 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 the people of Yemen, for Bani Tamim refused them.” They said, “We accept it. O Allah’s Apostle! We have come to ask you about this matter (i.e. the start of creations).” He said, “First of all, there was nothing but Allah, and (then He created His Throne). His Throne was over the water, and He wrote everything in the Book (in the Heaven) and created the Heavens and the Earth.” Then a man shouted, “O Ibn Husain! Your she-camel has gone away!” So, I went away and could not see the she-camel because of the mirage. By Allah, I wished I had left that she-camel (but not that gathering).
Narrated Umar : One day the Prophet stood up amongst us for a long period and informed us about the beginning of creation (and talked about everything in detail) till he mentioned how the people of Paradise will enter their places and the people of Hell will enter their places. Some remembered what he had said, and some forgot it.

415. Narrated Abū Hurairā : Allah's Apostle said, "Allah the Most Superior said, 'The son of Adam slights Me, and he should not slight Me, and he disbelieves in Me, and he ought not to do so. As for his slighting Me, it is that he says that I have a son; and his disbelief in Me is explicit in his statement that I shall not recreate him as I have created (him) before.'"

416. Narrated Abū Hurairā : Allah's Apostle said, "When Allah completed the creation, He wrote in His Book which is with Him on His Throne, 'My Mercy overpowers My Anger.'"
(2) **CHAPTER.** What has been said regarding the seven Earths. And the Statement of Allāh (ﷻ) :—

'Allah is He Who Created seven Firmaments, And of the earth A similar number, Through the midst Of them (all) descend His Commands: that you may Know that Allāh has power Over all things, and that Allāh comprehends all things In (His) Knowledge.' (65:12)

(The explanation of a few Arabic words not translated.)

417. Narrated Muḥammad bin Ibrāhīm bin Al-Hārith from ʿAbū Salama bin ʿAbdūr-Raḥmān who had a dispute with some people on a piece of land, and so he went to ʿAisha and told her about it. She said, 'O ʿAbū Salama, avoid the land, for Allāh's Apostle (ﷺ) said, 'Any person who takes even a span of land unjustly shall be encircled with it at the neck down the seven earths.'”

418. Narrated Salim’s father: The Prophet (ﷺ) said, 'Any person who takes a piece of land unjustly will sink...
down the seven earths on the Day of Resurrection.”

419. Narrated Abū Bakra: The Prophet said, “(The division of) Time has turned to its original form which was current when Allah created the Heavens and the Earths. The year is of twelve months, out of which four months are sacred: Three are in succession: Dhul-Qa‘da, Dhul-Hijja and Muharram, and (the fourth is) Rajab of the tribe of Mudar which comes between Jumadi-ath-Thaniyyah and Shawbân.”

420. Narrated Sa‘îd bin Zaid bin Amr bin Nufail that Arwa sued him before Marwân 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 certify that I heard Allah’s Apostle saying, ‘If anyone takes a span of land unjustly, his neck will be encircled with it down seven earths on the Day of Resurrection.’”
(3) **CHAPTER.** Stars. Abū Qatāda mentioning Allāh’s Statement:—

‘And We have

Adorned the Lowest Heaven

With lamps,’

(67:5)

said, “The creation of these stars is for three purposes, i.e., as decoration of the sky, as missiles to hit the devils, and 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 (e.g. To send a man over the stars or moon etc. is just wasting of money and energy).”

(Explanation of a few Arabic words not translated.)

(4) **CHAPTER.** How the sun and the moon move in a circle.

Mujāhid said, “They move like the handmill.”

(Explanation of a few Arabic words not translated.)
421. 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 Apostle know better." He said, "It goes (i.e. travels) till it prostrates itself underneath the Throne, and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course, but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the west. And that is the interpretation of the Statement of Allāh ( علیه السلام ):

'And the sun
Runs its course
For a period determined
For him: that is
The Decree of ( Him ),
The Exalted in Might,
The All-Knowing.' (36:38)

(1) It is not the actual prostration but it means obedient and humble to Allāh.
422. Narrated Abū Hurairah: The Prophet said, “The sun and the moon will be folded up (deprived of their light) on the Day of Resurrection.”

423. Narrated ʿAbdullāh 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 Allāh. So, if you see them (i.e. eclipse), offer the Prayer (of eclipse).”

424. Narrated ʿAbdullāh bin ʿAbbās: The Prophet said, “The sun and the moon are two signs amongst the Signs of Allāh. They do not eclipse because of someone’s death or life. So, if you see them (i.e. eclipse), celebrate the Praises of Allāh (i.e. pray).”

425. Narrated Aīsha: On the
day of a solar eclipse, Allāh’s Apostle stood up (to offer the eclipse prayer). He recited Takbīr, recited a long recitation (of Holy Verses), bowed a long bowing, and then he raised his head saying, “Allāh hears him who sends his praises to Him.” Then he stayed standing, recited a long recitation again, but shorter than the former, bowed a long bowing, but shorter than the first, performed a long prostration and then performed the second Rak’a in the same way as he had done the first. By the time he had finished his prayer with Taslīm, the solar eclipse had been over. Then he addressed the people referring to the solar and lunar eclipses saying, “These are two signs amongst the Signs of Allāh, and they do not eclipse because of anyone’s death or life. So, if you see them, hasten for the Prayer.”

426. Narrated Abū Maṣūd: The Prophet said, “The sun and the moon do not eclipse because of the death or life of someone, but they are two signs amongst the Signs of Allāh. So, if you see them, offer the Prayer (of eclipse).”

(5) CHAPTER. Allāh’s Statement:

‘And He Who sends the winds in
427. Narrated Ibn 'Abbās  : The Prophet ﷺ said, "I have been made victorious with the Ṣabā (i.e. easterly wind) and the people of ʿĀd were destroyed with the Dabūr (i.e. westerly wind)."

428. Narrated ‘Aṭā: ‘Aisha  said, "If the Prophet ﷺ 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, (1) and if it rained, he would feel relaxed."

When ‘Aisha alluded to this state of his, the Prophet ﷺ said, "I am afraid it will be similar to what happened to some people referred to in the Holy Qurʾān in the following verse:

When they saw (the penalty in the shape of) a cloud coming towards their valleys, they said, 'This cloud will give us rain!' Nay, it is the disaster you were asking to be hastened —— —— a wind wherein is severe torture..... ..." (46:24)

(1) The Prophet ﷺ was afraid that torture would be inflicted on the people from the sky.
(6) **CHAPTER.** The reference to angels. Anas said, "Abdullāh bin Sālīm said to the Prophet ﷺ, 'Amongst the angels Gabriel is the enemy of the Jews.' Ibn ʿAbbās said, 'We are verily ranged in ranks (for service), (37:165) refers to the angels.'

429. Narrated Mālik bin ʿSaʿāda: The Prophet ﷺ said, 'While I was at the House in a state midway between sleep and wakefulness, (an angel recognised 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 Zam-zam 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 Gabriel. When I reached the nearest heaven, Gabriel said to the heaven gate-keeper, 'Open the gate.' The gate-keeper asked, 'Who is it?' He said, 'Gabriel.' The other said, 'Who is accompanying you?' Gabriel said, 'Muhammad.' The other said, 'Has he been called?' Gabriel said, 'Yes.' Then it was said, 'He is welcomed. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcomed as a son and a Prophet.' Then we ascended to the second heaven. Somebody asked, 'Who is it?' Gabriel said, 'Gabriel.' The other said, 'Who
is with you?' He said, 'Muhammad.

The other asked, 'Has he been sent for?' He said, 'Yes.' The other said, 'He is welcomed. What a wonderful visit his is!' Then I met Jesus and Yahya who said, 'You are welcomed as a brother and a Prophet.' Then we ascended to the third heaven. Somebody asked, 'Who is it?' Gabriel said, 'Gabriel.' The other asked, 'Who is with you?' Gabriel said, 'Muhammad.' The other asked, 'Has he been sent for?' 'Yes.' said Gabriel, 'He is welcomed. What a wonderful visit his is!' said the other. There I met Joseph and greeted him, and he replied, 'You are welcomed as a 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 welcomed as a brother and a Prophet.' Then we ascended to the fifth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Aaron who said, 'You are welcomed as a brother and a Prophet.' Then we ascended to the sixth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Moses who said, 'You are welcomed as a brother and a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! The 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 Abūraham who said, 'You are welcomed as a son and a Prophet.' Then I was shown Al-Bait-ul-Ma'mūr (i.e. Allah's House). I asked Gabriel about it and he said, 'This is Al-Bait-ul-Ma'mūr where 70,000 angels perform prayers daily, and when they leave, they never return to it (but always a fresh batch comes into it daily'). Then I was shown Sidrat-ul-Muntahā (i.e. a tree in the seventh heaven) and I saw its Nabk fruits which resembled the clay jugs of Hājir (i.e. a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Gabriel about those rivers and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Moses who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Bāni Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers).'

I returned and requested Allah (for reduction) and He made it forty. I returned and (met Moses) and had a
similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately Allah reduced it to five. When I came to Allah again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order) Allah's Apostle was addressed by Allah, 'I have decreed My Obligation and have reduced the burden on My Devotees, and I shall reward a single good deed as if it were ten good deeds.'

430. Narrated Abdullah (bin Mus'ud): Allah's Apostle , the true and truely inspired said, '(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good) deeds till there is only
a cubit between him and Paradise and then what has been written for him decides his 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.”

431. Narrated Abū Huraira : The Prophet said, “If Allah loves a person, He calls Gabriel saying, ‘Allah loves so-and-so; O Gabriel! Love him.’ Gabriel would love him and make an announcement amongst the inhabitants of the Heaven: ‘Allah loves so-and-so, therefore you should love him also,’ and so all the inhabitants of the Heaven would love him, and then he is granted the pleasure of the people on the earth.”

432. Narrated 'Aisha: I heard Allah’s Apostle saying, “The angels descend in the clouds and mention this or that matter decreed in the Heaven. The devils listen stealthily to such a matter, come down to inspire the sooth-sayers
433. Narrated Abū Hurairā: 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 Imam sits (on the pulpit) they fold up their scrolls and get ready to listen to the sermon.”

434. 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 ﷺ) who was better than you.” Then he turned towards Abū Hurairā and said (to him), “I ask you by Allāh, did you hear Allāh’s Apostle ﷺ saying (to me), ‘Retort on my behalf. O Allāh! Support him (i.e. Ḥassān) with the Holy Spirit?’” Abū Hurairā said, “Yes.”
435. Narrated Al-Bara’  : The Prophet  said to Hassān, “Lampoon them (i.e., the pagans) and Gabriel is with you.”

436. Narrated Jarīr as below.

437. Narrated Humaid bin Hilāl: Anas bin Mālik  said, “As if I saw a cloud of dust swirling up in the lane of Bānī Ghanīm.” Musa added, “That was caused by the procession of Gabriel.”

438. Narrated ‘Aisha  Al-Hārith bin Hishām asked the Prophet  , “How does the Divine Inspiration come to you?” He replied, “In all these ways: The Angel sometimes comes to me with a voice which resembles the sound of a ringing bell, and when this state abandons me, I remember what the Angel has said, and this type of Divine Inspiration is the hardest on me; and sometimes the Angel comes to me in the shape of a man and talks to me, and I understand and remember what he says.”

439. Narrated Abu Huraira  : I heard the Prophet  saying, “Who-
ever spends a couple (of objects) 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 ﷺ said, "I hope you will be such a person."

440. Narrated Abū Salama: 'Āisha ﷺ said that the Prophet ﷺ said to her, "O 'Āisha! This is Gabriel and he sends his salutations to you." 'Āisha said, "Salutations to him, and Allāh's Mercy and Blessings be on him," and addressing the Prophet ﷺ she said, "You see what I don't see."

441. Narrated Ibn 'Abbās ﷺ: Allāh's Apostle ﷺ asked Gabriel, "Why don't you visit us more often than you do?" Then the following Holy Verse was revealed (in this respect): —

'We do not descend but by the order of your Lord. To Him belongs what is before us and what is behind us, and what is in between; and your Lord never forgets.'

(19: 64)

442. Narrated Ibn 'Abbās ﷺ: 442. Ḥadīth: 'Abdullāh b. Salmān b. Zayd b. Hishām, whom Abū Ḥassān has in his Collection as his word, said: I heard the Messenger of Allāh ﷺ saying: "I have a horse which I have not ridden for a year, and I do not think I shall ever ride it again."

Yet Allāh says: "Verily, I will not establish in the earth a just government, unless I establish My truth thereof."

And the Messenger of Allāh ﷺ said: "Verily, Allāh said: 'I will establish My truth thereof.' "
Allāh's Apostle ﷺ said, "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)

443. Narrated Ibn 'Abbās ﷺ:
Allāh's Apostle ﷺ was the most generous of all the people, and he used to be more generous in the month of Ramadān when Gabriel used to meet him. Gabriel used to meet him every night in Ramadān to study the Holy Qur'ān carefully together. Allāh's Apostle ﷺ used to become more generous than the fast wind when he met Gabriel.

444. Narrated Ibn Shihāb: Once

(1) The Prophet ﷺ wished that the Qur'ān would be easily read and understood by the various Arab tribes of his time.
'Umar bin Abdul 'Aziz delayed the 'Asr prayer a little. Urwa said to him, "Gabriel descended and led the prayer in front of the Prophet."

On that 'Umar said, "O Urwa! Be sure of what you say."

Urwa said, "I heard Bashir bin Abi Mas'ud narrating from Ibn Mas'ud who heard Allāh's Apostle saying, 'Gabriel descended and led me in prayer; I prayed with him, and prayed with him again, and prayed with him again,' counting with his fingers five prayers."

445. Narrated Abū Dhar: The Prophet said, "Gabriel said to me, 'Whoever amongst your followers die without having worshipped others besides Allāh, will enter Paradise (or will not enter the (Hell) Fire)." The Prophet asked, "Even if he has committed illegal sexual intercourse or theft?" He replied, "Even then."

446. Narrated Abū Huraira: The Prophet said, "Angels keep on descending from and ascending to the Heaven in turn, some at night and some by daytime, and all of them assemble together at the time of the Fajr and 'Asr..."
prayers. Then those who have stayed with you over-night, ascend unto Allāh Who asks them — and He knows the answer better than they — ‘‘How have you left My Devotees?’ ’ They reply, ‘‘We have left them praying as we found them praying.’ ’ If anyone of you says ‘‘Amin’ ’ ( during the Prayer at the end of the recitation of Sūrat-al-Fātīha ), and the angels in Heaven say the same, and the two sayings co-incide, all his past sins will be forgiven.’ ’

447. Narrated Āisha : I stuffed for the Prophet a pillow decorated with pictures of animals which looked like a Namruqa ( i.e. a small cushion ). He came and stood among the people with excitement apparent on his face. I said, ‘‘ O Allāh’s Apostle! 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 a punished on the Day of Resurrection and will be asked to give life to ( what he has created )?’ ’

448. Narrated Abū Talḥa : I heard Allāh’s Apostle saying, ‘‘ Angels ( of Mercy ) do not enter a house wherein there is a dog or a picture of a living
creature (a human being or an animal)."

449. Narrated Busr bin Sa' id that Zaid bin Khālid Al-Juhānī narrated to him something in the presence of Sa'id bin 'Ubaidullāh Al-Khaulānī who was brought up in the house of Maimūna, the wife of the Prophet ﷺ. Zaid narrated to them that Abū Talha said that the Prophet ﷺ said, "The Angels (of Mercy) do not enter a house wherein there is a picture." Busr said, "Later on Zaid bin Khālid fell ill and we called on him. To our surprise we saw a curtain decorated with pictures in his house. I said to 'Ubaidullāh Al-Khaulānī, 'Didn't he (i.e. Zaid) tell us about the (prohibition of) pictures?' He said, 'But he excepted the embroidery on garments. Didn't you hear him?' I said, 'No.' He said, 'Yes, he did.'"

450. Narrated Sālim's father: Once Gabriel promised the Prophet ﷺ (that he would visit him, but Gabriel did not come) and later on he said, "We, angels,
do not enter a house which contains a picture or a dog."

451. Narrated Abū Huraira : Allah’s Apostle said, “When the Imām, during the prayer, says, ‘Allah hears him who praises Him’, say: ‘O Allah! Our Lord! All the praises are for You’, for if the saying of anyone of you coincides with the saying of the angels, his past sins will be forgiven.”

452. Narrated Abū Huraira : The Prophet said, “As long as anyone of you is waiting for the prayer, he is considered to be praying actually, and the angels say, ‘O Allah! Be merciful to him and forgive him’, (and go on saying so) unless he leaves his place of praying or passes wind (i.e. breaks his ablution).”

453. Narrated Ya‘lī : I heard the Prophet reciting the following Verse on the pulpit:

‘They will call: O Māli.........’
and Sufyān said that ‘Abdullāh recited it:—
‘They will call: O Māli (1).........’
(43 : 77)

(1) This is a part of a Verse. Māli (or Mālik) is the name of the gate-keeper of Hell. The people of Hell will call him saying, “O Māli(k) would that your Lord put an end to us!” He will say, “Nay, but you shall abide.” (43 : 77)
454. Narrated 'Aisha that she asked the Prophet, "Have you encountered a day harder than the day (of the battle) of Uhud?" The Prophet replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of Aqaba when I presented myself to Ibn 'Abd-Yalail bin 'Abd-Kulāl and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on in puzzlement and could not relax till I found myself at Qarnath-Tha'ālib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying, 'Allāh has heard your people's saying to you, and He has heard their reply 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 and greeted me, and then said, 'O Muḥammad! Order what you wish. If you like, I will let Al-Akh-Shabain (i.e. two mountains) fall on them.' " The Prophet said, "No, but I hope that Allāh will let them beget children who will worship Allāh Alone, and will worship None besides Him."
455. Narrated Abū Ishāq-Ash-Šaibānī: I asked Zir bin Hubaish regarding the Statement of Allah:

And was at a distance
Of but two bow-lengths
Or (even) nearer;
So did (Allāh) convey
The Inspiration to His Servant—
(Conveyed) what He (meant) to convey." (53:9-10)

On that, Zir said, "Abn Mas'ūd informed us that the Prophet had seen Gabriel with 600 wings."

456. Narrated Abdullāh regarding the Verse:

"For truly did he see,
Of the Signs of his Lord,
The Greatest!" (53:18)

That the Prophet had seen a green carpet (1) spread all over the horizon of the sky.

457. Narrated `Aisha: Whoever claimed that (the Prophet) Muhammad saw his Lord, is committing a great fault, for he only saw Gabriel in his genuine shape in which he was created covering the whole horizon.

(1) Perhaps Gabriel's wings.
458. Narrated Masruq: I asked Aisha, "What about His Statement:"

Then he approached
And came closer,
And was at a distance
Of but two bow-lengths
Or (even) nearer?"

She replied, "It was Gabriel who used to come to the Prophet in the figure of a man, but on that occasion, he came in his actual and real figure and (he was so huge) that he covered the whole horizon."

459. Narrated Samura: The Prophet said, "Last night I saw (in a dream) two men coming to me. One of them said, 'The person who lights the fire is Malik, the gate-keeper of the (Hell) Fire, and I am Gabriel, and this is Michael.'"

460. Narrated Abu Huraira: Allah's Apostle 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."
461. Narrated Jābir bin 'Abdullāh that he heard the Prophet saying, "The Divine Inspiration was delayed for a short period but suddenly, as I was walking, I heard a voice in the sky, and when I looked up towards the sky, to my surprise, I saw the angel who had come to me in the Hira Cave, and he was sitting on a chair in between the sky and the earth. I was so frightened by him that I fell on the ground and came to my family and said ( to them ), 'Cover me! ( with a blanket ), cover me!' Then Allāh sent the Revelation:

'O. You wrapped up ( In a blanket )!
Arise and deliver your warning!
And magnify your Lord,
And keep your garments free from stain,
And all idols shun.'” (74: 1-5)

462. Narrated Ibn 'Abbas : The Prophet said, "On the night of my Ascent to the Heaven, I saw Moses who was a tall brown curly-haired man as if he was one of the men of Sha'ba tribe, and I saw Jesus, a man of medium height and moderate complexion inclined to the red and white colours and of lank hair. I also saw Mālik, the gate-keeper of the (Hell) Fire and Ad-Dajjāl (i. e. Pseudo-Christ) amongst the signs which Allāh showed me." (The Prophet then recited the Holy Verse):

'Be not then in doubt of your meeting him (i. e. Moses ).' (32: 23)
And said Anas and Abū Bakra from the Prophet ﷺ, "The angels will guard Medina from Ad-Dajjāl (who will not be able to enter the city of Medina)."

(7) CHAPTER. What is said regarding Paradise and the fact that it has already been created (and does exist now).

And said Abū Al-Āliya: "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 Quranic words concerning the characteristics of Paradise and the people who live in it. Such words are left untranslated.)
463. Narrated `Abdullāh bin `Umar : Allāh’s Apostle said, “When anyone of you dies, he will be shown his destination both in the morning and in the evening, and if he belongs to the people of Paradise, he will be shown his place in Paradise, and if he is from the people of Hell, he will be shown his place in Hell.”

464. Narrated `Imrān bin Ḥusain : The Prophet said, “I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women.”

465. 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?' Somebody said, 'To 'Umar bin Al-Khattāb.' Then I remembered 'Umar's Ghaira (1) (concerning women), and so I quickly went away from that palace." (When 'Umar heard this from the Prophet (ﷺ), he wept and said, "Do you think it is likely that I feel Ghaira because of you, O Allah's Apostle?"

466.Narrated 'Abdullāh bin Qais Al-Ash'ārī: 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 the believer will have a family that cannot be seen by the others." [Narrated Abū İmrān in another narration, "(The tent is) sixty miles (in height)."]

467. Narrated Abu Huraira (ﷺ): Allāh's Apostle (ﷺ) said, "Allāh said, 'I have prepared for My Pious Devotees, things which have never

(1) Ghaira: See the glossary.
been seen by an eye, or heard by an ear, or imagined by a human being.'

If you wish, you can recite this Verse from the Holy Qur’ān:

‘Now no person knows what delights of the eye are kept hidden (in reserve) for them.’” — (32:17)

468. Narrated Abū Huraira ﺑ. ﺔ: Allah’s Apostle ﺔ said, “The first group (of people) who will enter Paradise will be (glittering) like the moon when it is full. They will not spit or blow their noses or relieve nature. Their utensils will be of gold and their combs of gold and silver; in their censers the aloewood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives’ legs will be seen through the flesh out of excessive beauty. They (i.e. the people of Paradise) will neither have differences nor hatred amongst themselves; their hearts will be as if one heart, and they will be glorifying Allah in the morning and in the evening.”

469. Narrated Abū Huraira ﺑ. ﺔ: Allah’s Apostle ﺔ said, “The first batch (of people) who will enter Paradise will be (glittering) like a full moon; and those who will enter next will be (glittering) like the brightest star. Their
hearts will be as if the heart of a single man, for they will have no enmity amongst themselves, and everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh. They will be glorifying Allâh in the morning and evening, and will never fall ill, and they will neither blow their noses, nor spit. Their utensils will be of gold and silver, and their combs will be of gold, and the matter used in their censers will be the aloes-wood, and their sweat will smell like musk.'"

470. Narrated Sahl bin Sa'd: The Prophet said, "Verily! 70,000 or 70,000 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 full bright moon."

471. Narrated Anas bin Mâlik: 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 Allâh
in Whose Hands the life of Muḥammad is, the handkerchiefs of Sa'd bin Mu‘ādh in Paradise are better than this.”

472. Narrated Al-Bara' bin ʿĀzib: Allāh's Apostle was given a silken garment, and its beauty and delicacy astonished the people. On that, Allāh's Apostle said, “No doubt, the handkerchiefs of Sa'd bin Mu‘ādh in Paradise are better than this.”

473. Narrated Sahl bin Sa'd Al-Sādī: Allāh's Apostle said, “A place in Paradise equal to the size of a lash is better than the whole world and whatever is in it.”

474. Narrated Anas bin Mālik: The Prophet said, “There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one-hundred years, he would not be able to cross it.”
475. Narrated Abū Huraira : The Prophet said, "There is a tree in Paradise (which is so big and huge that) a rider could travel in its shade for a hundred years. And if you wish, you can recite:

'In shade long extended....' (56:30)

and a place in Paradise equal to an arrow bow of one of you, is better than (the whole earth) on which the sun rises and sets.'

476. Narrated Abū Huraira : The Prophet said, "The first batch (of people) who will enter Paradise will be (glittering) like the full moon, and the batch next to them will be (glittering) like the most brilliant star in the sky. Their hearts will be as if the heart of a single man, for they will have neither enmity nor jealousy amongst themselves; everyone will have two wives from the houris, (who will be so beautiful, pure and transparent that) the marrow of the bones of their legs will be seen through the bones and the flesh.'

477. Narrated Al-Bara' (bin 'Azib) : The Prophet , after the death of his son Ibrāhīm, said, "There is a wet-nurse for him (i.e. Ibrāhīm) in Paradise."
478. Narrated Abū Sa’īd Al-Khudrī: The Prophet said, "The people of Paradise will look at the dwellers of the lofty mansions (i.e., a superior place in Paradise) in the same way as one looks at a brilliant star far away in the East or in the West on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allāh’s Apostle! Are these lofty mansions the prophets’ mansions which nobody else can reach?" The Prophet replied, "By Allāh in Whose Hands my life is, some men who believe in Allāh and trust His Apostles (will be able to reach them)."

(8) CHAPTER: The characteristics of the gates of Paradise.

479. Narrated Sahl bin Sa’d: The Prophet said, "Paradise has eight gates, and one of them is called Ar-Raiyan through which none will enter but those who observe fasting."

The Prophet also said, "If a person spends two different kinds of something (for Allāh’s Cause), he will be called from the gates of Paradise."
باب الجنَّة، فيه عبادة عن النبي صلى الله عليه وسلم.

(9) CHAPTER. The description of the (Hell) Fire and the fact that it has already been created, and (does exit now).

(Explanation of some Quranic words concerning the description of Hell which are translated here.)
480. Narrated Abu Dhar:
While the Prophet was on a journey, he said (regarding the performance of the Zuhr prayer), "Wait till it (i.e. the weather) gets cooler." He said the same again till the shade of the hillocks extended. Then he said, "Delay the (Zuhr) Prayer till it gets cooler, for the severity of heat is due to the increase in the flames of Hell and comes out of its heat."

481. Narrated Abu Sa'id:
The Prophet said, "Delay the (Zuhr) Prayer till it gets cooler, for the severity of heat is due to the increase in the flames of Hell and comes out of its heat.

482. Narrated Abu Huraira:
Allah's Apostle 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 cause of the
severe heat and the bitter cold you find (in weather)."

483. Narrated Abū Jamra Abū-Dabī:
I used to sit with Ibn 'Abbās in Mecca. Once I had a fever and he said (to me), "Cool your fever with Zam-zam water, for Allāh's Apostle (ﷺ) said, 'Fever is from the increase in the flames of the (Hell) Fire and comes out of its heat; so, cool it with water (or Zam-zam water).'"

484. Narrated Rāfī' bin Khadīj:
I heard the Prophet (ﷺ) saying, "Fever is from the increase in the flames of the (Hell) Fire; and comes out of its heat; so, cool it with water."

485. Narrated Aīsha (ﷺ):
The Prophet (ﷺ) said, "Fever is from the increase in the flames of the (Hell) Fire and comes out of its heat; so, cool it with water."
486 Narrated Ibn Umar : The Prophet ﷺ said, “Fever is from the increase in the flames of the (Hell) Fire and comes out of its heat; so cool it with water.”

487. Narrated Abū Hurairah : Allah’s Apostle ﷺ said, “Your (ordinary) fire is one of 70 parts of the (Hell) Fire.” Someone asked, “O Allah’s Apostle! This (ordinary) fire would have been sufficient (to torture the unbelievers).” Allah’s Apostle ﷺ said, “The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire.”

488. Narrated Ya’lī that he heard the Prophet ﷺ on the pulpit reciting:—

‘They called: O Malik!’
[Malik is the gate-keeper (angel) of the (Hell) Fire.]

489. 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 regarding ruling the country)?” He said, “You see that I don’t talk to him. Really I talk to (advise) him secretly without opening a gate (of affliction) for neither do I
want to be the first to open it (i.e., rebellion), nor will I say to a man who is my ruler that he is the best of all the people, after I have heard something from Allah’s Apostle ﷺ.” They said, “What have you heard him saying?” He said, “I have heard him saying, ‘A man will be brought on the Day of Resurrection and thrown in the (Hell) Fire, so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of (Hell) Fire will gather around him and say: O so-and-so! What is wrong with you? Didn’t you use to order us to do good deeds and forbid us to do bad deeds? He will reply: Yes, I used to order you to do good deeds, but I did not do them myself, and I used to forbid you to do bad deeds, yet I used to do them myself.’”

(10) CHAPTER. The characteristics of Satan and his soldiers.

(Explanation of some Arabic words not translated.)
490. Narrated ʻAisha : Magic was worked on the Prophet so that he began to fancy that he was doing a thing which he was not actually doing. One day he invoked (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, 'Lubaid bin Al-Aṣam.' 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 Dharwān.' So, the Prophet went out towards the well and then returned and said to me on his return, "Its date-palms (the date-palms near the well) are like the heads of the devils." I asked, "Did you take out those things with which the magic was worked?" He said, "No, for I have been cured by Allāh and I am afraid that this action may spread evil amongst the people." Later on the well was filled up with earth.

491. Narrated Abū Huraira : Allāh’s Apostle said, "During your
sleep, Satan knots three knots at the back of the head of each of you, and he breathes the following words at each knot, 'The night is long, so keep on sleeping.' If that person awakes and celebrates the praises of Allah, then one knot is undone, and when he performs ablution, the second knot is undone, and when he prays, all the knots are undone, and he gets up in the morning lively and gay; otherwise he gets up dull and gloomy.'

492. 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."

493. Narrated Ibn Ābbās : The Prophet said, "If anyone of you, when having sexual relation with his wife, say: 'In the name of Allah. O Allah! Protect us from Satan and prevent Satan from approaching our offspring you are going to give us,' and if he begets a child (as a result of that relation) Satan will not harm it."
494. Narrated Ibn 'Umar: Allāh's Apostle said, "When the upper edge of the sun appears (in the morning), don't perform a prayer till the sun appears in full, and when the lower edge of the sun sets, don't perform a prayer till it sets completely. And you should not seek to pray at sunrise or sunset for the sun rises between two sides of the head of the devil (or Satan)."

495. Narrated Abū Sa‘īd Al-Khudrī: The Prophet said, "If, while you are praying, somebody intends to pass in front of you, prevent him; and should he insist, prevent him again; and if he insists again, fight with him (i.e., prevent him violently e.g. by pushing him violently), because such a person is (like) a devil."

Narraed Muhammad bin Sirin: Abū Huraira said, "Allāh's Apostle put me in charge of the Zakāt of Ramadān (i.e., 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 Apostle."

Then Abū Huraira told the whole narration and added, "He (i.e., the thief) said, 'Whenever you go to your bed, recite the Verse of 'Al-Kursī' (2:255) for then a guardian from Allāh..."
will be guarding you, and Satan will not approach you till dawn.' " On that the Prophet said, "He told you the truth, though he is a liar, and he himself is Satan."

496. Narrated Abu Huraira: Allah's Apostle said, "Satan comes to one of you and says, 'Who created so-and-so?' till he says, 'Who has created your Lord?' So, when he inspires such a question, one should seek refuge with Allah and give up such thoughts."

497. Narrated Abu Huraira: Allah's Apostle said, "When the month of Ramadhan comes, the gates of Paradise are opened and the gates of the (Hell) Fire are closed, and the devils are chained."

498. Narrated Ubai bin Ka'b that he heard Allah's Apostle saying, "(The prophet) Moses said to his attendant, 'Bring us our meal' (18:62). The latter said, 'Did you remember when..."
we took shelter by the rock? I did forget the fish and it was none but Satan who made me forget to tell you (about) it.'

(18:63)

Moses did not feel tired till he had crossed the place which Allah ordered him to go to.

499. Narrated 'Abdullah bin 'Umar: I saw Allah's Apostle pointing towards the east saying, "Lo! Afflictions will verily emerge hence; afflictions will verily emerge hence where the (side of the head of) Satan appears."

500. Narrated Jabir: The Prophet said, "When night falls, then keep your children close to you, for the devil spread out then. An hour later you may allow them to spread; and close the gates of your house (at night), and mention Allah's Name thereupon, and cover your utensils, and mention Allah's Name thereupon, (and you don't have something to cover your utensil) you may put across it something (e.g. a piece of wood etc.)"
501. Narrated Safiya bint Huyay:

While Allah’s Apostle was in I’tikāf(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 Usāma bin Zaid. Two Ansārī men passed by, and when they saw the Prophet they hastened away. The Prophet said (to them), “Don’t hurry! It is Safiya, the daughter of Huyay (i.e. my wife).” They said, “Glorified be Allah! O Allah’s Apostle! (How dare we suspect you?)” He said, “Satan circulates in the human mind as blood circulates in it, and I was afraid that Satan might throw evil thoughts (or something) into your hearts.”

502. Narrated Sulaimān bin Surd:

While I was sitting in the company of the Prophet, two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e. he became furious). On that the Prophet said, “I know a word, the saying of which will cause him to relax, if he does say it. If he says: ‘I seek Refuge with Allah from Satan,’ then all his anger will go away.” Somebody said to him, “The Prophet

(1) See the glossary.
has said, 'Seek refuge with Allāh from Satan.'“ The angry man said, “Am I mad?"

503. Narrated Ibn Abbās : The Prophet 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 it nor be given power over it.”

504. Narrated Abū Huraira : The Prophet offered a prayer, and (after finishing) he said, “Satan came in front of me trying persistingly to divert my attention from the prayer, but Allāh gave me the strength to overpower him.”

505. Narrated Abū Huraira : The Prophet said, “When the call for the prayer is pronounced, Satan takes to his heels, passing wind with noise. When the call for the prayer is finished, he comes back. And when the Iqāma is
pronounced, he again takes to his heels, and after its completion, he returns again to interfere between the (praying) person and his heart, saying to him, 'Remember this or that thing,' till the person forgets whether he has offered three or four Rak‘at; so if one forgets whether he has prayed three or four Rak‘at, he should perform two prostrations of Sahw (i.e., forgetfulness)."

506. Narrated Abū Huraira : The Prophet said, "When any human being is born, Satan touches him at both sides of the body with his two fingers, except Jesus, the son of Mary, whom Satan tried to touch but failed, for he touched the placenta instead."

507. Narrated Alqama: I went to Shām (1) (and asked, "Who is here?"). The people said, "Abū Ad-Darda."
Abū Darda said, "Is the person whom Allāh has protected against Satan, as Allāh’s Apostle said, amongst you?" (The sub-narrator, Mughira said that the person who was given Allāh’s Refuge through the tongue of the Prophet was 'Ammar (bin Yāsir).

(1) See the glossary.
508. Narrated Aisha : The Prophet said, "While the angels talk over the clouds about things that are going to happen on the earth, the devils hear a word of what they say and pour it in the ears of the sooth-sayer as one pours something in a bottle, and they add one-hundred lies to that (one word)."

509. Narrated Abu Huraira : The Prophet said, "Yawning is from Satan and if anyone of you yawns, he should check his yawning as much as possible, for if anyone of you (during the act of yawning) should say: 'Ha', Satan will laugh at him."

510. Narrated Aisha : On the day (of the battle) of Uhud when the pagans were defeated, Satan shouted, "O the worshippers of Allah! Beware of the forces at your back," and on that the Muslims of the front files fought with the Muslims of the back files (thinking they were pagans). Hudhaifa looked back to see his father Al-Yaman, (being attacked by the Muslims). He shouted, "O Allah's Slaves! My father! My father!"
By Allāh, they did not stop till they killed him. Ḥudhayfah said, "May Allāh forgive you." Urwa said that Ḥudhayfah continued to do good (invoking Allāh to forgive the killer of his father) till he met Allāh (i.e. died).

511. Narrated 'Aisha: I asked the Prophet about one's looking here and there during the prayer. He replied, "It is what Satan steals from the prayer of any one of you."

512. Narrated Qatāda as below (i.e. Ḥadīth No. 513).

513. Narrated Qatāda from his father: The Prophet said, "A good dream is from Allāh, 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 Allāh from its evil, for then it will not harm him."

514. Narrated 'Abū Hurairah:}
Allāh's Apostle said, "If one says one-hundred times in one day: 'None has the right to be worshipped but Allāh, the Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e. Omnipotent) (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."

515. Narrated Sa'd bin Abī Waqqāṣ: Once Umar asked the leave to see Allāh’s Apostle in whose company there were some Quraishī women who were talking to him and asking him for more financial support raising their voices. (3) When Umar asked permission to enter, the women got up (quickly) hurrying to screen themselves. When Allāh’s Apostle admitted 'Umar, Allāh’s...

(1) The Arabic version of this prayer is as follows:—
'Lā ilāha illal-lāh, wahdahū Lā sharīka lahu, lahu-l-mulk, wa lahu-l-hamd, wa huwa'ālā kulli shai'īn Qādir.'

(2) 'More' may mean here more times of recitation of this prayer or more good deeds of different nature.

(3) Perhaps this took place before the believers were ordered to lower their voices when talking to Allāh’s Apostle.
Apostle was smiling. Umar asked, "O Allah's Apostle! May Allah keep you gay always." Allah's Apostle said, "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." Umar said, "O Allah’s Apostle! You have more right to be feared by them." Then he addressed (those women) saying, "O the enemies of your own souls! Do you fear me and not Allah's Apostle?" They replied, "Yes, for you are a fearful and fierce man as compared with Allah’s Apostle." On that Allah’s Apostle said (to Umar), "By Him in Whose Hands my life is, whenever Satan sees you taking a road, he follows a road other than yours."

516. Narrated Abu Huraira: The Prophet said, "If anyone of you rouses from sleep and performs the ablution, he should wash his nose by drawing 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) 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 Apostle.
(11) CHAPTER. The mention of Jinn, their reward and retribution as is referred to by Allah's Statement:—

'O you assembly of Jinn and human beings! Didn't Messengers from among you came to you to recount unto you My Signs and warn 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. So against themselves they will bear witness that they rejected Faith.' (6:130)

Mujahid said about the interpretation of the Verse: And they have invented a blood-relationship between Him and the Jinn; but the Jinn know that they have indeed to appear (before His Judgement Seat) (37:158), "The infidels of Quraish said, 'The angels are Allah's Daughters whose mothers are the daughters of the mistresses among the Jinn.'"

517. Narrated 'Abdur-Rahmān bin 'Abdullāh bin 'Abdur-Rahmān bin Abī Šaṣṣaṣa al-Anṣārī that Abū Sa'īd Al-Khudrī said to his father, 'I see you are fond of sheep and the desert, so when you want to pronounce the Ādḥān, raise your voice with it for whoever will hear the Ādḥān whether a human being, or a Jinn, or
anything else, will bear witness in favour on the Day of Resurrection." Abū Sa'id added, "I have heard this from Allāh's Apostle ﷺ.

(12) CHAPTER. The Statement of Allāh ﷻ:

'Behold, We turned towards you a company of Jinnss ........... (till ) such men (wander) in manifest error.'

(46:29-32)

(13) CHAPTER. The Statement of Allāh ﷻ:

'He (i.e. Allāh) scatters every kind of animals through the earth.'

(2:164)

(Explanation of some Quranic words not translated.)

518. Narrated Ibn 'Umar ﷺ that he heard the Prophet ﷺ delivering a sermon on the pulpit saying, "Kill snakes and kill Dhu-at-Tufyatain (i.e. a snake with two white lines on its back) and al-Abtar (i.e. a snake with a short or mutilated tail) for they destroy the sight of one's eyes and bring about abortion (If a pregnant looks at them)." ('Abdullāh 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 Apostle ordered us to kill snakes." He said, "But later on he prohibited the killing of snakes living in the houses." (Az-Zuhri said, "Such snakes are called Al-Awamir.")

(14) CHAPTER. The best property of a Muslim will be sheep he takes to pasture on the tops of mountains.

519. Narrated Abu Sa'id al-Khudri: Allah's Apostle said, "There will come a time when the best property of a man will be sheep which he will graze on the tops of mountains and the places where rain falls (i.e. pastures) escaping to protect his religion from afflictions."
Allah's Apostle said, "The main source of disbelief is in the east. Pride and arrogance are characteristics of the owners of horses and camels, and those bedouins who are busy with their camels and pay no attention to Religion; while modesty and gentleness are the characteristics of the owners of sheep."

521. Narrated `Uqba bin `Umar and Abū Mas`ūd: Allah's Apostle pointed with his hand towards Yemen and said, "True Belief is Yemenite yonder (i.e. the Yemenites had True Belief and embraced Islam readily), but sternness and mercilessness are the qualities of those who are busy with their camels and pay no attention to the Religion where the two sides of the head of Satan will appear. Such qualities belong to the tribe of Rabī'a and Muḍār."

522. Narrated Abū Huraira: The Prophet said, "When you hear the crowing of cocks, ask for Allah's Blessings for (their crowing indicates that) they have seen an angel. And when you hear the braying of donkeys, seek Refuge with Allah from Satan for (their braying indicates) that they have seen a devil."

523. Narrated Jabir bin `Abdullah: Allah's Apostle said,
When night falls (or it is evening), keep your children close to you for the devils spread out at that time. But when an hour of the night elapses, you can let them free. Close the doors and mention the Name of Allah, for Satan does not open a closed door.

524. Narrated Abū Hurairā: The Prophet said, "A group of Israelites were lost. Nobody knows what they did. But I do not see them except that they were cursed and changed into rats, for if you put the milk of a she-camel in front of a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it." (1) I told this to Ka'b who asked me, "Did you hear it from the Prophet?" I said, "Yes." Ka'b asked me the same question several times. I said to Ka'b, "Do I read the Torah? (i.e. I tell you this from the Prophet.)" (2)

(1) 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 inferred from the rats' habit that some Israelites had been transformed into rats.

(2) Later on the Prophet was informed through Inspiration about the fate of those Israelites: They were transformed into pigs and monkeys.
525. Narrated 'Aisha: The Prophet said: "The Salamander, a mischief-doer. I have not heard him ordering that it should be killed.

Sa'd bin Abi Waqqas claims that the Prophet ordered that it should be killed.

526. Narrated Um Sharik that the Prophet ordered her to kill Salamanders.

527. Narrated 'Aisha: The Prophet said, "Kill the snake with two white lines on its back, for it blinds the onlooker and causes abortion (if a pregnant woman looks at it)."

528. Narrated 'Aisha: The Prophet ordered that a short-tailed or mutilated-tailed snake (i.e. Abtar) should be killed, for it blinds the onlooker and causes abortion."
529. Narrated Abū Mulaika: Ibn 'Umar used to kill snakes, but afterwards he forbade their killing and said, "Once the Prophet pulled down a wall and saw a cast-off skin of a snake in it. He said, 'Look for the snake.' They found it and the Prophet said, 'Kill it.' This was why I used to kill snakes. Later on I met Abū Lubāba who told me that the Prophet said, 'Do not kill snakes except the short-tailed or mutilated-tailed snake with two white lines on its back, for it causes abortion (when a pregnant lady looks at it) and blinds (him who looks at it). So kill it.'"

530. Narrated Nāfi': Ibn 'Umar used to kill snakes but when Abū Lubāba informed him that the Prophet had forbidden the killing of snakes living in houses, he gave up killing them.

(15) CHAPTER. If a fly 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).

Five kinds of animals are mischief-doers, which one is allowed to kill even in the Sanctuary.

531. Narrated 'Aisha: The
Prophet ﷺ said, "Five kinds of animals are mischief-doers and can be killed even in the Sanctuary: They are the rat, the scorpion, the kite, the crow and the rabid dog."

532. Narrated Abdullah bin Umar ﷺ Allah’s Apostle ﷺ said, "It is not sinful of a person in the state of Ihram to kill any of these five animals: The scorpion, the rat, the rabid dog, the crow and the kite."

533. Narrated Jabir bin Abdullah ﷺ The Prophet ﷺ said, "Cover your utensils and tie your waterskins. close your doors and keep your children close to you at night, as the Jinns spread out at such time and snatch things away. When you go to bed, put out your lights, for the mischief-doer (i.e. the rat) may drag away the wick of the candle and burn the dwellers of the house." ʻAta’ said, "The devils." (instead of the Jinns).
534. Narrated 'Abdullah: Once we were in the company of Allah's Apostle in a cave, *Sūrat-al-Mursalat* (77) was revealed there, and we were learning it from Allah's Apostle. 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 Apostle said, "It has been saved from your evil and you have been saved from its evil."

535. Narrated Ibn Umar: The Prophet said, "A woman entered the (Hell) Fire because of a cat which she had tied, neither giving it food nor setting it free to eat from the vermin of the earth."
536. Narrated Abū Huraira : Allah's Apostle said, “Once while a prophet amongst the prophets was taking a rest underneath a tree, an ant bit him. He, therefore, ordered that his luggage be taken away from underneath that tree and then ordered that the dwelling place of the ants should be set on fire. Allah sent him a revelation:—

‘Wouldn’t it have been sufficient to burn a single ant?’

(16) CHAPTER. If a house fly 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.

537. Narrated Abū Huraira : The Prophet said, “If a house fly 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.”

538. Narrated Abū Huraira : Allah's Apostle said, “A prostitute was forgiven by Allah, because, passing by a panting dog near a well and seeing that the dog was about to die of thirst, she took off her shoe, and tying it with her
head-cover she drew out some water for it. So, Allah forgave her because of that."

539. Narrated Abu Talha : The Prophet said, "Angels do not enter a house which has either a dog or a picture (of animals) in it."

540. Narrated Abdullah bin Umar : Allah's Apostle ordered that the dogs should be killed. (1)

541. Narrated Abu Huraira : Allah's Apostle said, "If somebody keeps a dog, he loses on Qirat (of the reward) of his good deeds everyday, except if he keeps it for the purpose of agriculture or for the protection of livestock."

(1) 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.
Narrated Šufyān bin Aḥī Zuhair Ash-Shanī that he heard Allāh's Apostle saying, "If somebody keeps a dog that is neither used for farmwork nor for guarding the livestock, he will lose one Qirāt (of the reward) of his good deeds everyday."
In the name of Allah, the most Beneficent, the most Merciful

THE BOOK OF THE PROPHETS

(1) CHAPTER. The creation of Adam and his offspring.

(Explanation of some Quranic words not translated.)
543. Narrated Abu Huraira: The Prophet said, "Allah created Adam, making him 60 cubits tall. When He created him, He said to him,

'Go and greet that group of angels, and listen to their reply, for it will be your salutation and the salutation of your offspring.'

So, Adam said (to the angels), 'As-Salāmu 'Alaikum' (i.e. Peace be upon you). The angels said, 'As-Salāmu 'Alaikum wa Rahmatu-l-lāhi' (i.e. Peace and Allah's Mercy be upon you). Thus the angels added to Adam's salutation the expression, 'Wa Rahmātu-l-lāhi.' Any person who will enter Paradise will resemble Adam (in appearance and figure). People have
been decreasing in stature since Adam's creation.

544. Narrated Abū Hurairā: Allah’s Apostle said, “The first group of people who will enter Paradise, will be glittering like the full moon, and those who will follow them, will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloes-wood will be used in their censers. Their wives will be houris. All of them will look alike and will resemble their father Adam (in stature), sixty cubits tall.”

545. Narrated Abū Salama: Um Salama said, “Um Sulaim said, ‘O Allah’s Apostle! Allah does not refrain from saying the truth! Is it obligatory for a woman to take a bath after she gets nocturnal discharge?’ He said, ‘Yes, if she notices the water (i.e. discharge).’ Um Salama smiled and said, ‘Does a woman get discharge?’ Allah’s Apostle said, ‘Then why does a child resemble (its mother)?’”
546. Narrated Anas (R): When Abdullah bin Salam heard of the arrival of the Prophet (S) at Medina, he came to him and said, "I am asking you about three things which nobody knows except a prophet:

What is the first portent of the Hour?
What will be the first meal taken by the people of Paradise?
Why does a child resemble its father, and why does it resemble its maternal uncle?"

Allah's Apostle (S) said, "Gabriel has just now told me of their answers." Abdullah said, "He (i.e. Gabriel) from amongst all the angels is the enemy of the Jews." Allah's Apostle (S) said, "The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be Extra-lobe (cauda lobe) of fish-liver. As for the resemblance of the child to its parents:
If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her." On that Abdullah bin Salam said, "I certify that you are the Apostle of Allah." Abdullah bin Salam further said, "O Allah's Apostle! 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
The Jews came to Allāh’s Apostle and ʿAbdullāh went into the house. Allāh’s Apostle asked (the Jews), “What kind of man is ʿAbdullāh bin Salam amongst you?” They replied, “He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us.” Allāh’s Apostle said, “What will you do if he embraces Islam (will you do as he does)?” The Jews said, “May Allāh save him from it.” Then ʿAbdullāh bin Salam came out in front of them saying, “I certify that None has the right to be worshipped but Allāh and that Muḥammad is Apostle of Allāh.” Thereupon they said, “He is the evilest amongst us, and the son of the evilest amongst us,” and continued talking badly of him.

547. Narrated Abū Huraira: The Prophet said, “But for the Israelis, meat would not decay and but for Eve, wives would never betray their husbands.”

(1) The Israelis stored the meat which Allāh provided them with, though they were ordered not to do so; therefore Allāh caused the meat they had stored, to decay.

Eve tempted her husband to eat from the forbidden tree, and by doing so, she cheated him.
548. Narrated Abū Huraira Ṣahih: Allah's Apostle said, "Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion. (1) 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." 

549. Narrated 'Abdullāh Ṣahih: Allah's Apostle, the true and truly inspired, said, "(The matter of the creation of) everyone of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for other forty days, and then a piece of flesh for other forty days. Then Allah sends an angel to write four words: He writes the creature's deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in religion). Then the soul is breathed into his body. So a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between

(1) 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.
him and it, and then what has been written (by the angel) imposes itself, 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 he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire.”

550. Narrated Anas bin Mālik: The Prophet said, “Allāh has appointed an angel in the womb, and the angel says, ‘O Lord! A drop of discharge (i.e. of semen), O Lord! a clot, O Lord! a piece of flesh.’ And then, if Allāh wishes to complete the child’s creation, the angel will say, ‘O Lord! A male or a female? O Lord! wretched or blessed (in religion)? What will his livelihood be? What will his age be?’ The angel writes all this while the child is in the womb of its mother.”

551. Narrated Anas: The Prophet 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 Allāh 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." "

552. Narrated 'Abdullah ☪: Allah's Apostle ☪ said, "Whenever a person is murdered unjustly, part of the responsibilities of the crime is on the first son of Adam for he was the first to commit a murder."

(2) CHAPTER. Souls are like recruited troops (where like soldiers are put together).

Narrated 'Aisha ☪: I heard the Prophet ☪ saying, "Souls are like recruited troops: Those who are of like qualities are inclined to each other, but those who have dissimilar qualities, differ." (1)

(3) CHAPTER. The Statement of Allah ☪:

"And We sent Noah unto his nation .........." (71:1)

(Explanation of some Quranic words not translated.)

(1) 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.
553. Narrated Ibn 'Umar :

Once Allāh's Apostle ﷺ stood amongst the people, glorified and praised Allāh as He deserved and then mentioned the Dājjāl (i.e. Pseudo-Christ) saying, “I warn you against him (i.e. the Dājjāl) and there was no prophet but warned his nation against him. No doubt, Noah warned his nation of him but I tell you about him something of which no prophet told his nation before me. You should know that he is one-eyed, and Allāh is not one-eyed.”

554. Narrated Abū Huraira :

Allāh’s Apostle ﷺ said, “Shall I not tell you about the Dājjāl a story of which no prophet told his nation? The Dājjāl 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 (of him) as Noah warned his nation of him.”
555. Narrated Abū Sa‘ūd : Allah’s Apostle said, “Noah and his nation will come (on the Day of Resurrection and Allah will ask (Noah), ‘Did you convey the Message?’ He will reply, ‘Yes, O my Lord!’ Then Allah will ask Noah’s nation, ‘Did Noah convey My Message to you?’ They will reply, ‘No, no prophet came to us.’ Then Allah will ask Noah, ‘Who will stand a witness for you?’ He will reply, ‘Muhammad and his followers (will stand witness for me).’ So, I and my followers will stand as witnesses for him (that he conveyed Allah’s Message).’ That is, (the interpretation) of the Statement of Allah : 

Thus have We made of you
A nation justly balanced,
That you might be witnesses
Over the nations.........” (2: 143)

556. Narrated Abū Hurairah : We were in the company of the Prophet at a banquet and a cooked (mutton) forearm was set before him, and he used to like it. He ate a morsel of it and said, “I will be the chief (i.e. best) of all the people on the Day of Resurrection. Do you know how Allah will gather all the early and the last (people) in one level place where an observer will be able to see (all) of them and they will be able to hear the announcer, and the sun will
come near to them. Some people will say: 'Don't you see in what condition you are and the state to which your 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 Allāh created you with His Own Hands, and breathed into you of His Spirit, and ordered the angels to prostrate for you, and made you live in Paradise. Will you not intercede for us with your Lord? Don't you see in what (miserable) state we are, and to what condition we have reached?' On that Adam will reply, 'My Lord is so angry as He has never been before and will never be in the future; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him). (I am worried about) myself! Myself! 'Go to somebody else; go to Noah.' They will go to Noah and say: 'O Noah! You are the first amongst the messengers of Allāh to the people of the earth, and Allāh named you a thankful slave. Don't you see in what a (miserable) state we are and to what condition we have reached? Will you not intercede for us with your Lord?' Noah will reply: 'Today my Lord has become so angry as he had never done before and will never do hereafter. Myself! Myself! Go to the Prophet (Muḥammad) (ﷺ)!' The people will come to me, and I will prostrate myself underneath Allāh's Throne. Then
I will be addressed: 'O Muhammad!
Raise your head; intercede, for your intercession will be accepted, and ask (for anything), for you will be given (it).’ ”

557. Narrated 'Abdullāh ﺔـ: Allāh’s Apostle recited (the following Verse) in the usual tone:—

‘Fahal-Min-Muddakir.’ (54:15)

(4) CHAPTER. (The Statement of Allāh ﺔـ):

‘So also was Elias Among those sent (by Us).
Behold, he said To his people,
“Will you not fear (Allāh)? Will you call upon Ba‘l
And forsake the Best of Creators, Allāh, your Lord and Cherisher Of your fathers of old? ”
But they rejected him, And they will certainly Be called up (for punishment).
Except the sincere and devoted Servants of Allāh (among them), And We left (this blessing) For him among generations (To come) in later times.’

(37:123-129)

Ibn ‘Abbās ﺔـ (in his interpretation of
(And also Allah's Statement): "Peace and salutation To such as Ali-Yasir.
Thus indeed, do We reward Those who do right,
For he was one Of Our believing servants."

(37:130-132).

And said Ibn Mas'ud and Ibn 'Abbas that Elias was Idris (himself).

(5) CHAPTER. The reference to Idris. He was Noah's great-grand-father, and it is said that he was Noah's grandfather.

The Statement of Allah: —
'We raised him (i.e. Idris) to a very high place.' (19:57)

Narrated Anas: Abu Dhar used to narrate that Allah's Apostle had said, 'While I was at Mecca, the roof of my house was opened, and Gabriel descended, opened my chest, and washed it with Zam-zam water. Then he brought a golden tray full of wisdom and belief, and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the heaven. When Gabriel reached the nearest heaven, he said to the gate-keeper of the heaven, 'Open (the gate).' The gate-keeper asked, 'Who is it?' Gabriel answered, 'Gabriel.' He asked, 'Is there anyone
with you?' Gabriel replied, 'Muhammad is with me.' He said, 'Has he been called?' Gabriel said, 'yes.' When we were over the heaven, we saw a man with some persons on his right and some on his left. When he looked to the right, he laughed, and when he looked to the left, he wept. He said (to me), 'Welcome, O pious Prophet and pious Son.' I said, 'Who is this, O Gabriel?' Gabriel replied, 'This is Adam, and the persons on his right and left are the souls of his offspring. The souls on the right are the people of Paradise, and the souls 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 Gabriel ascended with me till he reached the second heaven and said to its gate-keeper, 'Open (the gate)!' The gate-keeper said to him the same as the gate-keeper of the first heaven had said, and he opened the gate.'

Anas added: Abu Dharr mentioned that the Prophet met Idris, Moses, Christ and 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 had found Adam on the nearest heaven, and Abraham on the sixth. The Prophet said, 'When Gabriel passed by Idris, the latter said, 'Welcome, O pious Prophet and pious Brother!' I said, Who is this?' Gabriel said, 'He is Idris.' Then I passed by Moses
who said, ‘Welcome, O pious Prophet and pious Brother!’ I said, ‘Who is this?’ Gabriel said, ‘He is Moses.’ Then I passed by Jesus who said, ‘Welcome, O pious Prophet and pious Brother!’ I said, ‘Who is this?’ He replied, ‘He is Jesus.’ Then I passed by the Prophet Abraham who said, ‘Welcome, O pious Prophet and pious Son!’ I said, ‘Who is this?’ Gabriel replied, ‘He is Abraham.’

Narrated Ibn Abbās and Abū Haiya Al-Anṣārī: The Prophet said, “Then Gabriel ascended with me to a place where I heard the cracking of the pens.” Ibn Ḥazm and Anas bin Mālik state that the Prophet added, “Allāh enjoined fifty prayers on me. When I returned with this order of Allāh, I passed by Moses who asked me, ‘What has Allāh enjoined on your followers?’ I replied, ‘He has enjoined fifty prayers on them.’ On that Moses said to me, ‘Return to your Lord (and appeal for reduction), for your followers will not be able to bear this.’ So, I returned to my Lord and asked for some reduction, and he reduced it to half. When I passed by Moses again, he once more said to me, ‘Return to your Lord, for your followers will not be able to bear it.’ I returned to my Lord similarly as before, and half of it was reduced. I again passed by Moses and he said to me, ‘Return to your Lord, for your followers will not be able to bear it.’ I again returned to my Lord and He said,  "
"(We reduced them to) five, but (in reward) they are fifty, for My Word does not change." When I again returned to Moses, 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 Gabriel took me till we reached Sidrat-ul-Muntaha (i.e. Lote tree) which was shrouded in colours undescribable. Then I was admitted into Paradise where I found small tents of pearls and its earth was musk."

(6) **CHAPTER.** The Statement of Allâh 

To the Ād people, 
(We sent) Hûd, one 
Of their (own) brethren. 
He said: "O my people! Worship Allâh........." (7:65)

And Allâh's Statement:—
Mention (Hûd) one of Ād's (own) brethren:—
'Behold, he warned his people of Aqûf...........
(Till the end of the Verse...........) 
And such is Our Recompense 
For the guilty folk.' (46:21-25)

And also the Statement of Allâh

"And as for the people of Ād, 
They were destroyed 
By a furious wind, 
Exceedingly violent; 
He made it rage

And as for the people of Ād, 
We reduced them to five, 
But (in reward) they are fifty, 
For My Word does not change."

"Then I was admitted into Paradise where I found small tents of pearls and its earth was musk."
Against them seven nights
And eight days in succession
So that you could see
The (whole) people lying
Prostrate in its (path)
As if they had been
Hollow palm-trees with rotten roots
Tumbled down!

(69:6–7)

558. Narrated Ibn 'Abbas: The Prophet said, “I have been made victorious with As-Sabā (i.e. an easterly wind) and the people of Ād were destroyed by Ad-Dabūr (i.e. a westerly wind).” Narrated Abū Sa‘īd: ‘Alī sent a piece of gold to the Prophet who distributed it among four persons: Al-Aqrā‘ bin Hābīb Al-Ḥanzālī from the tribe of Mujāshī, ‘Uyaina bin Badr Al-Fazārī, Zaid at-Ṭā‘i who belonged to (the tribe of) Bani Nabhān, and ‘Alqama bin Uthāma Al-‘Amīr who belonged to (the tribe of) Bani Kilāb. Quraish and the Anṣār became angry and said, “He (i.e. the Prophet) gives the chiefs of Najd and does not give us.” The Prophet said, “(I give them) so as to attract their hearts (to Islam).” Then a man with sunken eyes, prominent cheeks, a raised forehead, a thick beard and a shaven head, came (in front of the Prophet) and said, “Be afraid of Allāh, O Muhammad!” The Prophet said, “Who would obey Allāh if I disobeyed Him? (Is it fair that) while Allāh has trusted all the people of the earth to me,
you do not trust me?" Somebody who, I think was Khalid bin Al-Walid, requested the Prophet to let him chop the man's head off, but he prevented him. When the man left, the Prophet said, "Among the off-spring of this man will be some who will recite the Qur'an but the Qur'an will not reach beyond their throats (i.e. they will recite like parrots and will not understand it nor act on it), and they will renegade from the religion as an arrow goes through the game's body. They will kill the Muslims but will not disturb the idolaters. If I should live up to their time, I will kill them as the people of Ad were killed (i.e. I will kill all of them)."

559. Narrated 'Abdullah: I heard the Prophet reciting:

‘Fahal Min Muddakir.'
(see Hadith No. 557)

(7) CHAPTER. The Statement of Allah:

'And unto Thamud We sent their brother Salih.' (7:73)

And His Statement:

'And the people of Al-Hijr denied the apostles.' (15:80)

Al-Hijr is the land of the tribe of Thamud.

(Explanation of some Arabic words not translated.)
560. Narrated 'Abdullah bin Zam'a: I heard the Prophet while referring to the person who had cut the legs of the she-camel (of the Prophet Sālih), saying, "The man who was appointed for doing this job, was a man of honour and power in his nation like Abu Zam'a.'

561. Narrated Ibn 'Umar: When Allah's Apostle landed at Al-Hijr during the Ghazwa of Tabuk, he ordered his companions not to drink water from its well or reserve water from it. They said, "We have already kneaded the dough with its water, and also filled our bags with its water." On that, the Prophet ordered them to throw away the dough and pour out the water.
562. Narrated 'Abdullāh bin 'Umar:

The people landed at the land of Thamud called Al-Hijr along with Allāh's Apostle, and they took water from its well for drinking and kneading the dough with it as well. (When Allāh's Apostle 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 Sālih) used to drink.

563. Narrated 'Abdullāh (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-saddle.

564. Narrated Ibn 'Umar:

Allāh's Apostle 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."
(8) CHAPTER. The Statement fo

Allāh ﷺ:

They ask you concerning Dhul-Qarnain. Say:

"I will rehearse to you Something of his story."

Verily, We established his power

On earth, and We gave him

The ways and the means

To all ends." (18 : 83-84)

(Explantion of some Quranic words not translated.)

565. Narrated Zainab bint Jahsh that the Prophet ﷺ once came to her in a state of fear and said, "None has the right to be worshipped but Allāh."
Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of Gog and Magog like this," making a circle with his thumb and index finger. Zainab bint Ja'ash said, "O Allah's Apostle! Shall we be destroyed even though there are pious persons among us?" He said, "Yes, when evil prevails."

566. Narrated Abu Huraira: The Prophet <a> </a>said, "Allah has made an opening in the wall of the Gog and Magog (people) like," this and he made with his hand 90. (with the help of his fingers).

567. Narrated Abu Sa' id Al-Khudri: The Prophet <a> </a>said, "Allah will say (on the Day of Resurrection), 'O Adam.' Adam will reply, 'Labbaik wa Sa'daik' (i.e. I am present to obey), and all the good is in Your Hand.' Allah will say: 'Bring out the people of the Fire.' Adam will say: 'O Allah! How many are the people of the Fire?' Allah will reply: 'From every one-thousand, take out nine-hundred-and-ninety-nine.' At that time children will become hoary-

السُّلَمْةَ عَنْ أَمْمِ حُبْسِيَةٍ بَيْنَ ابْنَتِي سُفَيْنَةَ، عَنْ زَيْنُبَ ابْنَتِي جَهَشَ رضيَ اللهُ عَنْهُنَّ: أنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ عَلَيْهَا وَصَلَّى اللَّهُ عَلَيْهِ وَرَضَى عَنْهُ بِعَفْوٍ، لَّا إِلَهَ إِلَّا اللهُ وَرَبِّ الْعَالَمِينَ، فَنَفَتْ الْيَوْمِ مِنْ يَدَمْ بِمَا أَجَوَّٰجَ وَمَاجَوْجَ مِثْلٍ هَذِهِ وَحَدَّى بِأَصْطِبْعِهِ الْإِبْهَامِ وَاتَّبَعَهَا فَقَالَتْ زَيْنُبَ ابْنَتِي جَهَشَ: فَقَالَتْ يَا سُلْطَانَ اللهِ أَنْيَلْكُ وَفِيّنَا الصَّالِحُونَ؟ قَالَ: نَعِمُّ إِذَا أَكْثَرَ الحَبِيضُ"
headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allâh." The companions of the Prophet asked, "O Allâh's Apostle! Who is that (excepted) one?" He said, "Rejoice with glad tidings; one person will be from you and one-thousand will be from Gog and Magog."

The Prophet further said, "By Him in Whose Hands my life is, I hope that you will be one-fourth of the people of Paradise." We shouted, "Allâhu Akbar!" He added, "I hope that you will be one-third of the people of Paradise." We shouted, "Allâhu Akbar!" He said, "I hope that you will be half of the people of Paradise." We shouted, "Allâhu 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)."

(9) **CHAPTER.** The Statement of Allâh:

'For Allâh did take Abraham as a Khalîl.'

And His Statement:

'Abraham was indeed a nation (i.e. a model)
Devotedly obedient to Allâh
And true in faith.'

(1) Khalîl: See the glossary.
And His Statement:—

‘For Abraham was most tenderhearted, forebearing.’ (11:75)

568. Narrated Ibn 'Abbaṣ: The Prophet said, “You will be gathered (on the Day of Judgement), bare-footed, naked and not circumcised.” He then recited:—

‘As We produced the first creation,
So shall We reproduce it:
A Promise We have undertaken:
Truly shall We fulfil it.” (21:104)

He added, “The first to be dressed on the Day of Resurrection, will be Abraham, and some of my companions will be taken towards the left side [(i.e. to the (Hell) Fire)] and I will say: ‘My companions! My companions!’ It will be said: ‘They renegaded from Islam after you left them.’ Then I will say as the Pious Devotee of Allāh (i.e. Jesus) said,

‘And I was a witness
Over them while I was with them.
When You took me up
You were Watcher over them,
And You are a witness to all things.
If You punish them,
They are Your Servants,
And if You forgive them,
You are the Exalted in Power, the Wise.’ ” (5:120-121)
569. Narrated Abū Huraira: The Prophet said, "On the Day of Resurrection Abraham will meet his father Āzar whose face will be dark and covered with dust. (Th Prophet) Abraham will say (to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' Abraham will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?' Then Allāh will say (to him): 'I had forbidden Paradise to the infidels.' Then he will be addressed, 'O Abraham! Look! What is underneath your feet?' He will look and there he will see a slaughtered animal, blood-stained, which will be caught by the legs and thrown in the Fire.' (1)

570. Narrated Ibn 'Abbās: The Prophet entered the Ka'ba and found in it the pictures of (Prophet) Abraham and Mary. On that he said, "What is the matter with them (i.e. Quraisy)? They have already heard that angels do not enter a house with pictures; yet this is the picture of Abraham. And why is he depicted as practising divination by arrows?"

(1) Abraham's 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. Abraham then will repudiate his father.
571. Narrated Ibn 'Abbas

When the Prophet saw pictures in the Ka'ba, he did not enter it till he ordered them to be erased. When he saw (the pictures of) Abraham and Ishmael carrying the arrows of divination, he said, "May Allāh curse them (i.e. the Quraish)! By Allāh, neither Abraham nor Ishmael practised divination by arrows."

572. Narrated Abū Huraira

The people said, "O Allāh's Apostle! Who is the most honourable amongst the people (in Allāh's Sight)?" He said, "The most righteous amongst them." They said, "We do not ask you about this." He said, "Then Joseph, Allāh's Prophet, the son of Allāh's Prophet, The son of Allāh's Prophet the son of Allāh's Khalīl (1) (i.e. Abraham)."
They said, "We do not ask you 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."

(1) Khalīl: See the glossary.
573. Narrated Samura: Allâh's Apostle ﷺ said, "Two persons came to me at night (in dream) (and took me along with them). We passed by a tall man who was so tall that I was not able to see his head, and that person was Abraham ﷺ."

574. Narrated Mujâhid that when the people mentioned before Ibn 'Abbâs ﷺ that the Dajjal would have the word Kâfir, (i.e. unbeliever) or the letters KFR (the root of the Arabic verb 'disbelieve') on his forehead, I heard Ibn 'Abbâs saying, "I did not hear this, but the Prophet ﷺ said, 'If you want to see Abraham, then look at your companion (i.e. the Prophet ﷺ) (1) but Moses was a curly-haired, brown man (who used to ride) a red camel, the reins of which was made of fibres of date-palms. As if I were now looking at him descending down a valley.'"

575. Narrated Abû Huraira ﷺ: "Abû Nuwâs b. 'Abd Allâh..."
Allāh's Apostle said, "Abraham did not tell a lie except on three occasions." 


577. Narrated Abū Huraira: Allāh's Apostle said, "Abraham did not tell a lie except on three occasions."

578. Narrated Abū Huraira: Abraham did not tell a lie except on three occasions. Twice for the sake of Allāh when he said, "I am sick," and he said, "(I have not done this but) the big idol has done it." (1) The

(1) The heathens invited 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 heathens questioned him, he claimed that he had not destroyed their idols, but the chief idol had, which Abraham left undisturbed and on whose shoulder he had put an axe to lay the accusation on it.
(third was) that while Abraham and Sarah (his wife) were going (on a journey), they passed by (the territory of) a tyrant. Someone said to the tyrant, "This man (i.e., Abraham) is accompanied by a very charming lady." So, he sent for Abraham and asked him about Sarah saying, "Who is this lady?" Abraham said, "She is my sister." Abraham went to Sarah and said, "O Sarah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sarah, "Pray to Allah for me, and I shall not harm you." So Sarah asked Allah to cure him and he got cured. He tried to take hold of her for the second time, but (his hand got as stiff as or stiffer than before) and was more confounded. He again requested Sarah, "Pray to Allah for me, and I will not harm you." Sarah asked Allah again and he became alright. He then called one of his guards (who had brought her) and said, "You have not brought me a human being but have brought me a devil." The tyrant then gave Hajar as a girl-servant to Sarah. Sarah came back (to Abraham) while he was praying. Abraham, gesturing with his hand, asked, "What has happened?" She replied, "Allah has
spoiled the evil plot of the infidel (or immoral person) and gave me Hājar for service." (Abū Huraira then addressed his listeners saying, "That (Hājar) was your mother, O Bānī Māʾ-īs-Sāmāʾ (i.e. the Arabs, the descendants of Ishmael, Hājar's son)."

579. Narrated Um Sharik : Allāh's Apostle ordered that the salamander should be killed and said, "It (i.e. the salamander) blew (the fire) on Abraham."

580. Narrated 'Abdullāh : When the Verse:

'Those who believe and do not confuse their beliefs with injustice

(6:82) (3)

(1) Bānī Māʾ-īs-Sāmāʾ means 'the children of the water of Heaven'. It is said that he called the Arabs by this name because they depended in their livelihood on natural pastures grown by means of rain; or because Ishmael, their ancestor was nourished with Zam-zam water which was given to his mother by Almighty.

(2) When Abraham was thrown into the fire, it is said, all the animals tried to put the fire out except the salamander which blew it up.

(3) The rest of the Verse is: 'They are granted Safety and they are rightly guided.'
was revealed, we said, "O Allāh's Apostle! Who amongst us does not do injustice to himself?" He replied, "It is not as you say, for 'injustice' in the Verse and 'do not confuse their beliefs, with injustice' means 'SHIRK' (1) i.e. opposite of Tauheed. Haven't you heard Luqmnān's saying to his son, 'O my son! Join not in worship (others) with Allāh, for worshipping others besides Allāh is indeed great injustice.'"

(31:13)

581. Narrated Abū Huraira (R): One day some meat was given to the Prophet (S) and he said, "On the Day of Resurrection Allāh will gather those of old and those of later times in one plain, and the voice of the announcer will reach all of them, and one will be able to see them all, and the sun will come closer to them." (The narrator then mentioned the narration of intercession): "The people will go to Abraham and say: 'You are Allāh's Prophet and His Khaṭṭāt on the earth. Will you intercede for us with your Lord?' Abraham will then remember his lies (2) and say: 'Myself! Myself! Go to Moses.'"

(1) See the glossary.

(2) See Hadith No. 578.
582. Narrated Ibn 'Abbas : The Prophet said, "May Allah bestow His Mercy on the mother of Ishmael! Had she not hastened (to fill her water-skin with water from the Zam-zam well), Zam-zam would have been a stream flowing on the surface of the earth." Ibn 'Abbas further added, "(The Prophet) Abraham brought Ishmael and his mother (to Mecca) and she was suckling Ishmael, and she had a water-skin with her."

583. Narrated Ibn 'Abbas : The first lady to use a girdle was the mother of Ishmael. She used a girdle so that she might hide her tracks from Sarah. (1)

(1) When Abraham married Hājar and she conceived Ishmael, Sarah, Abraham's first wife became jealous of her and swore that she would cut three parts from her body. So Hājar tied a girdle round her waist and ran away, dragging her robe behind her so as to wipe out her tracks lest Sarah should pursue her. "Allah knows better."
Abraham brought her and her son Ishmael while she was suckling him, to a place at the Ka'ba under a tree on the position of Zam-zam, at the highest place in the mosque. During those days there was nobody in Mecca, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ishmael's mother followed him saying, "O Abraham! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allah ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and returned while Abraham proceeded onwards, and on reaching the Thaniya where they could not see him, he faced the Ka'ba, and raising both hands, invoked Allah saying the following prayers:

'O our Lord! I have made some of my offspring dwell in a valley without cultivation, by your Sacred House in order, O our Lord, that they may establish regular prayer. So fill the hearts of some among men with love towards them, and feed them with fruits, so that they may give thanks.'  

(14:37)  

Ishmael's mother went on suckling Ishmael and drinking from the water (she had).
When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him (i.e. Ishmael) tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of Ṣafā 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 the Ṣafā and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached the Marwa mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Ṣafā and Marwa) seven times."

The Prophet said, "This is the source of the rite of the walking of people between them (i.e. Ṣafā and Marwa). When she reached the Marwa (for the last time), she heard a voice and she asked herself to be quite 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 Zam-zam, 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 added, "May Allah bestow Mercy on Ishmael's mother! Had she let the Zam-zam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zam-zam would have been a stream flowing on the surface of the earth." The Prophet further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allah which will be built by this boy and his father, and Allah never neglects His people.' The House (i.e. Ka'ba) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some companions from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kada. They landed in the lower part of Mecca where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet added, "Ishmael's mother was sitting near the water. They
asked her, 'Do you allow us to stay with you?' She replied, 'Yes, but you will have no right to possess the water.' They agreed to that.' The Prophet further said, 'Ishmael's mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e., Ishmael) grew up and learnt Arabic from them, and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ishmael's mother had died, Abraham came after Ishmael's marriage in order to see his family that he had left before, but he did not find Ishmael there. When he asked Ishmael's wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house). When Ishmael came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our
state of living, and I told him that we were living in a hardship and poverty. On that Ishmael said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Ishmael said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Ishmael divorced her and married another woman from amongst them (i.e. Jurhum). Then Abraham stayed away from them for a period as long as Allâh wished and called on them for again but did not find Ishmael. So he came to Ishmael's wife and asked her about Ishmael. She said, 'He has gone in search of our livelihood.' Abraham asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e. we have everything in abundance). Then she thanked Allâh. Abraham said, 'What kind of food do you eat?' She said, 'Meat.' He said, 'What do you drink?' She said, 'Water.' He said, 'O Allâh! 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 Allâh to bless it.' The Prophet added, 'If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Mecca.'
added, "Then Abraham said to Ishmael's wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Ishmael came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added, 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Ishmael asked her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Ishmael said, 'It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.' Then Abraham stayed away from them for a period as long as Allāh wished, and called on them afterwards. He saw Ishmael under a tree near Zam-zam, sharpening his arrows. When he saw Abraham, he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Abraham said, 'O Ishmael! Allāh has given me an order.' Ishmael said, 'Do what your Lord has ordered you to do.' Abraham asked, 'Will you help me?' Ishmael said, 'I will help you.' Abraham said, 'Allāh has ordered me to build a house here,' pointing to a hillock, 'higher than the land surrounding it.'" The Prophet added, "Then
they raised the foundations of the House (i.e. the Ka'ba). Ishmael brought the stones and Abraham was building, and when the walls became high, Ishmael brought this stone and put it for Abraham who stood over it and carried on building, while Ishmael was handing him the stones, and both of them were saying,

'O our Lord! Accept (this service) from us, for You are the All-Hearing, the All-knowing.'

The Prophet added, "Then both of them went on building and going round the Ka'ba saying:—

'O our Lord! Accept (this service) from us, for You are the All-Hearing, the All-Knowing.'

(2:127)

584. Narrated Ibn Abbâs: When Abraham had differences with his wife (Sarah), (because of her jealousy of Hâjar, Ishmael's mother), he took Ishmael and his mother and went away. They had a water-skin with them containing some water. Ishmael's mother used to drink water from the water-skin so that her milk would increase for her child. When Abraham reached Mecca, he made her sit under a tree and afterwards returned home. Ishmael's mother followed him, and when they reached Kâdîbah, she called him from behind, 'O Abraham! To whom are you leaving us?' He replied, '(I am leaving you) to Allâh's (Care).' She
said, 'I am satisfied to be with Allāh.' She returned to her place and started drinking water from the water-skin, and her milk increased for her child. When the water had all been used up, she said to herself, 'I'd better go and look so that I may see somebody.' She ascended the Ṣafā mountain and looked, hoping to see somebody, but in vain. When she came down to the valley, she ran till she reached the Marwa mountain. She ran to and fro (between the two mountains) many times. Then she said to herself, 'I'd better go and see the state of the child.' She went and found it in a state of one on the point of dying. She could not endure to watch it dying and said (to herself), 'If I go and look, I may find somebody.' She went and ascended the Ṣafā mountain and looked for a long while but could not find anybody. Thus she completed seven rounds (of running) between Ṣafā and Marwa. Again she said (to herself), 'I'd better go back and see the state of the child.' But suddenly she heard a voice, and she said to that strange voice, 'Help us if you can offer any help.' Lo! It was Gabriel (who had made the voice). Gabriel hit the earth with his heel like this (Ibn ʿAbbās hit the earth with his heel to illustrate it), and so the water gushed out. Ishmael's mother was astonished and started digging. (Abū Al-Qāsim) (i.e. the Prophet ﷺ) said, "If she had left the water, (flow naturally without her intervention), It would have
been flowing on the surface of the earth.") Ishmael's mother started drinking from water and her milk increased for her child. Afterwards some people of the tribe of Jurhum, while passing through the bottom of the valley, saw some birds, and that astonished them, and they said, 'Birds can only be found at a place where there is water.' They sent a messenger who searched the place and found the water, and returned to inform them about it. Then they all went to her and said, 'O Ishmael's mother! Will you allow us to be with you (or dwell with you)?' (And thus they stayed there.) Later on her boy reached the age of puberty and married a lady from them. Then an idea occurred to Abraham which he disclosed to his wife (Sarah), 'I want to call on my dependents I left (at Mecca),' When he went there, he greeted (Ishmael's wife) and said, 'Where is Ishmael?' She replied, 'He has gone out hunting.' Abraham said (to her), 'When he comes, tell him to change the threshold of his gate.' When he came, she told him the same whereupon Ishmael said to her, 'You are the threshold, so go to your family (i.e. you are divorced).' Again Abraham thought of visiting his dependents whom he had left (at Mecca), and he told his wife (Sarah) of his intentions. Abraham came to Ishmael's house and asked, 'Where is Ishmael?' Ishmael's wife replied, 'He has gone out hunting,' and added, 'Will you stay (for some time) and have
something to eat and drink?' Abraham asked, 'What is your food and what is your drink?' She replied, 'Our food is meat and our drink is water.' He said, 'O Allâh! Bless their meals and their drink.'

Abû Al-Qâsim (i.e. Prophet Muhammad) said, 'Because of Abraham's invocation there are blessings (in Mecca).'

Once more Abraham thought of visiting his family he had left (at Mecca), so he told his wife (Sarah) of his decision. He went and found Ishmael behind the Zam-zam well, mending his arrows. He said, 'O Ishmael, Your Lord has ordered me to build a house for Him.' Ishmael said, 'Obey (the order of) your Lord.' Abraham said, 'Allâh has also ordered me that you should help me therein.' Ishmael said, 'Then I will do.' So, both of them rose and Abraham started building (the Ka'ba) while Ishmael went on handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us, for You are the All-Hearing, the All-Knowing.' (2:127).

When the building became high and the old man (i.e. Abraham) could no longer lift the stones (to such a high position), he stood over the stone of Al-Maqâm (1) and Ishmael carried on handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us, for You are All-Hearing, All-Knowing.' (2:127)

(1) This very stone is still preserved in the Sacred Mosque in Mecca and is situated between the Ka'ba and Zam-zam, and one can see the foot-marks of Abraham over it.
585. Narrated Abū Dhar ﺭ : I said, "O Allāh’s Apostle! Which mosque was first built on the surface of the earth?" He said, "Al-Masjid-ul-Harām (in Mecca)." I said, "Which was built next?" He replied, "The mosque of Al-Aqṣā (in Jerusalem)." I said, "What was the period of construction between the two?" He said, "Forty years." He added, "Wherever the prayer time becomes due, perform the prayer there, for the best thing is to do so (i.e. prayer in time.)."

586. Narrated Anas b. Mālik ﺭ : When the mountain of Uhud came in the sight of Allāh’s Apostle ﷺ, he said, "This is a mountain that loves us and is loved by us. O Allāh! Abraham made Mecca a sanctuary, and I make (the area) in between these two mountains (of Medina) a sanctuary."

587. Narrated Āisha ﺭ, the wife of the Prophet ﷺ: Allāh’s Apostle ﷺ said (to her), "Don’t you see that when your folk built the Ka’ba, they did not build it on all the foundations built by Abraham?" I said, "O Allāh’s Apostle! Why don’t we rebuild it on the foundations of Abraham?" He said, "..."
"But for the fact that your folk have recently given up infidelity (1) (I would have done so )."

Narrated Ibn Umar (r.a). "\'Aisha must have heard this from Allah's Apostle (s.a.w.) for I see that Allah's Apostle (s.a.w.) used not to touch the two corners facing Al-Hijr only because the House had not been built on the foundations of Abraham."

588. Narrated Abu Humaid As-Sa'idi (r.a): The people asked, "O Allah's Apostle! How shall we (ask Allah to) send blessings on you?" Allah's Apostle (s.a.w.) replied, "Say: O Allah! Send Your Mercy on Muhammad (s.a.w.) and on his wives and on his offspring, as You sent Your Mercy on Abraham's family; and send Your Blessings on Muhammad (s.a.w.) and on his offspring, as You sent Your Blessings on Abraham's family, for You are the Most Praise-worthy, the Most Glorious." (2)

(1) They have not yet been ready to accept the idea of demolishing and rebuilding the Ka'ba.

(2) The transliteration of this prayer:—
'Allahumma salli ala Muhammada wa azwajihī wa dhurriyāthiī kāmā sellaita ala Āli-Ibrāhīma wa bārik ala Muḥammada wa azwajihī wa dhurriyāthiī kāmā bārakta ala Āli-Ibrāhīma, innaka Ḥamidun Majīd.'
589. Narrated 'Abdur-Rahman bin Abi Laila: 'Abd bin Ujah met me and said, "Shall I not give you a present I got from the Prophet ?" 'Abdur-Rahman said, "Yes, give it to me." I said, "We asked Allah's Apostle saying, 'O Allah's Apostle! How should one (ask Allah to) send blessings on you, the members of the family, for Allah has taught us how to salute you (in the prayer)?' He said, 'Say: O Allah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent Your Blessings on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious.'" (See Hadith No. 588)

590. Narrated Ibn Abbas: The Prophet used to seek Refuge with Allah for Al-Hasan and Al-Husain and say: "Your forefather (i.e. Abraham) used to seek Refuge with Allah for Ishmael and Isaac by reciting the following: 'O
Allāh! I seek Refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye."

(10) **CHAPTER.** Allāh's Statement:—
'And inform them of the guests of Abraham.'
(15:51)
And also Allāh's Statement:—
'When Abraham said: O my Lord! Show me,
How You give life to the dead.'
(2:260)

591. Narrated Abū Huraira :—
Allāh's Apostle said, 'We are more liable to be in doubt than Abraham when he said, 'My Lord! Show me how You give life to the dead.'

He (i.e. Allāh) said: 'Don't you believe then?'

He (i.e. Abraham) said: 'Yes, but (I ask) in order that my heart may be at ease.'
(2:260)

And may Allāh send His Mercy on Lot! He wished to have powerful support. If I were to stay in prison for such a long time as Joseph did, I would have accepted the offer (of freedom without insisting on having my guiltlessness declared)." (1)

(1) The Prophet describes 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. What the Prophet makes such a supposition, he only wants to emphasise the fact that Joseph was a patient man, but surely, he does not mean that he is less patient than Joseph.
(11) CHAPTER. The Statement of Allāh ﷺ:

'Also mention in the Book (the story of) Ishmael: He was (strictly) true to what he promised.'

(19:54)

592. Narrated Salama bin Al-Akwa': The Prophet ﷺ passed by some persons of the tribe of Aslam practising archery (i.e. the throwing of arrows). Allāh’s Apostle ﷺ said, 'O the offspring of 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 son of so-and-so.' Hearing that, one of the two teams stopped throwing. Allāh’s Apostle ﷺ asked them, 'Why are you not throwing?' They replied, 'O Allāh’s Apostle! How shall we throw when you are with the opposite team?' He said, 'Throw, for I am with you all.'

(12) CHAPTER. The story of Isaac, the son of Abraham ﷺ:

'Were you witnesses
When death approached Jacob.
Behold, he said to his sons:
What will you worship after me?
They said: We shall worship your God
And the God of your fathers,
Abraham, Ishmael and Isaac,
The One (True) God:
To Him we bow (in Islam).

(2:133)

593. 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 is the most Allāh-fearing." They said, "O Allāh's Prophet! We do not ask about this." He said, "Then the most honourable person is Joseph, Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Khalīl." They said, "We do not ask about this." He said, "Then you want to ask me about the Arabs' descent?" They said, "Yes." He said, "Those who were best in the pre-Islamic period, are the best in Islam, if they comprehend (the religious knowledge)."

(13) CHAPTER:—

We also sent Lot
(As an apostle): Behold,
He said to his people:
Will you do abomination knowingly?
You seek lust with men instead of women.
But you are ignorant people.
The only reply of his people was:
Expel the household of Lot from your town,
For they are people who want to keep clean.
Then We saved him and his household.

بَابُ وَلَمْ يُوْمَذَ إِذْ قَالَ لِقَوْمِهِ أَقْتَنِـْا الفَاحِـشَةَ إِلَى قَوْلِهِ فَـسَاءٌ مَّـــُــُـُّ مُـتَّـــِــُــُـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّ~
Except his wife whom We caused to be
Of those who stayed behind.
And We sent on them a shower.
Dreadful was the shower
Of those who had been warned (but heeded not).’ (27: 54-58)

594. Narrated Abu Huraira : The Prophet said, ‘May Allah forgive Lot: He wanted to have powerful support.’

(14) CHAPTER:
‘At last, when the messengers arrived
Among the adherents of Lot, he said:
You appear to be uncommon folk.’

(15: 61-62)
(Explanation of a few Arabic words not translated.)

595. Narrated Abdullah : The Prophet recited:
‘Hal-min-Muddakir’ (54: 15)
(Is there any who will remember and avoid evil.)

(15) CHAPTER:
‘Were you witnesses when death approached Jacob?’ (2: 133)
(See chapter before Hadith No. 593)
596. Narrated Ibn 'Umar: The Prophet said, "The honourable, the son of the honourable, the son of the honourable, i.e. Joseph, the son of Jacob, the son of Isaac, the son of Abraham."

(16) CHAPTER. The Statement of Allah:

'Verily, in Joseph and his brothers Were signs for seekers (after Truth).'

(12:7)

597. Narrated Abu Huraira: Allah's Apostle was asked, "Who is the most honourable amongst the people?" He replied, "The most Allâh-fearing." The people said, "We do not want to ask you about this." He said, "The most honourable person is Joseph, Allah's Prophet, the son of Allah's Prophet, the son of Allah's Prophet, the son of Allah's Khalîl." The people said, "We do not want to ask you about this." He said, "Then you want to ask me about the origins of the Arabs? People are of various origins. The best in the pre-Islamic period are the best in Islam, provided they comprehend (the religious knowledge)."
598. Narrated ‘Aisha that the Prophet said (to her), “Order Abū Bakr to lead the people in 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 prayer.).” The Prophet repeated the same order and she gave the same reply. The narrator, Shūba said that the Prophet said on the third or fourth time, “You are (like) the female companions of Joseph. (1) Order Abū Bakr to lead the prayer.”

599. Narrated Abū Musā: When the Prophet fell ill, he said, “Order Abū Bakr to lead the people in prayer.” ‘Aisha said, “Abū Bakr is a soft-hearted person. The Prophet gave the same order again and she again gave the same reply. He again said, “Order Abū Bakr (to lead the prayer)! You are (like) the female companions of Joseph.” Consequently Abū Bakr led the people in prayer in the like-time of the Prophet.


(1) The women who cut their hands with their knives on looking at Joseph, for they were fascinated and embarrassed by his beauty.
Save Aliyāsh bin Abī Rabī‘a (from the unjust treatment of the infidels). O Allah! Save Salama bin Hisnām. O Allah! Save Al-Walid, O Allah! Save the weak amongst the believers. O Allah! Send Your Punishment on (the tribe of) Mūdar. O Allah! Let them suffer from years (of drought) similar to that inflicted during the life-time of Joseph.”

601. Narrated Abū Huraira 📚: Allah’s Apostle 📚 said, “May Allah bestow His Mercy on Lot. He wanted to have powerful support. If I were to stay in prison (for a period equal to), the stay of Joseph (in prison) and then the offer of freedom came to me, then I would have accepted it.”

(See Hadith No. 591)

602. Narrated Masrūq: I asked Um Rūmān, Aisha’s mother about the accusation forged against Aisha. She said, “While I was sitting with Aisha, an Ansārī 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.’ Aisha said, ‘What story?’ The woman then told her the story. Aisha asked, ‘Have Abū Bakr and Allah’s Apostle 📚 heard about it?’

عن النبي ﷺ قال: رسل الله صلى الله عليه وسلم: اللهم انجع عبادك بن أبي ربيعة، اللهم انجع سلمة بن هشام، اللهم انجع الوليد، اللهم انجع المستضيعين من الموتى، اللهم اشده وطالفك على منصر، اللههم اجعلهم سنيين كنني يوسف.

٢٠٠١ - حديثاً عبِّد الله بن محمد

٢٠٠٢ - حديثاً محمد بن سلام

أخبرتني ابن قصيقل: حدثني حصين، عن شقيق، عن مسروق قال: سالت ام رومان وهي أم عائشة عمها قبل فيها ما قبل، قالت: بيننا أنا مع عائشة جالستان إذ ولجت عليها امرأة من الأنصار، وهي تقول: فعل الله بفلان وفعلة، قالت: فقلت: لهم؟ قالت: إذن نما ذكر الحديث، فقالت عائشة: أي حديث؟
She said, 'Yes.’ Aisha fell down senseless (on hearing that), and when she came to her senses, she got fever and shaking of the body. The Prophet came and asked, 'What is wrong with her?’ I said, 'She has got fever because of a story which has been rumoured.' Aisha got up and said, 'By Allah! Even if I took an oath, you would not believe me, and if I put forward an excuse, you would not excuse me. My example and your example is just like that example of Jacob and his sons. Against that which you claim, it is Allah (Alone) Whose Help can be sought.’ (12:18)

The Prophet left and then Allah revealed the Verses (concerning the matter), and on that Aisha said, 'Thanks to Allah (only) but not to anybody else.’

603. Narrated Urwa: I asked Aisha, the wife of the Prophet about the meaning of the following Verse:

'Until when the apostles give up hope (of their people) and come to suspect that they were treated as liars...’ (12:110)

‘Aisha replied, 'Really, their nations did not believe them.’ I said, 'By Allah! They were definite that their nations treated them as liars and it was not a matter of suspecting.’ Aisha said, 'O Uraiyah (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 apostles thought that Allah did not help them?" (1) Aisha said, "Allah forbid! (Impossible)" The Apostles did not suspect their Lord of such a thing. But this Verse is concerned with the Apostles' followers who had faith in their Lord and believed in their apostles and their period of trials was long and Allah's Help was delayed till the apostles gave up hope for the conversion of the disbelievers amongst their nation and suspected that even their followers were shaken in their belief, Allah's Help then came to them." (Explanation of a few Qur'anic words not translated.)

Narrated Ibn Umar: The Prophet said, "The honourable, the son of the honourable, the son of the honourable (was) Joseph, the son of Jacob, the son of Isaac, the son of Abraham "

(17) CHAPTER. The Statement of Allah  

And (remember) Job (i.e. Aiyūb), when he cried to his Lord: I am suffering from sickness and You are the Most Merciful of all that are Merciful." (21: 83)

(1) The Verse contains a word which may be read as 'Kudhdhibū' or 'Kudhibū.' Hence the difference in its interpretation.
604. Narrated Abu Huraira: The Prophet said, “While Job was naked, taking a bath, a swarm of gold locusts fell on him and he started collecting them in his garment. His Lord called him, ‘O Job! Have I not made you too rich to need what you see?’ He said, ‘Yes, O Lord! But I cannot dispense with Your Blessing.’”

(18) CHAPTER:

Also mention in the Book Moses:
For he was sincere
And he was an apostle and prophet.
And We called him from the right side
Of the Tūr Mount and brought him near
To us to (talk) to him. (19:51)

(Explanation of some Quranic words not translated.)

605. Narrated Aisha: The Prophet returned to Khadija while his heart was beating rapidly. She took him to Waraqa bin Naufal who was a Christian convert and used to read the Gospels in Arabic. Waraqa asked (the Prophet), “What do you see?” When he told him, Waraqa said, “That is the same angel whom Allah sent to
(19) **CHAPTER. The Statement of Allah**

Has the story of Moses reached you? Behold, he saw a fire. So he said to his family: Wait; I see a fire; perhaps I can bring you some burning brand there from, or find some guidance at the fire. But when he came to the fire, a voice was heard: O Moses! Verily I am your Lord! Therefore, take off your shoes, for you are in the Sacred Valley, Tuwa.**

(Explanations of some Quranic words not translated)
606. Narrated Malik bin Sa'sa'a: Allah's Apostle talked to his companions about his Night Journey to the Heavens. When he reached the fifth Heaven, he met Aaron. (Gabriel said to the Prophet), "This is Aaron." The Prophet said, "Gabriel greeted him and so did I, and he returned the greeting saying, 'Welcome, O Pious Brother and Pious Prophet.'"
(20) CHAPTER:
'A believer, a man from among the people of Pharaoh, hiding his belief, said, 'Will you murder a man just for saying, 'My Lord is Allāh?' When he has indeed come to you with clear signs from your Lord? And if he be a liar, on him is the sin of his lie; but if he is telling the truth, then some of what he warns you of will befall you. Truly, Allāh does not guide him who is a transgressor, a liar.' " (40:28)

(21) CHAPTER. The Statement of Allāh

'Has the story of Moses reached you?' (79:15)

and: 'And Allāh spoke to Moses directly.' (4:164)

607. Narrated Abū Huraira: Allāh's Apostle said, "On the night of my Ascension to Heaven, I saw (the prophet) Moses who was a thin person with lank hair, looking like one of the men of the tribe of Shānu'a, and I saw Jesus who was of average height with red face as if he had just come out of bath-room. And I resemble prophet Abraham more than any of his offspring does. Then I was given two cups, one containing milk and the other wine. Gabriel said, 'Drink whichever you like.' I took the milk and drank it.
Gabriel said, 'You have accepted what is natural, (True Religion i.e. Islam) and if you had taken the wine, your followers would have gone astray.'

608. Narrated Ibn Abbās ﷺ:
The Prophet ﷺ said, "One should not say that I am better than Jonah (i.e. Yunus) bin Matta." So, he mentioned his father Matta. The Prophet mentioned the night of his Ascension and said, "The prophet Moses was brown, a tall person as if from the people of the tribe of Shānu'a. Jesus was a curly-haired man of moderate height." He also mentioned Mālik, the gate-keeper of the (Hell) Fire, and Ad-Dajjāl (i.e. Pseudo-Christ).

609. Narrated Ibn Abbās ﷺ:
When the Prophet ﷺ came to Medina, he found (the Jews) fasting on the day of 'Ashūra' (i.e. 10th of Muharram). They used to say: "This is a great day on which Allāh saved Moses and drowned the folk of Pharaoh. Moses observed the fast on this day, as a sign of gratitude to Allāh." The Prophet ﷺ said, "I am closer to Moses than they." So, he observed the fast (on that day) and ordered the Muslims to fast on it.
(22) CHAPTER. The Statement of Allāh (ﷻ):—

'Ve waxed old and gray, and Moses had reached the age of eighty-five,'

And I am the first to believe.'

(7:142-143)

(Explanations of a few Quranic words not translated.)

610. Narrated Abū Sa‘īd: The Prophet (ﷺ) said, "People will be struck unconscious on the Day of Resurrection and I will be the first to regain consciousness, and behold! There I will see Moses holding one of the legs of Allāh's Throne. I will wonder whether he has become conscious before me or he has been rewarded, because of his unconsciousness at the Tur (mountain) which he received (on the earth)."

611. Narrated Abū Huraira: The Prophet (ﷺ) said, "Were it not for Bani Israel, meat would not decay; and were it not for Eve, no woman would ever betray her husband."
CHAPTER. (Explanation of a few Quranic words not translated.)

(23) CHAPTER. The story of Al-Khadir with Moses.

612. Narrated Ibn `Abbas that he differed with Al-Hur bin Qais al-Fazari regarding the companion of Moses. Ibn `Abbas said that he was Al-Khadir. Meanwhile Ubai bin Ka'b passed by them and Ibn `Abbas called him saying, "My friend and I have differed regarding Moses companion whom Moses asked the way to meet. Have you heard Allah's Apostle mentioning something about him?"

He said, "Yes, I heard Allah's Apostle saying, 'While Moses was sitting in the company of some Israelites, a man came and asked (him), 'Do you know anyone who is more learned than you?' Moses replied, 'No.' So, Allah sent the Divine Inspiration:

'Yes, Our slave, Khadir (is more learned than you).' Moses asked how to meet him (i.e. Khadir). So, the fish made as a sign for him and he was told that when the fish was lost, he should return and there he would meet him. So, Moses went on looking for the sign of the fish in the sea. The servant boy of Moses said to
him, ‘Do you know that when we were 
sitting by the side of the rock, I forgot the fish, 
and it was only Satan who made me forget 
to tell (you) about it.’ Moses said, 
‘That was what we were seeking after,’ 
and both of them returned, following 
their footmarks and found Khadīr; and 
what happened to them then, is mentioned 
in Allah’s Book.’

613. Narrated Sa`īd bin Jubair: I 
said to Ibn `Abbās, ‘Nauf Al-Bukhārī claims 
that Moses, the companion of Al-Khadīr 
was not Moses (the prophet) of the child-
ren of Israel, but some other Moses.”
Ibn `Abbās said, ‘Allah’s enemy (i.e. 
Nauf) has told a lie. Ubaī bin Ka`b told 
us that the Prophet said, ‘Once 
Moses stood up and addressed Bani Isrā’ 
He was asked who was the most learned man 
amongst the people. He said, ‘I.’ Allah 
admonished him as he did not attribute 
absolute knowledge to Him. So, Allah 
said to him, ‘Yes, at the junction of the 
two seas there is a Slave of Mine who is 
more learned than you.’ Moses said, ‘O 
my Lord! How can I meet him?’ Allah 
said, ‘Take a fish and put it in a large 
basket and you will find him at the place 
where you will lose the fish.’ Moses took 
a fish and put it in a large basket and 
proceeded along with his (servant) boy, 
Yūsha‘ bin Nūn, till they reached the rock 
where they laid their heads (i.e. lay 
down). Moses slept, and the fish, mov-
ing out of the basket, fell into the sea.
It took its way into the sea (straight) as in a tunnel. Allah stopped the flow of water over the fish and it became like an arch (the Prophet pointed out this arch with his hands). They travelled the rest of the night, and the next day Moses said to his boy (servant), 'Give us our food, for indeed, we have suffered much fatigue in this journey of ours.' Moses did not feel tired till he crossed that place which Allah had ordered him to seek after. His boy (servant) said to him, 'Do you know that when we were sitting near that rock, I forgot the fish, and none but Satan caused me to forget to tell (you) about it, and it took its course into the sea in an amazing way?.' So there was a path for the fish and that astonished them. Moses said, 'That was what we were seeking after.' So, both of them retraced their footsteps till they reached the rock. There they saw a man lying covered with a garment. Moses greeted him and he replied saying, 'How do people greet each other in your land?' Moses said, 'I am Moses.' The man asked, 'Moses of Bani Israil?' Moses said, 'Yes, I have come to you so that you may teach me from those things which Allah has taught you.' He said, 'O Moses! I have some of the Knowledge of Allah which Allah has taught me, and which you do not know, while you have some of the Knowledge of Allah which Allah has taught you and which I do not know.' Moses asked, 'May I follow you?' He
said, 'But you will not be able to remain patient with me for how can you be patient about things which you will not be able to understand?' (Moses said, 'You will find me, if Allah so will, truly patient, and I will not disobey you in aught.') So, both of them set out walking along the sea-shore, a boat passed by them and they asked the crew of the boat to take them on board. The crew recognised Al-Khaḍir and so they took them on board without fare. When they were on board the boat, a sparrow came and stood on the edge of the boat and dipped its beak once or twice into the sea. Al-Khaḍir said to Moses, 'O Moses! My knowledge and your knowledge have not decreased Allah's Knowledge except as much as this sparrow has decreased the water of the sea with its beak.' Then suddenly Al-Khaḍir took an adze and plucked a plank, and Moses did not notice it till he had plucked a plank with the adze. Moses said to him, 'What have you done? They took us on board charging us nothing; yet you have intentionally made a hole in their boat so as to drown its passengers. Verily, you have done a dreadful thing.' Al-Khaḍir replied, 'Did I not tell you that you would not be able to remain patient with me?' Moses replied, 'Do not blame me for what I have forgotten, and do not be hard upon me for my fault.' So, the first excuse of Moses was that he had forgotten. When they had left the sea, they passed by a boy playing with other boys.
Al-Khadir took hold of the boy's head and plucked it with his hand like this. (Sufyān, the sub-narrator, pointed with his fingertips as if he was plucking some fruit.) Moses said to him, 'Have you killed an innocent person who has not killed any person? You have really done a horrible thing.' Al-Khadir said, 'Did I not tell you that you could not remain patient with me?' Moses said, 'If I ask you about anything after this, don't accompany me. You have received an excuse from me.' Then both of them went on till they came to some people of a village, and they asked its inhabitants for food but they refused to entertain them as guests. Then they saw therein a wall which was just going to collapse (and Al-Khadir repaired it just by touching it with his hands). (Sufyān, the sub-narrator, pointed with his hands, illustrating how Al-Khadir passed his hands over the wall upwards.) Moses said, 'These are people whom we have called on, but they neither gave us food, nor entertained us as guests, yet you have repaired their wall. If you had wished, you could have taken wages for it.' Al-Khadir said, 'Now we must part from each other, and I shall tell you the explanation of those things on which you could not remain patient.' The Prophet added, 'We wished that Moses could have remained patient by virtue of which Allah might have told us more about their story.'
the Prophet said, "May Allāh bestow His Mercy on Moses! If he had remained patient, we would have been told further about their case.")

614. Narrated Abū Huraira : The Prophet said, "Al-Khaḍir (1) was named so because he sat on a barren white land, it turned green with plantation after sitting on it."

(24) CHAPTER.

615. Narrated Abū Huraira : Allāh’s Apostle said, "It was said to Bani Isrā‘il, 'Enter the gate (of the town) with humility (prostrating yourselves) and saying: 'Repentance' ', but they changed the word and entered the town crawling on their buttocks and saying: 'A wheat grain in the hair.' " (2)

(1) The word ‘Khaḍir' in Arabic related to the word ‘Akhdār' which means ‘green'.

(2) They disobeyed Allāh both in action and in word. Thus Allāh punished them severely by sending plague on them.
616. Narrated Abu Huraira: Allah's Apostle said, "(The Prophet) Moses was a shy person and used to cover his body completely because of his extenshine. One of the children of Israel hurt him by saying, 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he has some other defect.' Allah wished to clear Moses of what they said about him, so one day while Moses was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled. Moses picked up his stick and ran after the stone saying, 'O stone! Give me my garment.' Till he reached a group of Bani Israel who saw him naked then, and found him the best of what Allah had created, and Allah cleared him of what they had accused him of. The stone stopped there and Moses took and put his garment on and started hitting the stone with his stick. By Allah, the stone still has some traces of the hitting, three, four or five marks. This was what Allah refers to in His Saying:

'O you who believe! Be you not like those Who vexed and insulted Moses, But Allah cleared him Of the (saying) that they had uttered,
And he was honourable In Allah's Sight.'" (33: 69)
617. Narrated Abdullah : Once the Prophet distributed something (among his followers). A man said, "This distribution has not been done properly for Allah's Sake." I went to the Prophet and told him (of that). He became so angry that I saw the symptoms of anger on his face. Then he said, "May Allah bestow His Mercy on Moses, for he was harmed in a worse manner than this; yet he endured patiently."

(25) CHAPTER: Allah's Statement:—
'They saw them bowing before their idols.'

(7 : 139)

(A few Quranic words not translated.)

618. Narrated Jabir bin Abdullah : We were with Allah's Apostle picking the fruits of the Arak trees, and Allah's Apostle said, "Pick the black fruit, for it is the best." The companions asked, "Were you a shepherd?" He replied, "There was no prophet who was not a shepherd."

(26) CHAPTER:
'And remember Moses said to his people:
Allah commands that you slaughter a cow.'

(A few Quranic words not translated.)

(27) CHAPTER: The death of Moses and his remembrance after his death.

619. Narrated Abū Huraira : The Angel of Death was sent to Moses when he came to Moses, Moses slapped him on the eye. The Angel returned to his Lord and said, "You have sent me to a Slave who does not want to die." Allah said, "Return to him and tell him to put his hand on the back of an ox and for every hair that will come under it, he will be granted one year of life." Moses said, "O Lord! What will happen after that?" Allah replied, "Then death." Moses said, "Let it come now." Moses then requested Allah to let him die close to the Sacred Land so much so that he would be at a distance of a stone's throw from it." Abū Huraira added, "Allah's Apostle said, 'If I were there, I would show you his grave below the red sandhill on the side of the road.'"
620. Narrated Abū Hurairah: A Muslim and a Jew quarreled. The Muslim taking an oath, said, "By Him Who has preferred Muhammad over all people.........!" The Jew said, "By Him Who has preferred Moses over all people." The Muslim raised his hand and slapped the Jew who came to the Prophet to tell him what had happened between him and the Muslim. The Prophet said, "Don't give me superiority over Moses, for the people will become unconscious (on the Day of Resurrection) and I will be the first to gain consciousness to see Moses standing and holding a portion of Allah's Throne. I will not know if he has been among those people who have become unconscious and that he has gained consciousness before me, or he has been amongst those whom Allah has excepted."

621. Narrated Abū Hurairah: Allah's Apostle said, "Ādam and Moses argued with each other. Moses said to Ādam, 'You are Ādam whose mistake expelled you from Paradise.' Ādam said to him, 'You are Moses whom Allah selected as His Messenger and as the one to whom He spoke directly; yet you blame me for a thing which had
already been written in my fate before my creation." Allah's Apostle said twice, "So, Adam overpowered Moses."

622. Narrated Ibn Abbas : The Prophet once came to us and said, "All the nations were displayed in front of me, and I saw a large multitude of people covering the horizon. Somebody said, 'This is Moses and his followers.'"

(28) CHAPTER. The Statement of Allah:

And Allah sets forth as an example to those who believe,
The wife of Pharaoh .....
(upto)..........
And was one of the devout (servants).

(66:11-12)

623. Narrated Abu Musa : Allah's Apostle said, "Many amongst men reached the level of perfection but none amongst the women reached this level except Asiya, Pharaoh's wife, and Mary, the daughter of Imran. And no doubt, the superiority of Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals."
(29) CHAPTER. "Qarûn was doubtless of the people of Moses." (28: 76)
(Explanation of a few Quranic words not translated.)

(30) CHAPTER. The Statement of Allah

To the Madian people We sent Shu'aib, one of their own brethren...........
(7: 25)
(Explanation of a few Quranic words not translated.)

(31) CHAPTER. The Statement of Allah

So also was Jonah among those sent (by Us)
....... (upto) ....... And We sent him
(On a mission) to a hundred-thousand (men) or more.
And they believed;
So We permitted them to enjoy
(Their life) for a while.'

(39:139-148)
(Explanation of a few Arabic words not translated.)

624. Narrated Abdullah : The Prophet said, "None of you should say that I am better than Yunus (i.e. Jonah)." Musaddad added, "Jonah bin Matta."

625. Narrated Ibn Abbas : The Prophet said, "No Slave (of Allah) should say that I am better than Yunus bin Matta." So the Prophet mentioned his father's name with his name.

626. Narrated Abu Huraira : Once while a Jew was selling something, he was offered a price that he was not pleased with. So, he said, "No, by Him Who gave Moses superiority over all
human beings!" Hearing him, an Anṣārī man got up and slapped him on the face and said, "You say: By Him Who gave Moses superiority over all human beings although the Prophet (Muḥammad) is present amongst us!" The Jew went to the Prophet and said, "O Abū-l-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?" 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 Allāh's Prophets, for when the trumpet is blown, everyone on the earth and in the heavens will become unconscious except those whom Allāh will except. The trumpet will be blown for the second time, and I will be the first to be resurrected to see Moses holding Allāh's Throne. I will not know whether the unconsciousness which Moses received on the Day of Tur has been sufficient for him, or has he got up before me. And I do not say that there is anybody who is better than Yūnūs bin Matta."

627. Narrated Abū Hurairā: The Prophet said, "None should say that I am better than Yūnūs bin Matta."
CHAPTER 32. The Statement of Allah

Ask them concerning the town Standing close by the sea. Behold! They transgressed In the matter of the Sabbath. (1) Their fish did not come to them Except on their Sabbath.... (upto) .......

Be you apes, despised and rejected.

(7:173-166)

CHAPTER 33. The Statement of Allah

And to David We gave the Zabūr (i.e. Psalms).

(4:163)

(Explanation of a few Quranic words not translated.)

628. Narrated Abu Huraira: The Prophet said, "The reciting of the Zabūr (i.e. Psalms) was made easy for...

(1) Fishing was prohibited to Israelites on the Sabbath day, and fish used to 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 Allah's Prohibitions, He said to them: "Be you apes." And so they were.
David. He used to order that his riding animals be saddled, and would finish reciting the Zabur before they were saddled. And he would never eat except from the earnings of his manual work.

629. Narrated 'Abdullah bin 'Amr : Allah's Apostle was informed that I used to say: "By Allah, I will fast all the days and pray all the nights as long as I live." On that, Allah's Apostle asked me, "Are you the one who says: 'I will fast all the days and pray all the nights as long as I live?'" I said, "Yes, I have said it." He said, "You cannot do that. So fast (sometimes) and do not fast (sometimes). Pray and sleep. Fast for three days a month, for the reward of a good deed is multiplied by ten time, and so the fasting of three days a month equals the fasting of a year." I said, "O Allah's Apostle! I can fast more than this." He said, "Fast on alternate days and this was the fasting of David which is the most moderate sort of fasting." I said, "O Allah's Apostle! I can fast more than that." He said, "There is nothing better than that."
630. Narrated 'Abdullāh bin 'Amr bin Al-Āṣ: The Prophet said to me, "I have been informed that you pray all the nights and observe fast all the days; is this true?" I replied, "Yes." He said, "If you do so, your eyes will be weak and you will get bored. So fast three days a month, for this will be the fasting of a whole year, or equal to the fasting of a whole year." I said, "I find myself able to fast more." He said, "Then fast like the fasting of (the Prophet) David who used to fast on alternate days and would not flee on facing the enemy."

(34) CHAPTER. The most beloved prayer to Allāh was the prayer of (the Prophet) David, and the most beloved fasting to Allāh was the fasting of (the Prophet) David. He used to sleep the (first half) of the night and pray for one third of it and sleep one-sixth of it, and he used to fast on alternate days.
Aisha said, "When the Prophet was in my house, he always slept before dawn (after performing the Night Prayer)."

631. Narrated Abdullah bin Amr : Allâh's Apostle said to me, "The most beloved fasting to Allâh was the fasting of (the Prophet) David who used to fast on alternate days. And the most beloved prayer to Allâh was the prayer of David who used to sleep for (the first) half of the night and pray for 1/3 of it and (again) sleep for a sixth of it."

(35) CHAPTER. The Statement of Allâh 

'And remember Our Servant David, the man of strength,
For he ever turned to Allâh

(upto)

And Sound Judgement in speech
And decision.'

(38:17-20)

(Explanation of a few Quranic words not translated.)
632. Narrated Mujahid: I asked Ibn Abbás, "Should we perform a prostration on reciting Surat-Ṣād?" He recited (the Sura) including: 'And among his progeny, David, Solomon.... (upto)...... copy the guidance they received.' (6:84-90). And then he said, "Your Prophet is amongst those people who have been ordered to follow them (i.e. the preceding apostles).

633. Narrated Ibn Abbás: The prostration in Sura-Ṣād is not amongst the compulsory prostrations, though I saw the Prophet prostrating on reciting it.

The Statement of Allāh: —
To David We gave Solomon (for a son).
How excellent in Our service!
Ever did he turn (to Us).

(38:30)

And His Statement:—
'And grant me a kingdom which
(it may be),
Suits not another after me.'

(38:35)

And His Statement:—
'And they followed those Devils who used to
Study during the time of Solomon.

(2: 102)

And His Statement:—

And to Solomon (We made) the wind (obedient);
Its early morning (stride) was a month's journey;
And its evening (stride) was a month's journey.
And We made a Font of molten brass to flow for him;
And those were Jinns that worked in front of him
By the Leave of his Lord; and if any of them turned
Aside from Our Command, We made him taste of the Penalty of the Blazing Fire.
They worked for him as he desired,
Images, Basons as large as reservoirs and (cooking)
Cauldrons fixed (in their places):
Work, O sons of David, with thanks! But few of My servants are grateful.
Then, when We decreed (Solomon's) death,
Nothing showed them his death except a little worm
Of the earth, which kept (slowly) gnawing away at his staff:
So when he fell down, the Jinns saw plainly that
If they had known the unseen, they would not have carried
In the Humiliating Penalty (of their Task).

(34: 12-14)

(Explanation of a few Quranic words not translated.)
634. Narrated Abū Huraira 📖: The Prophet 💯 said, "A strong demon from the Jinns came to me yesterday suddenly, so as to spoil my prayer, but Allah enabled me to overpower him, and so I caught him and intended to tie him to one of the pillars of the Mosque so that all of you might see him, but I remembered the prayer of my brother Solomon: 'And grant me a kingdom which (it may be), suits not another after me,' (38:35) so I let him go cursed."

635. Narrated Abū Huraira 📖: The Prophet 💯 said, "Solomon (the son of) David said, 'Tonight I will sleep with seventy ladies each of whom will conceive a child who will be a knight fighting for Allah's Cause.' His companion said, 'If Allah will.' But Solomon did not say so; therefore none of those women got pregnant except one who gave birth to a half child." The Prophet 💯 further said, "If the Prophet Solomon had said it (i.e. 'If Allah will') he would have begotten children who would have fought in Allah's Cause."

[Shu'aib and Ibn Abī Az-Zinād said, "Ninety (women) is more correct (than seventy)."]
636. Narrated Abū Dhar: I said, “O Allāh’s Apostle! Which mosque was built first?” He replied, “Al-Masjid-ul-Harām.” (1) I asked, “Which (was built) next?” He replied, “Al-Masjid-ul-Aqṣā (i.e., Jerusalem).” I asked, “What was the period in between them?” He replied, “Forty (years).” He then added, “Wherever the time for the prayer comes upon you, perform the prayer, for all the earth is a place of worshipping for you.”

637. Narrated Abū Huraira: Allāh’s Apostle said, “My example and the example of the people is like that of a person who lit a fire and let the butterflies and these insects fall in it.” He also said, “There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said, ‘It has taken your child.’ The first said, ‘But it has taken your child.’ So they both carried the case before David who judged that the living child be given to the elder lady. So both of them went to Solomon bin David and informed him (of the case). He said, ‘Bring me a knife so as to cut the child into two pieces and distribute it between them.’ The younger lady said, ‘May Allāh be

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(1) The “Ka ba” at Mecca.
merciful to you! Don't do, for it is her (i.e. the other lady's) child.' So he gave the child to the younger lady.

(36) **CHAPTER.** The Statement of Allāh :—

'We bestowed wisdom on Luqman: Show your gratitude to Allāh, He who thanks (Allāh) does really profit himself, And if one is ungrateful, Allāh is free of all wants, Worthy of all praises.

Behold, Luqman said to his son by way of advice:

"O my son, associate None in worship to Allāh, For Shirk is indeed a great injustice."  

(31:12-13)

638. Narrated 'Abdullāh :—

When the Verse :—

'Those who believe and mix not their beliefs with injustice,' was revealed, the companions of the Prophet said, "Who amongst us has not mixed his belief with injustice?"

Then Allāh revealed :—

'Associate None in worship to Allāh, For Shirk is indeed a great injustice,'

(1) Shirk: See the glossary.
639. Narrated Abdullah: When the Verse:

'Those who believe and mix not their beliefs with injustice,' was revealed, the Muslims felt it very hard on them and said, 'O Allah's Apostle! Who amongst us does not do injustice to himself?' He replied, 'The Verse does not mean this. But injustice means to associate others in worship to Allah; for Shirk (1) is indeed great injustice.'

(37) CHAPTER:— Set forth to them by way of a parable, the (story) of the companions of the village.

Behold, there came apostles to it.'

(36 : 13)

(Explanation of a few Quranic words not translated.)

(38) CHAPTER. The Statement of Allah:

(This is) a recital Of the Mercy of your Lord To His Servant Zakariya... (upto)...

On none by that name Have We conferred distinction before.'

(19 : 2-7)

'He said: "O my Lord!
How shall I have a son
When my wife is barren

(1) See the glossary.
And I have grown quite decrepit
From old age...... ( upto )......"
( You shall speak to no man )
For three nights.' (19 : 8-10)
' So Zakariya came out
To his people from his chamber :
He told them by signs
To celebrate Allah's Praises
In the morning
And in the evening.
( To his son came the Command ) :
O Yahya! Take hold
Of the Book with might....( upto )...
And the day when he
Will be raised up
To life ( again ).' (19 : 11-15)

640. Narrated Malik bin Sa'afa' that the Prophet ﷺ talked to them about the night of his Ascent to the Heavens. He said, "( Then Gabriel took me ) and rose up till he reached the second heaven where he asked for the gate to be opened, but somebody asked, 'Who is it?' Gabriel replied, 'I am Gabriel.' It was asked, 'Who is accompanying you?' He replied, 'Muhammad.' It was asked, 'Has he been called?' He said, 'Yes.' When we reached the second heaven, I saw Yahya ( i.e. John ) and Jesus who were cousins. Gabriel said, 'These are Yahya and Jesus, so greet them.' I greeted them and they returned the greeting saying, 'Welcome, O Pious brother and Pious Prophet ! ' "
(39) CHAPTER. The Statement of Allah:

Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the east. (19: 16)

Behold! The angels said:

"O Mary! Allah gives you Glad tidings of a Word from Him."' (3: 45)

Allah did choose Adam and Noah, the family of Abraham, and the family of Imran above all the people.... (upto)....

For Allah provides sustenance to whom He pleases, Without measure. (3: 33-37)

Ibn Abbas said, "The believers among the families of Abraham, 'Imran, Yasin and Muhammad (are meant here). Allah says: 'Without doubt, among men, the nearest to Abraham are those who follow him, those who follow him are the believers.'"

641. Narrated Said bin Al-Musaiyab: Abu Huraira said, "I heard Allah's Apostle saying, 'There is none born among the offspring of Adam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Mary and her child.'"

Then Abu Huraira recited:

And I commend her and her offspring to Your...
Protection from the Evil One, the Rejected. (3:36)

(40) CHAPTER:

Behold! The angels said:

"O Mary! Allah has chosen you up to As to which of them Should be charged With the care of Mary." (3:42-44)

(Explanation of a few Quranic words not translated.)

642. Narrated Ali: I heard the Prophet saying, "Mary, the daughter of Imran, was the best among the women (of the world of her time) and Khadija is the best amongst the women (of this nation.)."

(41) CHAPTER. The Statement of Allah (3:45-47)

' Behold! The angels said:

"O Mary! Allah gives you glad tidings Of a Word from Him called Messiah, Jesus, son of Mary up to If He decrees a thing, He says unto it only:

Be! and it is.'

(Explanation of a few Quranic words not translated.)
643. Narrated Abū Musā Al-As̲h̲'a̲r̲i: The Prophet said, "The superiority of Aīshā to other ladies is like the superiority of Thārib (i.e. meat and bread dish) to other meals. Many men reached the level of perfection, but no woman reached such a level except Mary, the daughter of Īmān and Āsiyā, the wife of Pharaoh."

Narrated Abū Hurairā: I heard Allāh's Apostle 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 Hurairā added, "Mary bint Īmān never rode a camel."

(42) **CHAPTER.** The Statement of Allāh:—

'O People of the Scriptures!
Commit no excess
In your religion...... (upto)
( And Enough is Allāh )
As a Disposer of affairs.' ( 4 : 71 )

(Explanation of a few Quranic words not translated.)
644. Narrated Ubāda: The Prophet said, "If anyone certifies that None has the right to be worshipped but Allāh Alone Who has no partners, and that Muḥammad is His Slave and His Apostle, and that Jesus is Allāh's Slave and His Apostle and His Word which He bestowed on Mary and a Soul from Him, and that Paradise is true, and Hell is true, Allāh will admit him into Paradise with the deeds which he has done even if those deeds were few." (Junāda, the sub-narrator said, "Ubāda added, 'Such a person can enter Paradise through any of its eight gates he likes.'")

(43) CHAPTER. The Statement of Allāh:—

'Relate in the Book (the story of) Mary, (1)
When she withdrew from her family ............' (19:16)
(Explanations of a few Qur'anic words not translated.)

(1) Mary was presumably of a priestly family, her mother was called Hannah (Anne in English) the wife of ʿĪmān. Elizabeth, the mother of John, the Baptist (i.e. Yābiyā) the son of Zakariyā, was a cousin of Mary. Mary gave birth to Jesus and therefore John and Jesus were cousins by blood.
645. Narrated Abu Huraira: The Prophet said, "None spoke in cradle but three: (The first was) Jesus, (the second was) a man from Bani Isra'il called Juraij. While he was offering his prayers, his mother came and called him. He said (to himself), 'Shall I answer her or keep on praying?'" (He went on praying and 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 caused him to commit illegal sexual intercourse with her and 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 the prayer, and then came to the child and said, 'O child! Who is your father?' The child replied, 'The shepherd.' (After hearing this) the people said, 'We shall rebuild your hermitage of gold,' but he said, 'No, of nothing but mud.' (The third was the hero of the following
story) A lady from Bani Isra'el 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. [Abū Huraira said, "As if I were now looking at the Prophet sucking his finger (in way of demonstration.") ] After a while they passed by 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.'"

646. Narrated Hishām from Ma'mar as below.

647. Narrated Abū Huraira: The Prophet said, "I met Moses on the night of my Ascension to heaven." The Prophet then described him saying, as I think, "He was a tall person with lank hair as if he belonged to the people of the tribe of Shanū'a." The Prophet further said, "I met Jesus." The Prophet described him saying, "He was one of moderate height and was red-faced as if he had just come out of a
648. Narrated Ibn Umar ﺔم : The Prophet ﺔم said, “I saw Moses, Jesus and Abraham (on the night of my Ascension to the heavens). Jesus was of red complexion, curly hair and a broad chest. Moses was of brown complexion, straight hair and tall stature as if he was from the people of Az-Zutt.”

649. Narrated Abdullah ﺔم : The Prophet ﺔم mentioned the Messiah Ad-Dajjal (i.e. Pseudo-Christ) in front of the people saying, “Allah is not one-eyed while Messiah Ad-Dajjal is blind in the right eye and his eye looks like a prominent grape (i.e. a grape that is not in a normal position on its cluster). While sleeping near the Ka’ba last night, I saw in my dream a man of brown colour and his hair was so long that it fell between his shoulders. His hair was lank and water was
dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Ka'ba. I asked, 'Who is this?' They replied, 'This is Jesus, son of Mary.' Behind him I saw a man who had very curly hair and was blind in the right eye, resembling Ibn Qatān (i.e. an infidel) in such a way as nobody I know of resembles him. He was placing his hands on the shoulders of a person while performing Ṭawāf around the Ka'ba. I asked, 'Who is this?' They replied, 'The Messiah, Ad-Dajjāl.'

659. Narrated Sālim from his father: No, By Allāh, the Prophet did not tell that Jesus was of red complexion but said, 'While I was asleep circumambulating the Ka'ba (in my dream), suddenly I saw a man of brown complexion and lank hair walking between two men, and water was dropping from his head. I asked, 'Who is this?' The people said, 'He is the son of Mary.' Then I looked round to see a red-complexioned, fat, curly-haired man, blind in the right eye which looked like a prominent grape. I asked, 'Who is this?' They replied, 'This is Ad-Dajjāl.' The one who bore the most resemblance to him among the people, was Ibn Qatān.' (Az-Zuhri said, 'He (i.e. Ibn Qatān) was a man from the tribe Khuzā'a who died in the pre-Islamic period.')
651. Narrated Abū Huraira: I heard Allāh’s Apostle saying, “I am the nearest of all the people to the son of Mary, and all the prophets are paternal brothers, and there has been no prophet between me and him (i.e. Jesus).”

652. Narrated Abū Huraira: Allāh’s Apostle said, “Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The prophets are paternal brothers; their mothers are different, but their religion is one.”

653. Narrated Abū Huraira: The Prophet said, “Jesus, seeing a man stealing, asked him, ‘Did you steal?’ He said, ‘No, by Allāh, except Whom there is None who has the right to be worshipped.’ Jesus said, ‘I believe in Allāh and suspect my eyes.’”
654. Narrated Umar: I heard the Prophet saying, "Do not exaggerate in praising me as the Christians praised the son of Mary, (1) for I am only a Slave. So, call me the Slave of Allāh and His Apostle."

655. Narrated Abū Musā Al-Ash'ari: Allāh's Apostle said, "If a person teaches his slave girl good manners properly, educates her properly, and then manumits and marries her, he will get a double reward. And if a man believes in Jesus and then believes in me, he will get a double reward. And if a slave fears his Lord (i.e. Allāh) and obeys his masters, he too will get a double reward."

656. Narrated Ibn 'Abbas: Allāh's Apostle said, "You will be...

(1) The Christians over-praised Jesus till they took him as a God besides Allāh.
resurrected (and assembled) bare-footed, naked and uncircumcised." The Prophet then recited the Divine Verse:

"Even as We produced the first creation, So shall We reproduce it: A promise We have undertaken. Truly shall We fulfil it."

(21:104)

He added, "The first to be dressed will be 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 since you left them.' I will then say what the Pious Slave Jesus, the son of Mary said: 'And I was a witness over them while I dwelt amongst them; when You did take me up, You were the Watcher over them, and You are a Witness to all things. If You punish them, they are Your slaves, and if you forgive them, You are the Exalted in power and the Wise.'"

(5:120-121)

Narrated Qabisa, "Those were the apostates who renegaded from Islam during the Caliphate of Abu Bakr who fought them."

(44) CHAPTER. The advent (descent) of Jesus, son of Mary 

657.Narrated Abu Huraira : Allah's Apostle said, "By Him
in Whose Hands my soul is, surely (Jesus,) the son of Mary will soon descend amongst you as a Just Ruler; he will break the Cross and kill the pigs and there will be no Jizya (i.e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it.” Abū Huraira added: “If you wish, you can recite (this Verse of the Holy Book): —

‘And there is none
Of the people of the Book (Scriptures)
But must believe in him (i.e. Jesus as a human being)
Before his death;
And on the Day of Judgement
He will be a witness
Against them.’ (4:159)

658. Narrated Abū Huraira: Allah’s Apostle said, “How will you be when the son of Mary (i.e. Jesus) descends amongst you while one of your own men is your leader.”

(45) CHAPTER. What has been said about Bani Isrā’il.

659. Narrated Rabī‘ bin Hirāsh: ٥٥٩ - حَدَّثَنَا بْنُ يَسَاعُ ٍ عَنْ يَسَعٍ دَيْمَةُ بْنُ يَسَاعُ دَيْمَةُ عَنْ حُرَاهُ، تَبَعَتْ عَنْهُ مَا تَبَعَهُ، قَالَ: عَنْ أَبِي أَسْمَاعِيلَ عِنْهُ، صَلَّى رَحْمَةُ اللَّهِ عَلَيْهِ، قَالَ لِلَّهِ رَحْمَةً عَلَيْهِ، رَسُولُ اللَّهِ صلى الله عليه وسلم: كَذَٰلِكَ طَمَٰلُ مَنْ فَسَخَّمَ إِذَا شَوَّلَ أَبِي مَسْرَى فِي سُكُونِهِ وَإِنْ مَسْكَنُهُ مَتَابَعَةٌ عَلَى مَوْلَىٰ وَالْأَوْزَاعِيِّ. بالله ماذ كير عن بني إسرائيل.
Uqba bin Amr said to Hudhaifa, "Won't you relate to us of what you have heard from Allah's Apostle؟" He said, "I heard him saying, 'When Al-Dajjāl appears, he will have fire and water along with him. What the people will consider as cold water, will be fire that will burn things.' So, if anyone of you comes across this, he should fall in the thing which will appear to him as fire, for in reality, it will be fresh cold water.'

Hudhaifa added, "I also heard him saying, 'From among the people preceding your generation, there was a man whom the angel of death visited to capture his soul. (So his soul was captured and when he was resurrected) he was asked if he had done any good deed.' He replied, 'I don't remember any good deed.' He was asked to think it over. He said, 'I do not remember, except that I used to trade with the people in the world and I used to give a respite to the rich and forgive the poor (among my debtors). So Allah made him enter Paradise.' Hudhaifa further said, 'I also heard him saying, 'Once there was a man on his death-bed, who, losing every hope of surviving, said to his family: When I die, gather for me a large heap of wood and make a fire (to burn me). When the fire eats my meat and reaches my bones, and when the bones burn, take and crush them into powder and wait for a windy day to throw it (i.e. the powder) over the sea. They did so, but Allah collected his particles and..."
asked him: Why did you do so? He replied: For fear of You. So Allāh forgave him.'"

'Uqba bin Amr said, "I heard him saying that the Isrā'īlī used to dig the grave of the dead (to steal their shrouds)."

660. Narrated 'Aisha and Ibn 'Abbās : On his death-bed Allāh's Apostle put a sheet over his face and when he felt hot, he would remove it from his face. While in that state (of putting and removing the sheet) he said, "May Allāh's Curse be on the Jews and the Christians for they build places of worship at the graves of their prophets." (By that) he intended to warn (the Muslim) from what they (i.e. the Jews and Christians) had done.

661. Narrated Abū Huraira : The Prophet said, "The Isrā'īlīs 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 Allāh's Apostle! What do you order us (to do)?" He said, "Obey the one who will be given the pledge of allegiance first. (1) Fulfil their (i.e. the

(1) If the homage of allegiance is given to a Caliph and after a while another caliph is given the homage by some members of the society, the common Muslims should abide by the homage given to the first Caliph, for the election of the second is invalid.
Caliphs' rights, for Allah will ask them about (any short-comings) in ruling those Allah has put under their guardianship.

662. Narrated Abu Sa'id: The Prophet said, "You will follow the wrong ways, of your predecessors so completely and literally that if they should go into the hole of a lizard, you too will go there." We said, "O Allah's Apostle! Do you mean the Jews and the Christians?" He replied, "Whom else?" (Meaning, of course, the Jews and the Christians.)

663. Narrated Anas: The people mentioned the fire and the bell (as means proposed for announcing the time of prayer) and by such a suggestion they referred to the Jews and the Christians. But Bilal was ordered, "Pronounce the words of the Adhan (i.e. call for the prayer) twice and the Iqama once only." (1)

664. Narrated Aisha that she used to have that one should keep his hands on his flanks while praying. She said that the Jews used to do so.

(1) The suggestion that they should use fire or a bell to announce the time of the prayer was rejected, and the Adhan was adopted instead.
665. Narrated Ibn 'Umar: Allāh’s Apostle said, “Your period (i.e., the Muslims’ period) in comparison to the periods of the previous nations, is like the period between the 'Aṣr prayer and sunset. And your example in comparison 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 Qirāṭ each?' The Jews worked for half a day for one Qirāṭ each. The person asked, 'Who will do the work for me from midday to the time of the 'Aṣr (prayer) for one Qirāṭ each?' The Christians worked from midday till the 'Aṣr prayer for one Qirāṭ. Then the person asked, 'Who will do the work for me from the 'Aṣr till sunset for two Qirāṭs each?' The Prophet added, 'It is you (i.e., Muslims) who are doing the work from the 'Aṣr 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.'
666. Narrated Ibn 'Abbas: I heard Umar saying, "May Allah Curse so-and-so! Doesn't he know that the Prophet said, 'May Allah curse the Jews for, though they were forbidden (to eat) fat, they liquified it and sold it.'"

667. Narrated 'Abdullah bin 'Amr: The Prophet said, "Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire."

668. Narrated Abu Huraira: Allah's Apostle 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)."

669. Narrated Jundub: Allah's Apostle said, "Amongst the nations before you there was a man who got a wound, and growing impatient (with its
The tale of a leper, a bald man and a blind man.

670. Narrated 'Abū Huraira that he heard 'Allāh's Apostle saying, '‘Allāh willed to test three Isrā'īlis 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 (because of my diet). 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 Allāh bless you in possessing 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 having it.’ The angel went to the blind man and asked, ‘What thing do you like best?’ He said, ‘(I like) that Allah may restore my eye-sight to me so that I may see the people.’ The angel touched his eyes and Allah gave him back his eye-sight. The angel asked him, ‘What kind of property do you like best?’ He replied, ‘Sheep.’ The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and propagated 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 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 Allâh gave you (all this property)?' He replied, '(This is all wrong), I got this property through inheritance from my fore-fathers.' The angel said, 'If you are telling a lie, then let Allâh make you as you were before.'

Then the angel, disguised in the shape 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 Allâh 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 Allâh, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eye-sight to give me a sheep, so that with its help, I may complete my journey.' The man said, 'No doubt, I was blind and Allâh gave me back my eye-sight; I was poor and Allâh made me rich; so take anything you wish from my property. By Allâh, I will not praise you for leaving anything (you need) of my property which you may take for Allâh’s Cause.'

The angel replied, 'Keep your property with you. You (i.e. 3 men) have been tested and Allâh is pleased with you and is
angry with your two companions.'"

(Allâh's Statement):—

"Or do you reflect that the companions of the cave and of the inscription (were wonders amongst Our Signs)?" (18:9)

(Explanation of a few Quranic words not translated.)

The tale of the cave.

Narrated Ibn 'Umar :— Allâh's Apostle said, "Once three persons (from the previous nations) were travelling, and suddenly it started raining and they had to enter a cave. The entrance of the cave got closed while they were inside. They said to each other, 'O you! Nothing can save you except the truth, so each of you should ask Allâh's Help by referring to such a deed as he thinks he did sincerely (i.e., just for gaining Allâh's Pleasure).\" So one of them said, 'O Allâh! You know that I had a labourer who worked for me for one Faraq (i.e., three Sâs) of rice, but he departed, leaving it (i.e., his wages). I sowed that Faraq of rice and with its yield I bought cows (for him). Later on when he came to me asking for his wages, I said (to him), 'Go to those cows and drive them away.' He said to me, 'But you have to pay me only a Faraq of rice.' I said to him, 'Go to those cows and take them, for they are the product of that..."
Faraq (of rice). So he drove them. O Allah! If You consider that I did that for fear of You, then save us.' 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 disliked that they should sleep without drinking it and become weak for lack of food. I kept on waiting (for them to wake) till it dawned. O Allah! If You consider that I did that for fear of You, save us.' So the rock shifted and they could see the sky through it. The (third) one said, 'O Allah! You know that I had a cousin (i.e. my paternal uncle's daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one-hundred Dinars (i.e. gold pieces). So I collected the amount and brought it to her, and she allowed me to sleep with her. But when I sat between her legs, she said, 'Be afraid of Allah, and do not deflower me but legally.' I got up and left the hundred Dinars (for her). O Allah! If You consider that I did that for fear of You, save us.' So Allah saved them 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 Heresy and ask them directly is a kind of Shirk (1).

(46) CHAPTER :

672. Narrated Abu Huraira : that he heard Allah’s Apostle saying, "While a lady was nursing her child, a rider passed by and she said, ‘O Allah! Don’t let my child die till he becomes like this (rider).’ The child said, ‘O Allah! Don’t make me like him,’ and then returned to her breast (sucking it). (After a while) they passed by a lady who was being pulled and teased (by the people). The child’s mother said, ‘O Allah! Do not make my child like her.’ The child said, ‘O Allah! Make me like her.’ Then he said, ‘As for the rider, he is an infidel, while the lady is accused of illegal sexual intercourse (falsely) and she says: It is sufficient that Allah knows the truth.’"

673. Narrated Abu Huraira : The Prophet said, "While a dog..."

(1) Shirk : (Opposite of Tauhid) (See the glossary) is a sin which is not forgiven by Allah and the one who does it shall be thrown in the Hell-Fire for ever.
was going round a well and was about to
die of thirst, an Israeli prostitute saw it
and took off her shoe and watered it. So
Allah forgave her because of that good
deed.

674. Narrated Ḥumaid bin ‘Abdur-
Rahmān that he heard Muḥāwiya bin
Abī Sufyān (talking) on the pulpit in
the year when he performed the Ḥajj.
He took a tuft of hair that was in the hand
of an orderly and said, ‘O people of
Medīna! Where are your learned men?
I heard the Prophet forbidding
such a thing as this (i.e. false hair)
and he used to say, ‘The Isrā‘īlīs were
destroyed when their ladies practised this
habit (of using false hair to lengthen
their locks).’"

675. Narrated Abū Huraira : The Prophet said, “Amongst the
people preceding you there used to be
‘Muḥaddithūn’ (i.e. persons who can guess
things that come true later on, as if those
persons have been inspired by a divine
power), and if there are any such persons
amongst my followers, it is Umar bin Al-
Khattāb.”
676. Narrated Abū Sa'īd Al-Khudrī: The Prophet صلی الله عليه وسلم said, "Amongst the men of Bani Isra'il there was a man who had murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised 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. When he was found to be one span closer to the village (he was going to), he was forgiven."

677. Narrated Abū Hurairā: Once Allāh’s Apostle صلی الله عليه وسلم offered the morning prayer and then faced the people and said, "While a man was driving a cow, he suddenly rode over it and beat it. The cow said, 'We have not been created for this, but we have been created for ploughing.' " On that the people said astonishingly, "Glorified be Allāh! A
cow speaks!" The Prophet ﷺ said, "I believe this, and Abū Bakr and ʿUmar too, believe it, although neither of them was present there. While a person was amongst his sheep, a wolf attacked and took one of the sheep. The man chased the wolf till he saved it from the wolf, whereupon the wolf said, 'You have saved it from me; but who will guard it on the day of the wild beasts when there will be no shepherd to guard them except me (because of riots and afflictions)?' The people said surprisingly, "Glorified be Allah! A wolf speaks!" The Prophet ﷺ said, "But I believe this, and Abū Bakr and ʿUmar too, believe this, although neither of them was present there."

678. Narrated Abū Huraira ﷺ: Allah's Apostle ﷺ said, "A man bought a piece of land from another man, and the buyer found an earthenware jar filled with gold in the land. The buyer said to the seller, 'Take your gold, as I have bought only the land from you, but I have not bought the gold from you.' The (former) owner of the land said, 'I have sold you the land with everything in it.' So both of them took their case before a man who asked, 'Do you have children?' One of them said, 'I have a boy.' The other said, 'I have a girl.' The man said, 'Marry the girl to the boy and spend the
money on both of them and give the rest of it in charity.""

679. Narrated Usāma bin Zaid: Allah’s Apostle said, “Plague was a means of torture sent on a group of Isrā’īlis (or on some people before you). So if you hear of its spread in a land, don’t approach it, and if a plague should appear in a land where you are present, then don’t leave that land in order to run away from it (i.e., plague).”

680. Narrated 'Aisha, the wife of the Prophet: I asked Allah’s Apostle about the plague. He told me that it was a Punishment sent by Allah on whom he wished, and Allah made it a source of mercy for the faithful believers, for if one in the time of an epidemic plague, stays in his country patiently hoping for Allah’s Reward and believing that
nothing will befall him except what Allāh has written for him, he will get the reward of a martyr.”

681. Narrated 'Aisha : The people of Quraysh worried about the lady from Bani Makhzūm who had committed theft. They asked, “Who will intercede for her with Allāh’s Apostle ?” Some said, “No one dare to do so except 'Uṣmān bin Zaid, the beloved one to Allāh’s Apostle .” When 'Uṣmān spoke about that to Allāh’s Apostle , Allāh’s Apostle (to him), “Do you try to intercede for somebody in a case connected with Allāh’s Prescribed Punishments?” Then he got up and delivered a sermon saying, “What destroyed the nations preceding you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allāh’s Legal punishment on him. By Allāh, if Ša'īma, the daughter of Muḥammad stole, I would cut off her hand.”

682. Narrated Ibn Mas‘ūd : I heard a person reciting a (Qur'anic) Verse in a certain way, and I had heard the Prophet reciting the same Verse in a different way. So I took him to the Prophet and informed him of that,
but I noticed the sign of disapproval on his face, and then he said, "Both of you
are correct, so don't differ, for when the
nations before you differed, they were
destroyed."

683. Narrated Abdullah: As if I saw the Prophet talking about
one of the prophets whose nation had
beaten him and caused him to bleed,
while he was cleaning the blood off his
face and saying, "O Allah! Forgive
my nation, for they have no knowledge."

684. Narrated Abu Sa'id: The Prophet said, "Amongst the
people preceding your age, there was a
man whom Allah had given a lot of money.
While he was in his death-bed, he called
his sons and said, 'What type of father
have I been to you? They replied, 'You
have been a good father.' He said, 'I
have never done a single good deed; so
when I die, burn me, crush my body, and
scatter the resulting ashes on a windy day.'
His sons did accordingly, but Allah
'gathered his particles and asked
(him), 'What made you do so?' He
replied, 'Fear of You.' So Allah bestowed His Mercy upon him.'
685. Narrated Ribi‘ bin Hirash:

"Uqba said to Hudhaifa, "Won't you narrate to us what you heard from Allah's Apostle?" Hudhaifa said, "I heard him saying, 'Death approached a man and when he had no hope of surviving, he said to his family, 'When I die, gather for me much wood and build a fire (to burn me). When the fire has eaten my flesh and reached my bones, take the bones and grind them and scatter the resulting powder in the sea on a hot (or windy) day.' (That was done.) But Allah collected his particles and asked (him), 'Why did you do so?' He replied, 'For fear of You.' So Allah forgave him."

686. Narrated 'Abdul Malik as above, saying, "On a windy day."

687. Narrated Abu Huraira:

Allah's Apostle 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."
688. Narrated Abu Huraira:

The Prophet said, "A man used to do sinful deeds, and when death came to him, he said to his sons, 'After my death, burn me and then crush me, and scatter the powder in the air, for by Allah, if Allah has control over me, He will give me such a punishment as He has never given to anyone else.' When he died, his sons did accordingly. Allah ordered the earth saying, 'Collect what you hold of his particles.' It did so, and behold! There 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!'

689. Narrated 'Abdullah bin Umar:

Allah's Apostle 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."

690. Narrated Abu Mas'ud, Uqba:

The Prophet said, "One of the sayings of the prophets which the people
have got, is, 'If you do not feel ashamed, do whatever you like.'

691. Narrated Abū Musād: The Prophet said, "One of the sayings of the prophets which the people have got is, 'If you do not feel ashamed, do whatever you like.'"

692. Narrated Ibn 'Umar: The Prophet said, "While a man was walking, dragging his dress with pride, he was caused to be swallowed by the earth and will go on sinking in it till the Day of Resurrection."

693. Narrated Abū Huraira: The Prophet said, "We will be the last, but we will be the foremost on the Day of Resurrection, but all nations were given the Book (i.e. Scripture) before us, and we were given the Holy Book after them. This (i.e. Friday) is the day about which they differed. So the next day (i.e. Saturday) was prescribed for the Jews and the day after it (i.e. Sunday) for the
Christians. It is incumbent on every Muslim to wash his head and body on a Day (i.e. Friday) (at least) in every seven days.'

694. Narrated Sa‘îd bin Al-Musaiyab:
When Mu‘awiya bin Abî Sufyân came to Medina for the last time, he delivered a sermon before us. He took out a tuft of hair and said, "I never thought that someone other than the Jews would do such a thing (i.e. use false hair). The Prophet named such a practice, 'Az-Zûr' (i.e. falsehood)," meaning the use of false hair.
In the name of Allah, the most Beneficent, the most Merciful

(1) **CHAPTER.** The virtues (and merits of the Prophet and his companions), and the Statement of Allah:

‘O Mankind! We created You from a single (pair)
Of a male and a female,
And made you into Nations and tribes, that
You may know each other
Not that you may despise
(Each other). Verily,
The most honourable of you
In the Sight of Allah,
Is (he who is) the most Allah-fearing
(Righteous) of you.
And Allah has full knowledge,
And is Well-acquainted
(With all things).’ (49:13)

And Allah’s Statement:

‘Be afraid of Allah,
Through Whom you demand
Your mutual (rights);
And of severing the bonds of kinship,
For Allah ever watches over you.’ (4:1)

The prohibition of bad customs of the Period of Ignorance.
695. Narrated Ibn 'Abbas: regarding the Verse:—

And (We) made you into Shu'ub and Qaba'il
that Shu'ub means the big Qaba'il (i.e. tribes) while the Qaba'il (i.e. tribes) means
the branch tribes.

696. Narrated Abū Hurairah: Once Allah's Apostle was asked,
"Who is the most honourable amongst
the people?" He said, "The most right-
eous (i.e. Allah-fearing) amongst you." They said, "We do not ask you about
this." He said, "Then Joseph, the
prophet of Allah."

697. Narrated Kulaib bin Wa'il: I asked Zainab bint Abī Salama (i.e. daughter of the wife of the Prophet),
"Tell me about the Prophet. Did he belong to the tribe of Muḍar?" She replied, "Yes, he belonged to the tribe
of Muḍar and was from the offspring of An-Nadr bin Kināna."

698. Narrated Kulaib: I was told by the Rabība (i.e. daughter of the wife of the Prophet) who, I think, was
Zainab, that the Prophet forbade the
utensils (of wine called) Ad-Dubba,
Al-Hantam, Al-Muqaiyar and Al-Muzaffat.
I said to her, "Tell me as to which tribe the Prophet belonged; was he from the tribe of Mudar?" She replied, "He belonged to the tribe of Mudar and was from the offspring of An-Nadr bin Kināna."

699. Narrated Abū Huraira: Allah’s Apostle, said, "You see that the people are of different natures. Those who were the best in the pre-Islamic period, are also the best in Islam if they comprehend religious knowledge. You see that the best amongst the people in this respect (i.e. ambition of ruling) are those who hate it most. And you see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (i.e. a hypocrite)."

700. Narrated Abū Huraira: The Prophet said, "The tribe of Quraish has precedence over the people in this connection (i.e. the right of ruling). The Muslims follow the Muslims amongst them, and the infidels follow the infidels amongst them. People are of different natures: The best amongst them in the pre-Islamic period are the best in Islam provided they comprehend the religious knowledge. You will find that the best amongst the people in this respect (i.e. of ruling) is he who hates it (i.e. the idea of ruling) most, till he is given the pledge of allegiance."
701. Narrated Ṭawús: Ibn 'Abbās recited the Quranic Verse:

"Except the love of those near of kin."

(42:23)

Saʿīd bin Jubair said, "(The Verse implies) the kinship of Muḥammad ." Ibn 'Abbās said, "There was not a single house (i.e. sub-tribe) of Quraish but had a kinship to the Prophet  and so the above Verse was revealed in this connection, and its interpretation is: 'O Quraish! You should keep good relation between me (i.e. Muḥammad ) and you."

702. Narrated Abū Mastūd: The Prophet  said, "From this side from the east, afflictions will appear. Rudeness and lack of mercy are characteristics of the rural bedouins who are busy with their camels and cows (and pay no attention to religion). Such are the tribes of Rabīʿa and Muḍār."

703. Narrated Abū Huraira: I heard Allah's Apostle 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 Abdullah (Al-Bukhārī) said, "Yemen was called so because it is situated to the right of the
Ka‘ba, and Shām was called so because it is situated to the left of the Ka‘ba." (1)

(2) CHAPTER. Virtues of Quraish.

704. Narrated Muḥammad bin Jubair bin Muṭsim, that while he was with a delegation from Quraish to Muṣāwiya, the latter heard the news that ʿAbdullāh bin ʿAmr bin Al-ʿĀṣ said that there would be a king from the tribe of Qahtān. On that Muṣāwiya 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 the Holy Book, nor have been told by Allāh’s Apostle ﷺ. Those men are the ignorant amongst you. Beware of such hopes as make the people go astray, for I heard Allāh’s Apostle ﷺ saying, ‘Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allāh will destroy him as long as they abide by the laws of the religion.’"

705. Narrated Ibnu ʿUmar ﷺ: The Prophet ﷺ said, "Authority of

(1) The Arabic words for right and left have great resemblance to the words 'Yemen and Shām.'
ruling will remain with Quraish, even if only two of them remained."

706. Narrated Jubair bin Mu'aym:
Uthman bin Affan went (to the Prophet) and said, "O Allah's Apostle! You gave property to Bani Al-Mut'talib and did not give us, although we and they are of the same degree of relationship to you." The Prophet said, "Only Bani Hashim and Bani al-Mut'talib are one thing (as regards family status)."

Narrated Urwa bin Az-Zubair:
Abdullah bin Az-Zubair went with some women of the tribe of Bani Zuhra to Aisha who used to treat them nicely because of their relation to Allah's Apostle.

707. Narrated Abu Huraira:
Allah's Apostle said, "The tribe of Quraish, the Ansar, the (people of the tribe of) Juhaina, Muzaina, Aslam, Ashja and Ghifar are my disciples and have no protectors except Allah and His Apostle."
708. Narrated 'Urwa bin Az-Zubair:

'Abdullah bin Az-Zubair was the most beloved person to Aisha excluding the Prophet and Abu Bakr, and he in his turn, was the most devoted to her. Aisha used not to withhold the money given to her by Allah, but she used to spend it in charity. (Abdullah) bin Az-Zubair said, "Aisha should be stopped from doing so." (When Aisha heard this), she said protestingly, "Shall I be stopped from doing so? I vow that I will never talk to 'Abdullah bin Az-Zubair." On that, Ibn Az-Zubair asked some people from Quraish and particularly the two uncles of Allah's Apostle to intercede with her, but she refused (to talk to him). Az-Zuhriyyun, the uncles of the Prophet, including Abdur-Rahman bin Al-Aswad bin 'Abd Yaghuth and Al-Miswar bin Makhrama said to him, "When we ask for the permission to visit her, enter her house along with us (without taking her leave)."

He did accordingly (and she accepted their intercession). He sent her ten slaves whom she manumitted as an expiation for (not keeping) her vow. Aisha manumitted more slaves for the same purpose till she manumitted forty slaves. She said, "I wish I had specified what I would have done in case of not fulfilling my vow when I made the vow, so that I might have done it easily." (1)

(1) Aisha 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.
(3) **CHAPTER.** The Qur'an was revealed in the language of Quraish.

709. Narrated Anas : Uthman called Zaid bin Thabit, Abdullah bin Az-Zubair, Sa'd bin Al-A's, and Abdur-Rahman bin Al-Harith bin Hisham, and then they copied the manuscripts of the Holy Qur'an in a whole book in several copies. Uthman said to the three Quraishi persons, "If you differ with Zaid bin Thabit on any point of the Qur'an, then write it in the language of Quraish, as the Qur'an was revealed in their language." So they acted accordingly. (Zaid bin Thabit was an Ansari and not from Quraish).

(4) **CHAPTER.** The descent of the Yemenites from Ishmael. Among such Yemenites are the tribe of Aslam bin Afsa bin Haritha bin 'Amir from Khuzâ'a.

710. Narrated Salama : Allah's Apostle passed by some people from the tribe of Aslam practising archery. He said, "O children of Ishmael! Throw (arrows), for your father was an archer. I am on the side of Bani so-and-so," meaning one of the two teams. The other team stopped throwing, whereupon the Prophet said, "What has happened to them?" They replied, "How shall we throw while you are with Bani so-and-so?" He said, "Throw, for I..."
am with all of you.”

(5) CHAPTER:

711.Narrated Abu Dhar: The Prophet said, “If somebody claims to be the son of any other than his real father knowingly, he but disbelieves in Allah, and if somebody claims to belong to some folk to whom he does not belong, let such a person take his place in the (Hell) Fire.”

712. Narrated Wathila bin Al-Asqa: Allah’s Apostle 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.”

713. Narrated Ibn Abbas: The delegates of Abd-ul-Qais came to Allah’s Apostle and said, “O Allah’s Apostle! We are from the tribe of Rabi’a and the infidels of Muda’r tribe stand between us and you, so that we cannot
come to you except in the Sacred Months. Therefore we would like you to give us some instructions which we may follow and convey to our people staying behind us." The Prophet ﷺ said, "I order you to observe four things and forbid you (to do) four things:

(I order you) to believe in Allah certifying that None has the right to be worshipped except Allah; to offer the prayer; to pay the Zakāt; and to give one-fifth of the war booty to Allah. And I forbid you to use Ad-Dubba, Al-Ḥantam, An-Naqir and Al-Muzaffāt. (These are names of utensils in which alcoholic drinks were served.)

714. Narrated ‘Abdullāh bin ‘Umar ﺗﻌﻠّم: I heard Allah’s Apostle ﷺ on the pulpit saying, "Verily, afflictions (will start) from here," pointing towards the east, "whence the side of the head of Satan comes out."

(6) CHAPTER. The mention of the tribes of Aslam, Ghifār, Muzaina, Juhaina, and Ashja’.

715. Narrated Abū Hurairah ﺣ: The Prophet ﷺ said, "The tribes of Qurais, Al-‘Anṣār, Juhaina, Muzaina, Aslam, Ghifār and Ashja’ are my helpers, and they have no protector (i.e. Master) except Allah and His Apostle."
716. Narrated 'Abdullāh (bin 'Umar): While Allāh's Apostle was on the pulpit, he said, "May Allāh forgive the tribe of Ghifār! And may Allāh save the tribe of Aslam! The tribe of 'Usaiya have disobeyed Allāh and His Apostle."

717. Narrated Abū Hurairā: The Prophet said, "May Allāh save the tribe of Aslam, and may Allāh forgive the tribe of Ghifār!"

718. Narrated Abū Bakra: The Prophet said, "Do you think that the tribes of Juhanā, Muzaina, Aslam and Ghifār are better than the tribes of Bani Tamīm, Bani Asad, Bani 'Abdullāh bin Ghatafān and Bani 'Amir bin Sa'sa'a?" A man said, "May they be hopeless losers," The Prophet added, "(Yes), they are better than the tribes of Bani Tamīm, Bani Asad, Bani 'Abdullāh bin Ghatafān and Bani 'Amir bin Sa'sa'a."
719. Narrated Abu Bakra: Al-Aqra' bin Habib said to the Prophet: "Nobody gave you the pledge of allegiance but the robbers of the pilgrims (i.e. those who used to rob the pilgrims) from the tribes of Aslam, Ghifar, Muzaina." (Ibn Abi Ya'qub is in doubt whether Al-Aqra' added, 'And Juhaina.') The Prophet said, "Don't you think that the tribes of Aslam, Ghifar, Muzaina (and also perhaps) Juhaina are better than the tribes of Bani Tamim, Bani Amir, Asad, and Ghatafan?" Somebody said, "May they be hopeless losers!" The Prophet said, 'Yes, by Him in Whose Hands my life is, they (i.e. the former) are better than they (i.e. the latter)."

Abu Huraira said, "(The Prophet said), '(The people of) Bani Aslam, Ghifar and some people of Muzaina (or some people of Juhaina or Muzaina) are better in Allah's Sight (or on the Day of Resurrection) than the tribes of Asad, Tamim, Hawazin and Ghatafan.'"

(7) CHAPTER. The mention of Qahtan tribe.
Narraed Abu Hurairah: The Prophet said, "The Hour will not be established unless a man from the tribe of Qahtaan appears, driving the people with his stick."

(8) CHAPTER. What is forbidden of the custom of the pre-Islamic period.

720. Narrated Jabir: We were in the company of the Prophet in a Ghazwa. A large number of emigrants joined him and among the emigrants there was a person who used to play jokes (or play with spears); so he (jokingly) stroked an Ansari man on the hip. The Ansari got so angry that both of them called their people. The Ansari said, "Help, O Ansari!" And the emigrant said, "Help, O emigrants!" The Prophet came out and said, "What is wrong with the people of this call of the Ignorant People?" Then he said, "What is the matter with them?" So he was told about the stroke of the emigrant to the Ansari. The Prophet said, "Stop this (i.e. appeal for help) for it is an evil call." Abdullah bin Uba bin Sahl (a hypocrite) said, "The emigrants have called and (gathered against us); so when we return to Medina, surely, the more honourable people will expel therefrom the meaner." Upon that Umar said, "O Allah's Prophet! Shall we not kill this evil person (i.e. Abdullah bin Uba bin Sahl)."
Salūl)" The Prophet said, "(No), lest the people should say that Muhammad kills his companions."

721. Narrated Abdullah (bin Mas'ud): The Prophet said, "Whoever slaps his face or tears the bosom of his dress, or calls the calls of the Period of Ignorance, is not from us."

(9) CHAPTER. The story of Khuza'a.

722. Narrated Abū Huraira: Allah's Apostle said, "Amr bin Luhair bin Qam'a bin Khindif was the father of Khuza'a.

723. Narrated Sa' id bin Al-Musaiyab: Al-Baḥira was an animal whose milk was spared for the idols and other deities, and so nobody was allowed to milk it. As-Sa' iba was an animal which they (i.e. infidels) used to set free in the names of their gods so that it would not be used for carrying anything. Abū Huraira said,
"The Prophet \(\text{("}}\) said, 'I saw Amr bin'Amir bin Luhay Al-Khuza'i dragging his intestines in the (Hell) Fire, for he was the first man who started the custom of releasing animals (for the sake of false gods).''

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

724. Narrated Ibn 'Abbas: When the news of the advent of the Prophet \(\text{("}}\) reached Abū Dhar, he said to his brother, 'Ride to this valley and bring me the news of this man (i.e. the Prophet \(\text{("}}\)) 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 \(\text{("}}\) 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 what I wanted.' So, he took his journey-food and a water-skin full of water and set out till he reached Mecca, where he went to the Mosque looking for the Prophet \(\text{("}}\), whom he did not know, and he would not like to ask someone about him. So, a portion of the night had passed when 'Ali 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 \( \text{ح } \) till it was night, when he returned to his sleeping place. 'Ali again passed by him and said, "Hasn't the man (i.e. Abū Dhar) recognised his dwelling place yet?" So, 'Ali 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 'Ali had the same experience with him and Abū Dhar again stayed with him. 'Ali 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 'Ali did, Abū Dhar informed him (of his purpose). 'Ali said, "It is the Truth, and he (i.e. Muhammad \( \text{ج } \)) is Apostle of Allah. 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 the water-closet. If I go there, 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 \( \text{س } \) and Abū Dhar entered with him. He then listened to the speech of the Prophet \( \text{س } \) and embraced Islam on that very spot. The Prophet \( \text{س } \) 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 life 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 certify that None has the right to be worshipped but Allah and that Muhammad is Apostle of Allah." The people then got up and beat him till they knocked him down. Al-Abbās came and threw himself over him (to protect him) saying, "Woe to you! Don't you know that he is from Ghifār and that the route of your merchants is towards Sham (i.e. through the place where his 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).

The Story of Zam-zam

725. Narrated Abū Ja‘far : Ibn ‘Abbās said to us, "Shall I tell you the story of Abū Dhar’s conversion to Islam?" We said, "Yes." He said, "Abū Dhar said : I was a man from the tribe of Ghifār. We heard that a man had appeared in Mecca, claiming to be a Prophet. I said to my brother, 'Go to that man and talk to him and bring me his news.' He set out, met him and returned. I asked him, 'What is the news with you?' He said, 'By Allah, I saw a man enjoining what is good and forbidding what is evil.' I said to him, 'You have not satisfied me with this..."
little information." So, I took a water-skin and a stick and proceeded towards Mecca. Neither did I know him (i.e. the Prophet), nor did I like to ask anyone about him. I kept on drinking Zam-zam water and staying in the Mosque. Then Ali passed by me and said, 'It seems you are a stranger?' I said, 'Yes.' He proceeded to his house and I accompanied him. Neither did he ask me anything, nor did I tell him anything. Next morning I went to the Mosque to ask about the Prophet but no-one told me anything about him. Ali passed by me again and asked, 'Hasn't the man 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 \( \text{ﷺ} \) to whom I said, 'Present (the principles of) Islam to me.' When he did, I embraced Islam immediately. He said to me, 'O Abū Dhar! Keep your conversion as a secret and return to your town; and when you hear of our victory, return to us.' I said, 'By Him Who has sent you with the Truth, I will announce my conversion to Islam publicly amongst them (i.e. the infidels).’ Abū Dhar went to the Mosque, where some people from Quraish were present, and said, 'O the folk of Quraish! I certify that None has the right to be worshipped except Allāh, and I (also) certify that Muḥammad is Allāh’s Slave and His Apostle.' (Hearing that) the Quraishī men said, 'Get at this Sabi (i.e. Muslim)!’ They got up and beat me nearly to death. Al-ʿAbbās 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 you 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 Sabi!’ I was treated in the same way as on the previous day, and again Al-ʿAbbās 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 Allāh be Merciful to him) to Islām.’
(11) **CHAPTER.** The story of Zamzam and the ignorance of the Arabs.

726. Narrated Ibn 'Abbās : If you wish to know about the ignorance of the Arabs, refer to Sūrat-al-Anfām, after Verse No. 130:—

'Lost are those who slay their children from folly without knowledge and forbid food which Allāh has provided for them, inventing (lies) against Allāh. They have indeed gone astray and heeded no guidance.' (4 : 140)

(12) **CHAPTER.** Whoever related himself to his forefathers either in Islam or in the pre-Islamic period.

Narrated Ibn 'Umar and Abū Huraira : The Prophet said, "The honourable, the son of the honourable, the son of the honourable, i.e. Joseph, the son of Jacob, the son of Isaac, the son of Abraham, the Khalīl (1) of Allāh."

Narrated Al-Bara`: The Prophet said, "I am the son of 'Abdūl-Muṭṭalib."

727. Narrated Ibn 'Abbās: When the Verse:—

'And warn your tribe of near kindred,' 

(1) See the glossary.
was revealed, the Prophet started calling (the Arab tribes), "O Bani Fihr, O Bani 'Adi," mentioning first the various branch tribes of Quraish.

Narrated Ibn 'Abbas: When the Verse:

'And warn your tribe of near kindred'

was revealed, the Prophet started calling every tribe by its name.

728. Narrated Abu Huraira: The Prophet said, "O Bani 'Abd Munaf! Buy yourselves (1) from Allah; O Bani 'Abdul-Muttaalib! Buy yourselves from Allah; O the mother of Az-Zubair bin Al-Awwam, the aunt of Allah's Apostle, and O Fatima bint Muhammad! Buy yourselves from Allah, for I cannot defend you before Allah. You (both) can ask me from my property as much as you like."

(13) **CHAPTER.** The son of some people's sister is considered as belonging to the same people; and the freed slave

(1) Buying oneself from Allah means saving oneself from the Fire by leading a pious righteous life.
of some people belongs to those people (who have freed him).

729. Narrated Anas: The Prophet sent for the Ansār (and when they came), he asked, "Is there any stranger amongst you?" They said, "No, except the son of our sister." Allah's Apostle said, "The son of the sister of some people belongs to them."

(14) CHAPTER. The story of the Ethiopians and the saying of the Prophet, "O Bani Ārfida!"

730. Narrated 'Aisha that during the Mina 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 Id (festival)." Those days were the days of Minā. "Aisha added, "I was being screened by the Prophet while I was watching the Ethiopians playing in the Mosque. 'Umar rebuked them, but the Prophet said, "Leave them. O Bani Ārfida! Play, (for) you are at peace."
(15) **CHAPTER.** Whoever liked that his ancestors should not be abused.

731. Narrated 'Aisha: Once 'Abdullāh 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?" 'Abdullāh replied, "I shall take you out of them as a hair is taken out of dough."

Narrated 'Urwa: I started abusing Hassān in front of 'Aisha, whereupon she said, "Don't abuse him, for he used to defend the Prophet (with his poetry)."

(16) **CHAPTER.** What has been said about the names of Allāh's Apostle

And the Statement of Allāh

"Muḥammad, Apostle of Allāh and those who are with him, are strong against the unbelievers." (48:29)

And His Statement:

"(And giving glad tidings of an Apostle) to come after me, whose name shall be Aḥmad." (61:6)

732. Narrated Juba'īr bin Muṭṭīm: Allāh's Apostle said, "I have five names: I am Muḥammad and Aḥmad; I am Al-Maḥī through whom Allāh will eliminate infidelity; I am Al-Ḥāshīr who will be the first to be resurrected, the people being resurrected thereafter."

"الباب من أحب أن لا يسب اسمه. 731. حالتا أن أبا عبد الله بن أبي شياب، فسأل الح هذين عن هشام، عن أبيه، وقيل عنه، عن عائشة، وعن العرب، وعن عائشة، وعن النبي صلى الله عليه وسلم، فقال: "وهل أعلم أن حسان بن ثابت النسيب صلى الله عليه وسلم في هجاء المشركين. قال: "كيف يصلي عليه فيهم؟" قال حسان: "لا أعلم منهم، كما يسأل الشعراء من العبدين. وعن أبيه. قال: "ذ هبت نسب حسان عن عائشة، فقالت: "لا تسب" فإنه كان ينافح عن النبي صلى الله عليه وسلم.

باب ما جاء في أسماء رسول الله صلى الله عليه وسلم و قوله "عبر وجل"، "رسول الله والذين معه" "أشرّد اع على الكلماس" و قوله "من بعثي اسمه أحمد".
after; and I am also Al-Aqib (i.e. no prophet will appear after me)."

733. Narrated Abu Huraira: Allah’s Apostle 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).” (1)

(17) CHAPTER. The last of all the prophets.

734. Narrated Jabir bin Abdullah: The Prophet said, “My similitude in comparison with the other prophets is that of a man who has built a house completely and excellently except for a place of one brick. When the people enter the house, they admire its beauty but say: ‘But for the place of this brick (how splendid the house will be)!”

(1) ‘Muhammad’ 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.
735. Narrated Abu Huraira : Allah’s Apostle said, “My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: ‘Would that this brick be put in its place!’ So I am that brick, and I am the last of the prophets.”

(18) CHAPTER. The death of the Prophet .

736. Narrated 'Aisha : The Prophet died when he was sixty-three years old.

(19) CHAPTER. The Kuniya (1) of the Prophet .

737. Narrated Anas : While the Prophet was in the market, a

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(1) Kuniya 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.
man called (somebody), "O Abū-l-Qāsim!" The Prophet turned to him and said, "Name yourselves after me but do not call yourselves by my Kuniya." (1)

738. Narrated Jabir : The Prophet said, "Name yourselves after me, but do not call yourselves by my Kuniya."

739. Narrated Abu Huraira : Abū-l-Qāsim said, "Name yourselves after me, but do not call yourselves by my Kuniya."

(20) CHAPTER: —

740. Narrated Al-Jucaid bin 'Abdur Rahman: I saw As-Sāib 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 Allah's Apostle. My aunt took me to him and said, 'O Allah's Apostle! My nephew is sick; will you invoke Allah."

(1) See the glossary.
for him? 'So he invoked (Allah) for me.'

(21) CHAPTER. The seal of Prophethood.

741. Narrated As-Sa‘ib bin Yazid: My aunt took me to Allah’s Apostle and said, ‘O Allah’s Apostle! My nephew is sick.’ The Prophet passed his hands over my head and blessed me. Then he performed ablution and I drank the remaining water, and standing behind him, I saw the seal in between his shoulders.

(22) CHAPTER. The description of the Prophet

742. Narrated ‘Uqba bin Al-‘Arith: (Once) Abu Bakr offered the ‘Asr prayer and then went out walking and saw Al-Hasan playing with the boys. He lifted him on to his shoulders and said, "Let my parents be sacrificed for your sake! (You) resemble the Prophet and not ‘Ali," while Ali was smiling.
743. Narrated Abu Juhaifa:
I saw the Prophet, and Al-Hasan resembled him.

744. Narrated Isma'il bin Abi Khalid:
I heard Abu Juhaifa saying, "I saw the Prophet, and Al-Hasan bin 'Ali resembled him." I said to Abu Juhaifa, "Describe him for me." He said, "He was white and his beard was black with some white hair. He promised to give us 13 young she-camels, but he expired before we could get them."

745. Narrated Wahb, Abu Juhaifa As-Sawwān:
I saw the Prophet and saw some white hair below his lower lip above the chin.

746. Narrated Hariz bin 'Uthman that he asked Abdullah bin Busr (i.e. the companion of the Prophet), "Did you see the Prophet when he was old?" He said, "He had a few white hairs between the lower lip and the chin."
747. Narrated Rabî'a bin Abî Ābûd-Rahmân: I heard Anas bin Malik describing the Prophet ﷺ saying, "He was of medium height amongst the people, neither tall nor short; he had a rosy colour, neither absolutely white nor deep brown; his hair was neither completely curly nor quite lank. Divine Inspiration was revealed to him when he was forty years old. He stayed ten years in Mecca receiving the Divine Inspiration, and stayed in Medina for ten more years. When he expired, he had scarcely twenty white hairs in his head and beard."

Rabî'a said, "I saw some of his hairs and it was red. When I asked about that, I was told that it turned red because of scent."

748. Narrated Anas ﷺ: Allâh's Apostle ﷺ was neither very tall nor short, neither absolutely white nor deep brown. His hair was neither curly nor lank. Allâh sent him (as an Apostle) when he was forty years old. Afterwards he resided in Mecca for ten years and in Medina for ten more years. When Allâh took him unto Him, there was scarcely twenty white hairs in his head and beard.
749. Narrated Al-Bara`: Allah’s Apostle was the handsomest of all the people, and had the best appearance. He was neither very tall nor short.

750. Narrated Qa‘ida: I asked Anas, “Did the Prophet use to dye (his) hair?” He said, “No, for there were only a few white hairs on his temples.”

751. Narrated Al-Bara`: The Prophet was of moderate height having broad shoulders (long) hair reaching his ear-lobes. Once I saw him in a red cloak and I had never seen a more handsome person before.”

752. Narrated Abu Ishaq: Al-Bara` was asked, “Was the face of the Prophet (as bright) as a sword?” He said, “No, but (as bright) as a moon.”

753. Narrated Abu Juhaifa: Once Allah’s Apostle went to
Al-Batha at noon, performed the ablution, and offered a two Rakat Zuhr prayer and a two-Rakat Asr prayer while a spear-headed stick was planted before him and the passersby were passing in front of it. (After the prayer), the people got up and held the hands of the Prophet and passed them on their faces. I also took his hand and kept it on my face and noticed that it was colder than ice, and its smell was nicer than musk.

754. Narrated Ibn Abbas: The Prophet was the most generous of all the people, and he used to become more generous in Ramadan when Gabriel met him. Gabriel used to meet him every night during Ramadan to revise the Qur’an with him. Allah’s Apostle then used to be more generous than the fast wind (in causing good).

755. Narrated Aisha that Allah’s Apostle came to her in a happy mood with his features glittering with joy, and said, “Have you not heard
what the Qaif (1) has said about Zaid and Usama? He saw their feet and remarked. These belong to each other. (i.e. They are father and son).

756. Narrated Abdullah bin Khaib:
I heard Khaib bin Malik talking after his failure to join the Ghazwa of Tabuk. He said, "When I greeted Allah's Apostle whose face was glittering with happiness, for whenever Allah's Apostle 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."

757. Narrated Abu Huraira:
Allah's Apostle said, "I have been sent (as an Apostle) in the best of all the generations of Adam's offspring since the Creation."

(1) Qaif is one who is expert in recognising whether somebody is the son of another by examining some of their physical features.
758. Narrated Ibn Abbas: Allah’s Apostle 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 Apostle liked to follow the people of the Scriptures in the matters about which he was not instructed otherwise. Then Allah’s Apostle parted his hair.

759. Narrated Abdullah bin Amr: The Prophet never used bad language neither habitually nor artificially. He used to say, “The best amongst you are those of the best character.”

760. Narrated Aisha: Whenever Allah’s Apostle was given the choice of one of two matters, he would choose the easier, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it. Allah’s Apostle never took revenge (over anybody) for his own sake, but (he did) only when Allah’s Legal Bindings were outraged in which case he would take revenge for Allah’s Sake.
761. Narrated Anas: I have never touched silk or Dibaj (i.e. thick silk) softer than the palm of the Prophet, nor have I smelt a perfume nicer than the sweat of the Prophet.

762. Narrated Abu Sa‘ud Al-Khudri: The Prophet was shier than a veiled virgin girl. (1)

763. Narrated Shu‘ba with this addition: And if he (i.e. the Prophet) disliked something, the sign of aversion would appear on his face.

764. Narrated Abu Huraira: The Prophet never criticised any food (presented to him), but he would eat it if he liked it; otherwise, he would leave it (without expressing his dislike).

(1) 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.
765. Narrated `Abdullah bin Malik bin Buhaina Al-Asdi: When the Prophet prostrated, he used to keep his arms so widely apart that we used to see his armpits. (The sub-narrator, Ibn Bukair, said, "The whiteness of his armpits.")

766. Narrated Anas: Allah's Apostle did not use to raise his arms in his invocations except in the Istisqa (i.e. invoking Allah for the rain) in which he used to raise his hands so high that one could see the whiteness of his armpits.

767. Narrated Abu Juhaifa: By chance I went to the Prophet at noon while he was at Al-Abtah (resting) in a tent. Bilal came out (of the tent) and pronounced the Adhan for the prayer, and entering again, he brought out the water which was left after Allah's Apostle had performed the ablution. The people rushed to take some of the water. Bilal again went in and brought out a spear-headed stick, and then Allah's Apostle came out. As if I were now looking at the whiteness of his leg, Bilal fixed the stick and the Prophet offered a two-Rak`at Zuhr prayer and a
two-Rakāt Aṣr prayer, while women and donkeys were passing in front of the Prophet (beyond the stick).

768. Narrated Aīsha : The Prophet used to talk so clearly that if somebody wanted to count the number of his words, he could do so.

Narrated 'Urwa b. Az-Zubair: Aīsha said to me, "Don't you wonder at Abū so-and-so (l) who came and sat by my dwelling and started relating the traditions of Allah's Apostle intending to let me hear that, while I was performing an optional prayer. He left before I finished my optional prayer. Had I found him still there, I would have said to him, 'Allah's Apostle never talked so quickly and vaguely as you do.'"

(23) CHAPTER. The eyes of the Prophet used to sleep, but his heart used not to sleep. (2) Jābir narrated it from the Prophet.


(1) Abū Hurairā.

(2) His eyes were closed while sleeping but he was conscious.
"How was the prayer of Allah's Apostle in the month of Ramadan?" She replied, "He used not to pray more than eleven Rak'at whether in Ramadan or in any other month. He used to offer four Rak'at ....... let alone their beauty and length, and then four Rak'at ....... let alone their beauty and length. Afterwards he would offer three Rak'at. I said, 'O Allah's Apostle! Do you go to bed before offering the Witr prayer?' He said, 'My eyes sleep, but my heart does not sleep.'"

770. Narrated Sharik bin Abdullah bin Abi Namr: I heard Anas bin Malik telling us about the night when the Prophet was made to travel from the Katba Mosque. Three persons (i.e. angels) came to the Prophet before he was divinely inspired (as an Apostle), while he was sleeping in Al-Masjid-ul-Haram. The first (of the three angels) said, "Which of them is he?"(1) The second said, "He is the best of them." That was all that happened then, and he did not see them till they came at another night and he perceived their presence with his heart, for the eyes of the Prophet were closed when he was asleep, but his heart was not asleep (not unconscious). This is characteristic of

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(1) The Prophet was sleeping between two persons then.
all the prophets: Their eyes sleep but their hearts do not sleep. Then Gabriel took charge of the Prophet and ascended along with him to the Heaven.

(24) CHAPTER. The signs of Prophethood in Islam.

771. Narrated 'Imrān bin Ḥusain that they were with the Prophet on a journey. They travelled the whole night, and when dawn approached, they took a rest and sleep overwhelmed them till the sun rose high in the sky. The first to get up was Abū Bakr. Allāh's Apostle used not to be awakened from his sleep, but he would wake by himself. 'Umar woke up and then Abū Bakr sat by the side of the Prophet's head and started saying: 'Allāhu-Akbar', raising his voice till the Prophet woke up, (and after travelling for a while) he dismounted and led us in the morning prayer. A man amongst the people failed to join us in the prayer. When the Prophet had finished the prayer, he asked (the man), "O so-and-so! What prevented you from offering the prayer with us?" He replied, "I am Junub." Allāh's Apostle ordered him to perform Tayyammum with clean earth. The man then offered the prayer. Allāh's Apostle ordered me and a few others to go ahead of him. We had become very thirsty. While we
were on our way (looking for water), we came across a lady (riding an animal), hanging her legs between two water-skins. We asked her, "Where can we get water?" She replied, "Oh! There is no water." We asked, "How far is your house from the water?" She replied, "A distance of a day and a night travel." We said, "Come on to Allah's Apostle [ ]." She asked, "What is Allah's Apostle [ ]?"

So we brought her to Allah's Apostle [ ] against her will, and she told him what she had told us before and added that she was the mother of orphans. So the Prophet [ ] ordered that her two water-skins be brought and he rubbed the mouths of the water-skins. As we were thirsty, we drank till we quenched our thirst and we were forty men. We also filled all our 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 [ ] 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.

772. Narrated Anas [ ]: A bowl of water was brought to the Prophet [ ].
while he was at Az-Zawra. He placed his hand in it and the water started flowing among his fingers. All the people performed ablution (with that water).

Qatada asked Anas, "How many people were you?" Anas replied, "Three-hundred or nearly three-hundred."

773. Narrated Anas bin Malik: I saw Allah's Apostle at the time when the Asr prayer was due. Then the people were searching for water for ablution but they could not find any. Then some water was brought to Allah's Apostle and he placed his hand in the pot and ordered the people to perform the ablution with the water. I saw water flowing from underneath his fingers and the people started performing the ablution till all of them did it.

774. Narrated Anas bin Malik: The Prophet went out on one of his journeys with some of his companions. They went on walking till the time of the prayer became due. They could not find water to perform the ablution. One of them went away and brought a little amount of water in a pot. The Prophet took it and performed the ablution, and then stretched his four fingers on to the pot and said (to the
people). "Get up to perform the ablution." They started performing the ablution till all of them did it, and they were seventy or so persons.

775. Narrated Humaid: Anas bin Malik said, "Once the time of the prayer became due and the people whose houses were close to the Mosque went to their houses to perform ablution, while the others remained (sitting there). A stone pot containing water was brought to the Prophet, who wanted to put his hand in it, but it was too small for him to spread his hand in it, and so he had to bring his fingers together before putting his hand in the pot. Then all the people performed the ablution (with that water)." I asked Anas, "How many persons were they?" He replied, "There were eighty men."

776. Narrated ʿAbdu ʿAl-ʿAbbās bin Zayd: Jabir bin Abdurrahmān said, "The people became very thirsty on the day of Al-Ḥudaibiya (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-thousand-and-four-hundred people, it would have been sufficient for us, but we were fifteen-hundred.”

777. Narrated Al-Bara' ibn ‘Abbās: We were one-thousand-and-four-hundred persons on the day of Al-Hudaybiyyah (Treaty), and Al-Hudaybiyyah was a well. We drew out its water not leaving even a single drop. The Prophet sat at the edge of the well and asked for some water with which he rinsed his mouth and then he threw it out into the well. We stayed for a short while and then drew water from the well and quenched our thirst, and even our riding animals drank water to their satisfaction.

778. Narrated Anas bin Mālik: Abū Ṭalḥa said to Um Sulain, “I have noticed feebleness in the voice of Allāh’s Apostle 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 Allāh’s
Apostle. I went carrying it and found Allah's Apostle in the Mosque sitting with some people. When I stood there, Allah's Apostle asked, "Has Abū Talha sent you?" I said, "Yes." He asked, "With some food?" I said, "Yes." Allah's Apostle then said to the men around him, "Get up!" He set out (accompanied by them) and I went ahead of them till I reached Abū Talha and told him (of the Prophet's visit). Abū Talha said, "O Um Sulaim! Allah's Apostle is coming with the people and we have no food to feed them." She said, "Allah and His Apostle know better." So Abū Talha went out to receive Allah's Apostle. Allah's Apostle came along with Abū Talha. Allah's Apostle said, "O Um Sulaim! Bring whatever you have." She brought the bread which Allah's Apostle ordered to be broken into pieces. Um Sulaim poured on them some butter from an oilskin. Then Allah's Apostle recited what Allah wished him to recite, and then said, "Let ten persons come (to share the meal)." Ten persons were admitted, ate their fill and went out. Then he again said, "Let other ten do the same." They were admitted, ate their fill and went out. Then he again said, "Let other ten persons (do the same.)" They were admitted, ate their fill and went out. Then he said, "Let other ten persons come."
all of them ate their fill, and they were seventy or eighty men.

779. Narrated 'Abdullah \(\mu\): We used to consider miracles as Allah's Blessings, but you people consider them to be a warning. Once we were with Allah's Apostle \(\nu\) 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 Apostle \(\nu\), and no doubt, we heard the meal glorifying Allah, when it was being eaten (by him).

780. Narrated Jabir \(\nu\): My father had died in debt. So I came to the Prophet \(\nu\) 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 mis behave with me." The Prophet \(\nu\) 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.

781. Narrated 'Abdur-Rahman bin Abi Bakr: The companions of Suffa were poor people. The Prophet once said, "Whoever has food enough for two persons, should take a third one (from among them), and whoever has food enough for four persons, should take a fifth or a sixth (or said something similar)." Abu Bakr brought three persons while the Prophet took ten. The three persons whom Abu Bakr took were I, my father and my mother (the sub-narrator is in doubt whether 'Abdur-Rahman said, "My wife and my servant who was common for both my house and Abu Bakr's house.") Abu Bakr took his supper with the Prophet and stayed there till he offered the Isha prayers. He returned and stayed till Allah's Apostle took his supper. After a part of the night had passed, he returned to his house. His wife said to him, "What has detained you from your guests?" He said, "Have you served supper to them?" She said, "They refused (to take supper) until you come. They (i.e. some members of the household) presented the meal to
them but they refused (to eat).” I went to hide myself and he said, “O Ghunthar!” He invoked to Allâh to cause my ears to be cut and He rebuked me. He said, “Do eat!” and added, “I will never eat the meal.” By Allâh, whenever we took a handful of the meal, the meal grew from underneath more than that handful till everybody ate to his satisfaction; yet the remaining food was more than the original meal. Abû Bakr saw that food was as much as or more than the original amount. He called his wife, “O the sister of Bani Fîrâs!” She said, “O the pleasure of my eyes. The food has been tripled in quantity.” 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 and the food remained with the Prophet till morning. 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. Allâh knows how many men were under the command of each leader. Anyhow, the Prophet surely sent a leader with each group. Then all of them ate of the meal.

782. Narrated Anas: Once during the lifetime of Allâh’s Apostle, the people of Medina suffered from drought. So while the Prophet...
was delivering a sermon on a Friday. A man got up saying, "O Allah's Apostle! The horses and sheep have perished. Will you invoke Allah to bless us with rain?" The Prophetṣ安宁لهآ lifted both his hands and invoked. The sky at that time was as clear as glass. Suddenly the 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 Apostle! The houses have collapsed; please invoke Allah to withhold the rain." On that the Prophetṣ安宁لهآ smiled and said, "O Allah, (let it rain) around us and not on us." I then looked at the clouds to see them separating forming a sort of a crown round Medina.

783. Narrated Ibn 'Umarṣ安宁لهآ: The Prophetṣ安宁لهآ used to deliver his sermons 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 Prophetṣ安宁لهآ went to it, rubbing his hand over it (to stop its crying).
784. Narrated Jabir bin 'Abdullah: The Prophet used to stand by a tree or a date-palm on Friday. Then an Ansārī woman or man said, "O Allah's Apostle! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit (for delivering the sermon). The date-palm cried like a child! The Prophet descended (the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet said, "It was crying for (missing) what it used to hear of religious knowledge given near to it."

785. Narrated Anas bin Malik that he heard Jabir bin 'Abdullah saying, "The roof of the Mosque was built over trunks of date-palms working as pillars. When the Prophet delivered a sermon, he used to stand by one of those trunks till the pulpit was made for him, and he used it instead. Then we heard the trunk sending a sound like of a pregnant she-camel. The Prophet then came to it, and putting his hand over it, he silenced it."
786.Narrated Abu Wa'il from Hudhaifa: Once ‘Umar bin Al-Khattab said, "Who amongst you remembers the statement of Allah's Apostle regarding the afflictions?" Hudhaifa replied, "I remember what he said exactly." ‘Umar said, "Tell (us), you are really a daring man!" Hudhaifa said, "Allah's Apostle said, 'A man's afflictions (i.e. wrong deeds) concerning his relation to his family, his property and his neighbours are expiated by his prayers, giving in charity and enjoining what is good and forbidding what is bad.'" ‘Umar said, "I don't mean these afflictions but the afflictions that will be heaving up and down like waves of the sea." Hudhaifa replied, "O chief of the believers! You need not fear those (afflictions) as there is a closed door between you and them." ‘Umar asked, "Will that door be opened or broken?" Hudhaifa replied, "No, it will be broken." ‘Umar said, "Then it is very likely that the door will not be closed again." Later on the people asked Hudhaifa, "Did ‘Umar know what that door meant?" He said, "Yes, ‘Umar knew it as everyone knows that tonight precedes tomorrow. I narrated to ‘Umar an authentic narration, not lies." We dared not ask Hudhaifa; therefore
we requested Masriq who asked him, "What does the door stand for?" He said, "Umar."

787. Narrated Abū Huraira: The Prophet said, "The Hour will not be established till you fight a nation wearing hairy shoes, and till you fight the Turks, who will have small eyes, red faces and flat noses; and their faces will be like flat shields. And you will find that the best people are those who hate responsibility of ruling most of all till they are chosen to be the rulers. (1) And the people are of different natures: The best in the pre-Islamic period are the best in Islam. A time will come when any of you will love to see me rather than to have his family and property doubled."

788. Narrated Abū Huraira: The Prophet said, "The Hour will not be established till you fight with the Khudh 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."

(1) 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.
789. Narrated Abū Huraira: I enjoyed the company of Allāh's Apostle for three years, and during the other years of my life, never was I so anxious to understand the (Prophet's) traditions as I was during those three years. I heard him saying, beckoning with his hand in this way, "Before the Hour you will fight with people who will have hairy shoes and live in Al-Bāriz." (Sufyān, the sub-narrator once said, "And they are the people of Al-Bāriz.")

790. Narrated Umar bin Taghlib: I heard Allāh's Apostle 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."

791. Narrated `Abdullāh bin Umar: I heard Allāh's Apostle 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!'"
792. Narrated Abu Sa‘id Al-Khudri: The Prophet said, “A time will come when the people will wage holy war, and it will be asked, ‘Is there any amongst you who has enjoyed the company of Allah’s Apostle?’ They will say: ‘Yes.’ And then victory will be bestowed upon them. They will wage holy war again, and it will be asked: ‘Is there any among you who has enjoyed the company of the companions of Allah’s Apostle?’ They will say: ‘Yes.’ And then victory will be bestowed on them.”

793. Narrated ‘Adi bin Hatim: While I was in the city of the Prophet, a man came and complained to him of destitution and poverty. Then another man came and complained of a robbery (by highwaymen). The Prophet said, “‘Adi! Have you been to Al-Hira?’ I said, “I haven’t been to it, but I was informed about it.” He said, “If you should live for a long time, you will certainly see that a lady in a Howdah travelling from Al-Hira will (safely reach Mecca and) perform the Tawaf of the Ka’ba, fearing none but Allah.” I said to myself, “What will happen to the robbers of the tribe of Tai who have spread evil through out the country?” The Prophet further said, “If you should live...
long, the treasures of Khosrau will be opened ( _and taken as spoils_ )." I asked, "You mean Khosrau, son of Hurmuz?"

He said, "Khosrau, son of Hurmuz; and if you should live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him. And any of you, when meeting Allah, will meet Him without needing an interpreter between him and Allah to interpret for him, and Allah will say to him: 'Didn't I send a messenger to teach you?' He will say: 'Yes.' Allah will say: 'Didn't I give you wealth and did you favour?' He will say: 'Yes.' Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell.'

"Adi further said: I heard the Prophet saying, "Save yourself from the Fire even with half a date ( _to be given in charity_ ) and if you do not find a half date, then with a pleasant word.""

"Adi added: ( _later on_ ) I saw a lady in a Howdah travelling from Al-Hira till she performed the Tawaf of the Ka’ba, fearing none but Allah. And I was one of those who open ( _conquered_ ) the treasures of Khosrau, son of Hurmuz. If you should live long, you will see what the Prophet Abu-I-Qasim had said: 'A person will come out with a handful of gold ....etc.'

794. Narrated "Adi as above ( _i.e._ Hadith No. 793)."
795. 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 sacred Fount now, and no doubt, I have been given the keys of the treasures of the world. By Allah, I am not afraid that you will worship others along with Allah, but I am afraid that you will envy and fight each other for worldly fortunes."

796. Narrated Usamah: Once the Prophet stood on one of the high buildings (of Medina) and said, "Do you see what I see? I see affliction pouring among your houses like raindrops."

797. Narrated Zainab bint Jahsh that the Prophet came to her in a state of fear saying, "None has the right to be worshiped but Allah! Woe to the
Arabs because of evil that has come near. Today a hole has been made in the wall of Gog and Magog as large as this,” pointing with two of his fingers making a circle. Zainab said, “I said, ‘O Allah’s Apostle! Shall we be destroyed though amongst us there are pious people?’ He said, ‘Yes, if evil increases.’”

Narrated Um Salama : The Prophet woke up and said, “Glory be Allah! What great treasures have been sent down, and what great afflictions have been sent down!”

798. Narrated Sa’āda: Abu Sa‘īd Al-Khudri said to me, “I notice that you like sheep and you keep them; so take care of them and their food, for I have heard Allah’s Apostle 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 in order to save his religion from afflictions.’”
799. Narrated Abū Huraira  Allah's Apostle  said, "There will be afflictions at the time of which the sitting person will be better than the standing one, and the standing one will be better than the walking, and the walking will be better than the running. And whoever will look towards those afflictions, they will overtake him, and whoever will find a refuge or a shelter, should take refuge in it."

The same narration is reported by Abū Bakr, with the addition, "(The Prophet  said), 'Among the prayers there is a prayer the missing of which will be to one like losing one's house and property.'" (1)

800. Narrated Ibn Mas'ud : The Prophet  said, "Soon others will be preferred to you, and there will be things which you will not like." The companions of the Prophet  asked, "O Allah's Apostle! What do you order us to do (in this case)?" He said, "(I order you) to give the rights that are on you and to ask your rights from Allah."

(1) The prayer meant here is the Ṣaḥr prayer.
801. Narrated Abū Hurairā: Allah’s Apostle said, “This branch from Quraish will ruin the people.” The companions of the Prophet asked, “What do you order us to do (then)?” He said, “I would suggest that the people keep away from them.”

802. Narrated Sa’īd Al-Umawi: I was with Marwān and Abū Hurairā, and heard Abū Hurairā saying, “I heard the trustworthy, truly inspired one (i.e. the Prophet) saying, ‘The destruction of my followers will be brought about by the hands of some youngsters from Quraish.’” Marwān asked, “Youngsters?” Abū Hurairā said, “If you wish, I would name them: They are the children of so-and-so and the children of so-and-so.”

803. Narrated Ḥudhayfah bin Al-Yamān: The people used to ask Allah’s Apostle about good, but I used to ask him about evil for fear that it might overtake me. Once I said, “O Allah’s Apostle! We were in ignorance and in evil and Allah has bestowed upon us the present good; will there by any evil
after this good?’ He said, ‘Yes.’ I asked, ‘Will there be good after that evil?’ He said, ‘Yes, but it would be tained with Dakhan (i.e. little evil).’ I asked, ‘What will its Dakhan be?’ He said, ‘There will be some people who will lead (people) according to principles other than my tradition. You will see their actions and disapprove of them.’ I said, ‘Will there by any evil after that good?’ He said, ‘Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them).’ I said, ‘O Allah’s Apostle! Describe those people to us.’ He said, ‘They will belong to us and speak our language’ I asked, ‘What do you order me to do if such a thing should take place in my life?’ He said, ‘Adhere to the group of Muslims and their Chief.’ I asked, ‘If there is neither a group (of Muslims) nor a chief (what shall I do)’? He said, ‘Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allah while you are still in that state.’

804. Narrated Hudhaifa: My companions learned (something about) good (through asking the Prophet), while I learned (something about) evil.

805. Narrated Abu Huraira: ...
Allah’s Apostle said, “The Day of (Judgement) will not be established till there is a war between two groups whose claims (or religion) will be the same.”

806. Narrated Abu Huraira: The Prophet said, “The Hour will not be established till there is a war between two groups among whom there will be a great number of casualties, though the claims (or religion) of both of them will be one and the same. And the Hour will not be established till there appear about thirty liars, all of whom will be claiming to be the messengers of Allah.”

807. Narrated Abu Sa‘id Al-Khudri: While we were with Allah’s Apostle who was distributing (i.e. some property), there came Dhu-l-Khuwaisira, a man from the tribe of Bani Tamim and said, “O Allah’s Apostle! Do justice.” The Prophet said, “Woe to you! Who could do justice if I did not? You would be a desperate loser if I did not do justice.” Umar said, “O Allah’s Apostle! Allow me to chop his head off.” The Prophet said, “Leave him, for he has companions who pray and fast in such a way that you will consider your fasting negligible in comparison to theirs. They
recite Qur'an but it does not go beyond their throats (i.e. they do not act on it) and they will desert Islam as an arrow goes through a victim's body, so that the hunter, on looking at the arrow's blade, would see nothing on it; he would look at its Risāf and see nothing; he would look at its Nādi and see nothing, and he would look at its Qudhādh (1) and see nothing (neither meat nor blood), for the arrow has been too fast even for the blood and excretions to smear. The sign by which they will be recognised 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 are differences amongst the people."

I certify that I heard this narration from Allah's Apostle ﷺ and I certify that 'Āli bin Abi Ṭālib 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.

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(1) Risāf, Nādi and Qudhādh are the names of the different parts of an arrow.

(2) This example means that those people, in spite of their efforts in the way of worshipping Allah, will gain nothing because of their insincerity.
808. Narrated 'Ali : I relate the traditions of Allah's Apostle to you, for I would rather fall from the sky than attribute something to him falsely. But when I tell you a thing which is between you and me, then no doubt, war is guile. I heard Allah's Apostle saying, "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e. the Qur'an) and they will abandon Islam as an arrow going through the game. Their belief will not go beyond their throats (i.e. they will have practically no belief), so wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Resurrection."

809. Narrated Khabab bin Al-Arat: We complained to Allah's Apostle (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka'ba, leaning over his Burd (i.e. covering sheet). We said to him, "Would you seek help for us? Would you pray to Allah for us?" He said, "Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head, and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be ruined with iron combs
that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allah, this religion (i.e. Islam) will prevail till a traveller from San'a (in Yemen) to Hadramaut fears none but Allah, or a wolf as regards his sheep, but you (people) are hasty."

810. Narrated Anas bin Malik 🕋:
The Prophet ﷺ noticed the absence of Thābit bin Qais. A man said, "O Allah's Apostle! I shall bring you his news." So he went to him and saw him sitting in his house drooping his head (sadly). He asked Thābit, "What's the matter?" Thabit replied, "An evil situation: A man used to raise his voice over the voice of the Prophet ﷺ 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 ﷺ that Thābit had said so-and-so. (The sub-narrator, Mūsā bin Anas said, "The man went to Thābit again with glad tidings." The Prophet ﷺ said to him, "Go and say to Thābit: You are not from the people of Fire, but from the people of Paradise.""

811. Narrated Al-Barāʾ bin ‘Azib 🕋: A man recited Surat-al-Kahf (in

(1) Thābit is talking about himself using the third person singular instead of the first person.
his prayer) and in the house there was a (riding) animal which got frightened and started jumping. The man finished his prayer with Taslim, but behold! A mist or a cloud hovered over him. He informed the Prophet of that and the Prophet said, "O so-and-so! Recite, for this (mist or cloud) was a sign of peace descending for the recitation of Qur'an."

812. Narrated Al-Bara bin 'Azib: Abū 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 Abū Bakr! Tell me what happened to you on your night journey with Allah's Apostle (during Migration)." He said, "Yes, we travelled the whole night and also the next day till midday, when nobody could be seen on the way (because of the severe heat). Then there appeared a long rock having shade beneath it, and the sunshine had not come to it yet. So we dismounted there and I levelled a place and covered it with an animal hide or dry grass for the Prophet to sleep on (for a while). I then said, 'Sleep, O Allah's Apostle, 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 we came to it. I asked..."
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 Surāqa fulfilled his promise.

813. Narrated Ibn Abbas: The Prophet paid a visit to a sick bedouin. The Prophet, when visiting a patient, used to say, 'No harm will befall you! May Allāh cure you! May Allāh cure you!' So the Prophet said to the bedouin, 'No harm will befall you. May Allāh cure you!' The bedouin said, 'You say, may Allāh cure me? No, for it is a fever which boils in (the body of) an old man, and will lead him to the grave.' The Prophet said, 'Yes, then may it be as you say.'

814. Narrated Anas: There was a Christian who embraced Islām and read Sūrat-al-Baqara and Al-İmran, and he used to write (the revelations) for the Prophet. Later on he returned to Christianity again and he used to say: 'Muḥammad knows nothing but what I have written for him.' Then Allāh caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, 'This
is the act of Muhammad and his companions. They dug the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muhammad and his companion. They dug the grave of our companions and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).

815.Narrated Abū Huraira : Allah's Apostle said, "When Khosrau perishes, there will be no (more) Khosrau after him, and when Caesar perishes, there will be no more Caesar after him. By Him in Whose Hands Muhammad's life is, you will spend the treasures of both of them in Allah's Cause."

816. Narrated Jabir bin Samura: The Prophet said, "When Khosrau perishes, there will be no more Khosrau after him, and when Caesar perishes, there will be no more Caesar after him." The Prophet also said, "You will spend the treasures of both of them in Allah's Cause."
817. Narrated Ibn ‘Abbas ﷺ: Musailama-al-Kadhhab (i.e. the liar) came in the life-time of Allâh’s Apostle ﷺ with many of his people (to Medina) and said, “If Muhammad makes me his successor, I will follow him.” Allâh’s Apostle ﷺ went up to him with Thabit bin Qais bin Shams; and Allâh’s Apostle ﷺ was carrying a piece of a date-palm leaf in his hand. He stood before Musailama (and his companions) and said, “If you asked me even this piece (of a leaf), I would not give it to you. You cannot avoid the fate you are destined to by Allâh. If you reject Islâm, Allâh will destroy you. I think that you are most probably the same person whom I have seen in the dream.” Abû Huraira told me that Allâh’s Apostle 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-’Anṣâr and the other was Musailama Al-Kadhhab from Al-Yamâma.”

818. Narrated Abû Musa ﷺ: The Prophet ﷺ said, “In a dream I saw
myself migrating from Mecca to a place having plenty of date trees. I thought that it was Al-Yamāma or Hajar, but it came to be Medina i.e. Yathrib. In the same dream I saw myself brandishing a sword and its blade got broken. It came to symbolize the defeat which the Muslims suffered from on the Day of Uhud. I moved the sword again, and it became normal as before, and that was the symbol of the victory Allah bestowed upon Muslims and their gathering together. I saw cows in my dream, and by Allah, that was a blessing, and they symbolized the faithful believers on the Day of Uhud. And the blessing was the good Allah bestowed upon us and the reward of true belief which Allah gave us after the day of Badr.

819. Narrated 'Aisha : Once Fatima came walking and her gait resembled the gait of the Prophet . The Prophet said, "Welcome, O my daughter!" Then he made her sit on his right or on his left side, and then he told her a secret and she started weeping. I asked her, "Why are you weeping?" He again told her a secret and she started laughing. I said, "I never saw happiness so near to sadness as I saw today." I asked her what the Prophet had told her. She said, "I would never disclose the secret of Allah's Apostle ." When the Prophet died, I asked her..."
about it. She replied, "(The Prophet said,) 'Every year Gabriel used to revise the Qur'an with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.' So I started weeping. Then he said, 'Don't you like to be the mistress of all the ladies of Paradise or the mistress of all the faithful ladies?' So I laughed for that.'"
(but you are partial to him.)” Umar said, “It is because of his knowledge.” Then Umar asked Ibn ‘Abbas about the interpretation of the Verse:

 whorecome the Help of Allah and Victory. (110:1)

Ibn ‘Abbas said, “It portended the death of Allah’s Apostle, which Allah had informed him of.” Umar said, “I do not know from this Verse but what you know.”

822. Narrated Ibn ‘Abbas: Allah’s Apostle in his fatal illness, came out, wrapped with a sheet, and his head was wrapped with an oiled bandage. He sat on the pulpit, and praising and glorifying Allah, he said, “Now then, people will increase but the 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. Anṣār) and excuse the faults of their wrongdoers.” That was the last gathering which the Prophet attended.

823. Narrated Abū Bakra: Once the Prophet brought out Al-Hasan and took him up the pulpit along
with him and said, "This son of mine is a Saiyid (i.e. chief) and I hope that Allah will help him bring about reconciliation between two Muslim groups."

824. Narrated Anas bin Malik

The Prophet had informed us of the death of Ja'far and Zaid before the news of their death reached us, and his eyes were shedding tears.

825. Narrated Jabir: (Once) the Prophet said, "Have you got carpets?" I replied, "Whence can we get carpets?" He said, "But you shall soon have carpets." I used to say to my wife, "Remove your carpets from my sight," but she would say, "Didn't the Prophet tell you that you would soon have carpets?" So I would give up my request.

826. Narrated 'Abdullah bin Mas'ud

Sa'd bin Mu'tadh came to Mecca with the intention of performing 'Umro, and stayed at the house of Umair bin
Khālaf Abī Ṣafwān, for Umairā herself used to stay at Sa'd's house when he passed by Medina on his way to Shām. Umairā said to Sa'd, "Will you wait till midday when the people are (at their homes), then you may go and perform the Tawāf round the Ka'ba?" So, while Sa'd was going around the Ka'ba, Abū Jahl came and asked, "Who is that who is performing Tawāf?" Sa'd replied, "I am Sa'd." Abū Jahl said, "Are you circumambulating the Ka'ba safely although you have given refuge to Muhammad and his companions?" Sa'd said, "Yes," and they started quarrelling. Umairā said to Sa'd, "Don't shout at Abī-l-Hakam (i.e. Abū Jahl), for he is the chief of the valley (of Mecca)." Sa'd then said (to Abū Jahl), "By Allah, if you prevent me from performing the Tawāf of the Ka'ba, I will spoil your trade with Shām." Umairā 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 Umairā), "Be away from me, for I have heard Muhammad saying that he will kill you." Umairā said, "Will he kill me?" Sa'd said, "Yes." Umairā said, "By Allah! When Muhammad says a thing, he never tells a lie." Umairā went to his wife and said to her, "Do you know what my brother from Yathrib (i.e. Medina) has said to me?" She said, "What has he said?" He said, "He claims that he has heard Muhammad claiming that he will kill me."
"By Allah! Muhammed never tells a lie." So when the infidels started to proceed for Badr (Battle) and declared war (against the Muslims), his wife said to him, "Don't you remember what your brother from Yathrib told you?" Umayya decided not to go but Abū Jahl said to him, "You are from the nobles of the valley (of Mecca), so you should accompany us for a day or two." He went with them and thus Allah got him killed.

827. Narrated Abū Ḥūmayn: I got the news that Gabriel came to the Prophet while Um Salama was present. Gabriel started talking (to the Prophet and then left. The Prophet said to Um Salama, "(Do you know) who it was?" (or a similar question). She said, "It was Dihya (a handsome person amongst the companions of the Prophet)."

Later on Um Salama said, "By Allah! I thought he was none but Dihya, till I heard the Prophet talking about Gabriel in his sermon." (The Sub-narrator asked Uthman, "From where have you heard this narration?"

He replied, "From Usāma bin Zaid.")

828. Narrated Abdullah: Allah's Apostle said, "I saw (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 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.

(25) CHAPTER. The Statement of Allah

They know this as they know their own sons;
But some of them conceal the truth
Which they themselves know.'

(2:146)

829. Narrated Abdullah bin Umar: The Jews came to Allah's Apostle and told him that a man and a woman from amongst them had committed illegal sexual intercourse. Allah's Apostle said to them, "What do you find in the Torah (old Testament) about the legal punishment of Ar-Rajm (1) (stoning)?" They replied, "(But) we announce their crime and lash them." Abdullah bin Salam said,

(1) Al-Rajm: Means (in Islamic law) to stone to death those married persons who commit the crime of illegal sexual intercouse.
"You are telling a lie; Torah contains the order of Rajm." They brought and opened the Torah and one of them placed his hand on the Verse of Rajm and read the verses preceding and following it. 'Abdullah bin Salām said to him, "Lift your hand." When he lifted his hand, the Verse of Rajm was written there. They said, "Muḥammad has told the truth; the Torah has the Verse of Rajm." The Prophet  then gave the order that both of them should be stoned to death. ('Abdullah bin 'Umar said, "I saw the man leaning over the woman to shelter her from the stones."

(26) **CHAPTER.** The demand of the pagans to the Prophet  to show them a miracle. The Prophet  showed them the splitting of the moon.

830. Narrated 'Abdullah bin Massūd : During the lifetime of the Prophet  the moon was split into two parts and on that the Prophet  said, "Bear witness (to this)."

831. Narrated Anas  that the Meccan people requested Allah's Apostle  to show them a miracle, and so he showed them the splitting of the moon.
832. Narrated Ibn Abbaṣ

The moon was split into two parts during the lifetime of the Prophet.

(27) CHAPTER :–

833. Narrated Anas

Two men from the companions of Allah's Apostle 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.

834. Narrated Al-Mughira bin Shu'ba:

The Prophet said, "Some of my followers will remain victorious (and on the right path) till the Last Day comes, and they will still be victorious."
835. Narrated Mutawwiya: I heard the Prophet saying, “A group of people amongst my followers will remain obedient to Allah’s orders and they will not be harmed by anyone who will not help them or who will oppose them, till Allah’s Order (the Last Day) comes upon them while they are still on the right path.”

836. Narrated Urwa that the Prophet gave him one dinar so as to buy a sheep for him. Urwa bought two sheep for him with the money. Then he sold one of the two sheep for one dinar, and brought one dinar and a sheep to the Prophet. On that, the Prophet invoked Allah to bless him in his deals. So Urwa used to gain (from any deal) even if he bought dust. (In another narration) Urwa said, “I heard Allah’s Apostle saying, “There is always goodness in horses till the Day of Resurrection.” (The sub-narrator added, “I saw 70 horses in Urwa’s house.”) (Sufyān said, “The Prophet asked Urwa to buy a
837. Narrated Ibn 'Umar: Allah's Apostle said, "There is always goodness in horses till the Day of Resurrection."

838. Narrated Anas: The Prophet said, "There is always greatness in horses."

839. Narrated 'Abd Huraira: 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 Allah (i.e. paying the Zakat and allowing others to use it for Allah’s Sake). But a horse is a burden (and a source of committing sins) for him who keeps it out of pride and pretence and with the intention of harming the Muslims.”

The Prophet was asked about donkeys. (1) He replied, “Nothing has been revealed to me concerning them except this comprehensive Verse (which covers everything):

‘Then anyone who has
Done a small ant’s weight
Of good, shall see it!
And anyone who
Has done a small ant’s weight
Of evil, shall see it!’ ” (99:7-8)

840. Narrated Anas bin Malik: Allah’s Apostle reached Khaibar in the early morning and the people of Khaibar came out with their spades, and when they saw the Prophet they

(1) Whether their owner gets a reward for taking care of them and using them for Allah’s Cause.
said, "Muhammad and his army!" and returned hurriedly to take refuge in the fort. The Prophet raised his hands and said, "Allah is Greater! Khaibar will be ruined! If we approach a nation, then miserable is the morning of those who are warned."

841. Narrated Abu Huraira: I said, "O Allah's Apostle! 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 Hadith.

Fourth Volume Over